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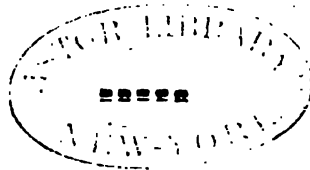
PANOPLIST,

AND

MISSIONARY HERALD,

FOR THE YEAR 1818.

VOL. XIV.



BOSTON:

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1818.

ADDRESS

DELIVERED AT THE
ANNIVERSARY OF THE

THROUGH the kindness of Providence we are enabled to meet
another complete volume into the world. Great ought to be our
thankfulness, if permitted to do any thing toward the promotion of
religious knowledge and religious truth, and toward securing the
Christianity of America, and more active benevolence.

Many friends are present, and if we may credit their countenances
declaration, regard and interest with a favorable eye, and we do
willingly receive at least a partial recognition for the efforts we have made.
It may not be amiss to remark that, without exclusive
patronage, such a small number of persons, and at all, on the present
plans, and that the number of persons who have been engaged in the action
of the Association.

But what is the result of the Association? It has been a
we have the same result, the same result, the same result of
God and the result of the Association. The result will be
when one person is present, and one person is present, and one person
of men will be of men, and one person will be of men, and one person
more highly, and one of the persons will be of men, and one person
richer than ever, and one person will be of men, and one person
ever called. In our view, it is a result, and one person will be of men, and one person

and would interest each one to go to the Association, and one person will be of men, and one person
Action has been variously, and one person will be of men, and one person
labor to have the effect of which will last for years, and one person
our friends, like the one now closing, be remembered, and one person
memorial of them will remain, unless we forget, and one person
about doing good, and who will not forget any, and one person

address

Boston, Dec. 15, 1852

PREFACE.

By the kindness of Providence, we are enabled to send this complete volume into the world. Great ought to be our sense, if permitted to do any thing toward the promotion of knowledge and religious zeal; and toward awakening the community to greater and more active beneficence.

Our friends we have, who, if we may credit their spontaneous expressions, regard our labors with a favorable eye, and would make at least a trifling exertion to procure us subscribers. It will not be amiss to remind these persons, that without extensive circulation such a work as ours cannot exist at all, on the present day; and that its benefits must bear some proportion to the extent of circulation.

Whatever may be the destiny of our work in future years, the satisfaction of having attempted something for the glory of the salvation of men will not forsake us. The day will arrive, when every exertion, put forth with a sincere desire to benefit the souls of men, will be of more value to the person who made it, and will be more highly appreciated by the intelligent universe, than all the honors at avarice ever desired, and all the power for which ambition contends. To our readers we would solemnly commend the inquiry, What shall I do? Would I intreat each one to propose it to his own conscience, and to ask himself, "Is he earnestly, sedulously, and prayerfully engaged in those labors of love, the effects of which will last forever? Soon will all these volumes, like the one now closing, be numbered, and no desirable part of them will remain, unless we imitate Him, who "went to do the Father's good," and who will not forget any sacrifice made to his Father."

BOSTON, DEC. 31, 1818.

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REV. VI, 17. *For the great day of his wrath is come; and who shall be able to stand.*

THIS is the language of the enemies of Christ, uttered under the most fearful apprehensions of the effects of his displeasure. They are represented, at the period when his wrath is kindled into a flame, as hiding themselves in the dens and in the rocks of the mountains, and saying to these former objects of dread, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Though the time, at which this is described as taking place, is not at the end of the world, still, it is by no means improbable that the unhappy sufferers might have supposed that the time of Christ's second coming was indeed at hand. However this may be, their language so exactly corresponds with the representations of the Scriptures in relation to this period, that they will be considered in this discourse with exclusive reference to it. I propose to attempt their illustration, considered in this light, under the following divisions.

I. There will be a day of Christ's wrath.

II. I shall inquire, why this is called the *great day* of his wrath? And,

III. We may attend to the import of the question, Who shall be able to stand?

I. We learn from these words that there will be a day of Christ's wrath.

There has been a day of his mercy, a day in which he has been extending his grace to the humble and penitent. During this period, he has been ready to bestow the blessings of forgiveness and eternal life upon those who sincerely and earnestly sought them. All who would, have been invited to take of the water of life freely. "Come unto me all ye that are weary and heavy laden," has been his language, "and I will give you rest." He has hitherto been known chiefly, as a kind and compassionate Savior, touched with the feelings of our infirmities, and ready to save to the uttermost all who, through faith in him, should approach unto the Father. To reveal him in this character, the Gospel has been preached, and men of every shade of moral turpitude have been directed to "behold the Lamb of God, who taketh away the sin of

the world." But there will also be a day of his wrath; a day in which his anger will wax hot against the workers of iniquity. He can put the character of the Lion, as well as that of the Lamb. He is mighty to save. He will show himself to be no less mighty to destroy. It is the word of prophecy teaches us, that in the last days scoffers shall come, who will affect to disbelieve in the second appearing of Christ and will exultingly say, Where is the promise of his coming? Sinners are disposed to flatter themselves that he will never display his wrath that they shall have peace, though they walk in the imagination of their own hearts. But whatever may be the feelings of wicked men on this subject, the apostle Peter declares, and the issue will affix the seal of truth to the declaration, that "the Lord is not slack concerning his promise, but is long-suffering." "The day of the Lord," he adds, "shall come as a thief in the night." Another apostle comforts his brethren with the expectation of rest from their troubles, in that day "when the Lord Jesus shall be revealed from heaven with his mighty angels, flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: "Who," says he, "shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." Sinners may disbelieve and talk proudly because Christ delayeth his coming. So did the slothful servant, and so, probably, did the foolish virgins. But as in these cases, they find to their infinite cost, that he is not slack concerning his promise. His readiness to save them may produce forbearance. But he who comes in the appointed time, will cut them in sunder, and appoint to each a portion with hypocrites and unbelievers. The verity of God's word was tested by the inhabitants of the old world. When Noah warned them of the near approach of a flood of water, which would utterly destroy the guilty tenants of the earth, they gave no credit to his testimony. But did their unbelief avert the threatened judgment? "They knew not," says the Savior, that is, they believed not, "until the flood came, and swept them all away." In the appointed time the divine word received its accomplishment. All the inhabitants, except Noah and his family, were involved in the general ruin.

The warnings of Lot also appeared to the inhabitants of Sodom in mockery. They indulged no fears of a deluge of fire. But behold while they scoffed, God fulfilled the words of his servant. Sudden rain of fire and brimstone descended from heaven, and destroyed them all. Equally certain is it that the day of Christ's wrath will be upon a guilty world. Yet a little while, and he that should come, will come, and will not tarry. When sinners look not for it, nay, when they are flattering themselves that it will never arrive, the Son of man will make his appearance in the clouds of heaven. Then will the day of his wrath have come; a day against which the apostle to the Romans represents sinners as treasuring up wrath.

II. We are next to inquire why this is called the *great* day of Christ's wrath.

1. Because it is a day long threatened. Sentence against an evil work has not been executed speedily. God has, in some instances, visited flagrant transgressors with immediate retribution. But he is more frequently reserved the wicked unto the day of judgment, and

n of ungodly men. Of the approach of this day he has given intimation. A day is already appointed, in which God has assurance to all men, that he will judge the world in righteousness. To this day both saints and sinners have been directed to look. To the one, it has been revealed as the day of redemption, deliverance from all enemies; and to the other, as a day when he will begin to receive the proper wages of sin, and to sink under the vengeance of the wrath of Almighty God. Then will arrive the conclusion of all the schemes of Divine Providence in relation to the world; the final adjustment of the concerns of this probationary period. In the present world, the wicked have been suffered to sin with comparative impunity. All things have happened alike to all. The wicked have triumphed in their wickedness, and have flattered themselves, either that the Most High does not notice the conduct, or that holiness and sin are equally objects of his regard. But the Scriptures have left no room for such presumptuous self-flatteries. They have plainly revealed a day of retribution, and referred all to the day of Christ's wrath. In the mean time, they teach that sinners are treasuring up against this day of wrath, and the revelation of the righteousness of God; that their calamities are at hand, and that the evils now coming upon them, make haste. With the greatest propriety, they say, to which the threatenings of the Scriptures have so long directed their attention, and on which so much is depending, called the day of Christ's wrath.

It may be so denominated to distinguish it from other seasons of judgment, such as that of the Lamb.

The time when Jerusalem was destroyed, is noticed as a day of judgment coming. As a nation, the Jews had rejected the Savior; and the destruction of their temple and city by an infuriated Roman Emperor, Christ came out in judgment against them. This was a day of judgment. The calamities, which were then experienced, were proportioned to any with which the nations of the earth have been visited. Before the full glory of the millennium, is to be fought the great battle of God Almighty. The whole antichristian host, it is supposed, will be engaged in a desperate effort against the church of Christ. In the period the Savior will "come quickly," and utterly destroy his enemies that have combined against him. These will be days of Christ's judgment, and so are all those seasons when he comes out in judgment against his infatuated foes. But these are not the *great* day of his judgment.

They are indeed terrible. The destruction of Jerusalem presents a scene of anguish which surpasses description. The battle at Armageddon will probably be still more awful. But what are these compared with the day of Christ's vengeance upon the finally impenitent. The severest judgments, of which even sinners are the subjects in the present world, are mingled with mercy. They are attended with mitigating circumstances. But the day of Christ's coming to judgment will be to the wicked a day of wrath without mixture; a day of overwhelming calamity. When his hand takes hold on judgment, he will render fury to his adversaries, and reward them that hate him. We are assured, he will neither pity nor spare. His wrath, long smothered, will be kindled into a flame. The things which are now com-

ing upon them will not merely make haste, but will overtake them with dreadful ruin. "Who then shall be able to stand?" To consider the import of this question was the

III. Thing proposed.

By the unhappy sufferers who uttered this question, the great day of the wrath of the Lamb had just begun to be contemplated as a reality, and how would they be able to stand? If in the land of peace they had been wearied, how would they do in the swelling of Jordan? The words, which are here put in the form of a question, are not to be considered in the light of a mere interrogation, but as a strong denial of the possibility of standing. They could hope to be able neither to escape, to appease, to resist, nor yet to endure the wrath of the Lamb.

Could they hope to *escape*? How could they expect to flee from him whose eye runneth to and fro through the whole creation? Should they ascend up to heaven, he is there. Should they make their bed in hell, behold he is there. Or should they take the wings of the morning, and dwell in the uttermost parts of the sea, even there he would find them, and bring them back to their torment. Nor could they hope to escape by concealing themselves in secret places from his view. Darkness and light are both alike to him. "There is no darkness," says Elihu, "nor shadow of death, where the workers of iniquity may hide themselves." The language of the Psalmist is equally explicit. "If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee." Should they call upon the rocks and mountains to fall upon them and conceal them from the wrath of the Lamb, they would find no security from the displeasure of him, who can easily tear up the foundations of the mountains, and make the very objects to which they have fled for refuge, the executioners of his vengeance.

Nor could they hope to *appease* the wrath of the Lamb.

There was a time, when he was engaged in reconciling the world unto himself. Reconciliation was then to be obtained. Sinners were invited to agree with their adversary; and, for their encouragement, Christ assured them that he would cast out none who should come to him. But it had now become too late. If the great day of his wrath had come, as his enemies feared, he was not to be appeased. There could then be no place for repentance, though they might seek it carefully with tears. While his friendship was attainable, it was not sought, but despised. They had neglected his salvation during the day of his patience, and had only been treasuring up wrath against the day of wrath. Now there was no Mediator. The season for the full exercise of his anger had come. It had already begun to burn with such fury, that it was not to be extinguished. No wonder, that, while beginning to experience its effects, they cried out, Who shall be able to stand?

To expect to *resist* was equally vain.

Who were they, that they could think of resisting him who had conquered death, and him who had the power of death, that is the devil? How could they hope to stand before him who possesses an almighty arm, who brought the world into existence by a word, and who continually sustains it by his power? Well might their courage fail at the first rising thought of contending with Omnipotence. As well might

the briars and thorns set themselves in battle array against the devouring fire. Can thine heart endure, or can thine hands be strong, when I shall deal with thee, saith the Lord? I the Lord have spoken it, and will do it. Let the potsherders strive with the potsherders of the earth; but woe to him that striveth with his Maker.

Nor, finally, could these affrighted enemies of Christ have any hope that they should be able to *endure* his wrath. There is sometimes a courage in desperation. When sinners find themselves forced to the conclusion that their characters demand punishment, they frequently attempt to comfort themselves with the resolution, that they will support their torment as well as they are able. But how can they bear up under the weight of the indignation of Almighty God! How will their hearts endure, when the incensed Judge of the world shall pour on them the full vials of his wrath! As well might the vilest insect think of sustaining the weight of a falling rock. Alas! sinners will have no courage to think of supporting their sufferings. Their anticipated resolution will be banished forever. All hands will be faint, and every man's heart will melt. They will sink down into absolute discouragement and despair. They will have no heart to attempt to assuage their sufferings, or to dry up their tears; but will give way to hopeless and wailing grief. The employments of those unhappy beings, who will experience the wrath of the Savior, are summed up in his own impressive language, "weeping, wailing, and gnashing of teeth." Despair will be depicted on every countenance. And while they cry out in their anguish, O how long, eternity will be echoed back from every part of their gloomy prison. Who then will be able to stand, or to derive any hope either from escape, or mitigation, when the great day of Christ's wrath shall appear?

The subject which we have contemplated exhibits the wretched condition of those who will experience this vengeance. The Psalmist represents some as perishing from the way when it is kindled but a little. But how completely ruined must those be, who experience its effects when it is blown into the fiercest blaze? Christ is indeed a most gracious Savior. His compassions are great: his long-suffering mercy is unsearchable. Happy are all those who enjoy his love. But merciful and gracious as he is, they who shall fall under his indignation are not less miserable, than his friends are happy. He is terrible in anger. Men of the greatest power and resolution, even kings of the earth, and mighty men, are represented as calling on the rocks and mountains to shelter them, and conceal from their eyes the terrors of his presence. Let those who are enemies to the Lord Jesus Christ, consider how they will endure his displeasure. Should the Savior shut up the bowels of his mercies, and at once, "stir up all his wrath," you too, in the despairing agony of your souls, would cry out, Who shall be able to stand? Awful indeed would you find it to have provoked that wrath, which you could neither escape, appease, resist, nor endure. It is a fearful thing to fall into the hands of the living God.

Should you fear his displeasure, and should you tremble at the thought of having the Savior your enemy? O be in earnest to obtain his friendship. Agree with your adversary quickly, while he is in the way with you. Now his forgiveness may be obtained. He is ready to become

your friend. Before he ascended on high he appointed a ministry of reconciliation, and those who are honored by being put into this office, beseech you in Christ's stead, be ye reconciled to God. But if you neglect him while he is ready to become your friend, at a future period when the day of his mercy is past, you will seek it and not be able to find it. Be persuaded now to escape that wrath, which you cannot bear, and from which when he rises in judgment, none will be able to deliver you.

For the Panoplist.

THE PRACTICE OF SOCIAL VIRTUES NECESSARY TO THE CHRISTIAN CHARACTER.

“Render, therefore, to all their dues: tribute, to whom tribute is due, custom, to whom custom; fear, to whom fear; honor, to whom honor.”
“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

FROM the natural relations existing among mankind, and from their mutual dependance on each other in society, arise various duties, which the law of God and their own happiness require them to perform. However correct any may be in their religious sentiments, zealous in defence of the doctrines of the Gospel, and diligent in their attendance on the means of grace, they are not considered truly pious, without an habitual observance of the law of love;—a just and benevolent conduct in all their intercourse with their fellow-men. Whatever reputation may be acquired for laudable actions occasionally performed, the real disposition and character of every one are known only in the ordinary transactions of life.

The precepts, “Render, therefore, to all their dues,” “Owe no man any thing, but to love one another,” involve all the injunctions and prohibitions of the second table of the moral law; and allow no one to withhold good from them to whom it is due, when in his power to do it, for the same reason that they prohibit the commission of crime. “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.” The design of the following remarks, is to notice some of the duties which are requisite to the fulfilling of the law; mention several causes which hinder the performance of these duties, and show the importance of Christians performing them.

That part of the divine law which contains the duties men owe to one another in society, and which is comprised in these words, “Thou shalt love thy neighbor as thyself,” requires,

- I. A disposition and earnest endeavors to live peaceably with all men.
- II. A benevolent and charitable behavior to one another.
- III. Honesty and justice in all our dealings with each other.

I. A disposition and earnest endeavors to live peaceably with all men. The commands of God are all spiritual and exceeding broad. The prohibition of the divine law, “Thou shalt not kill,” requires a renovation of the will, a temper and disposition conformed to the precepts of the Gospel, and a victory over the sinful passions. “They

that are Christ's have crucified the flesh with the affections and lusts." There is therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

True Christians have the spirit of Christ, are children of the Prince of Peace, and heirs of that kingdom which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." They exercise humility, forbearance, discretion, forgiveness, justice and good will to men; virtues and graces which effectually secure peace. Contention is the offspring of pride, ambition, and revenge. "Only by pride comes contention." It is the duty of Christians not only to preserve a peaceable temper themselves, but to use their influence for the promotion of peace among their fellow men. The precepts of the Gospel, which enjoin peace, are very numerous. "If it be possible, as much as lieth in you, live peaceably with all men." "Be at peace among yourselves." "Follow peace with all men, and holiness, without which no man shall see the Lord."

II. A benevolent and charitable disposition towards one another. The divine law requires, not only a performance of strict justice to all men, but a sincere desire, and earnest and constant endeavors to promote their temporal and everlasting good. It enjoins relief of the poor and needy, mutual kindness and civility, and a proper regard to the rights of others. Many, who regard only their own profit in all their engagements with the poor, think themselves very charitable, because they contribute a trifle to their temporal relief in circumstances of extreme want and distress. But to conduct favorably towards them at all times, undoubtedly affords much better evidence of Christian charity. "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee." "Take thou no usury of him, or increase; but fear thy God, that thy brother may live with thee." Charity respects not only the property, but the good name and reputation of our neighbor. The possessors of it refrain from slander themselves, and discountenance it in others; are affable and condescending, unwilling to give pain to any, are frank and unsuspicious in their behavior, put a candid construction on the words and actions of others; and manifest a hospitable, sympathizing and compassionate disposition to one another.

III. Honesty and justice in all our dealings with each other. The exercise of these virtues implies sincerity, uprightness, and a strict regard to truth in all our intercourse with mankind. Honesty and justice require a regard to the reputation and property of our neighbor, a willingness to yield to every one all those rights, both natural and acquired, which belong to him, a disposition to render honour and respect to superiors, the performance of our promises, the payment of all our debts to the full amount; and that we do to all men, as we would they should do to us.

The causes which hinder the performance of these duties are,

1. Want of love to God, and inadequate and erroneous opinions of the requirements, extent and spiritual nature of the divine law. Unless our opinions and practices accord with the precepts of the Gospel—un-

less all our intercourse with each other be regulated by the divine rule, "All things whatsoever ye would that men should do to you, do ye even so to them," we can never discharge all the duties which we owe to our neighbor. The opinion, that it is not unlawful to follow the maxims of the world and the unscriptural example of superiors, leads many professed Christians to deal with their neighbor contrary to the law of love; and not to doubt of their performing all their duties to others, so long as they retain a regular standing in the church, and refrain from such gross acts of immorality as are cognizable by the civil law. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things." "Brethren, be followers together of me, and mark them which walk so, as ye have us for ensamples." "Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

2. Worldly prosperity, and an inordinate love of the riches, honors, or pleasures of the world. The disposition, the relish, and many times the ability for the exercise of Christian and social virtues, diminish in proportion to the ascendancy which carnal affections obtain over the mind. All those passages of Scripture which enjoin spiritual mindedness, living above the world, and mortifying the deeds of the body, must be observed by all those who would love their neighbor as themselves.

The constitution of man, and the limits of his faculties, render the exercise of opposite dispositions and affections at the same time impossible. "Ye cannot serve God and mammon." They whose hearts are supremely attached to the world, devote all their time and talents to the gratification of their passions. If the passion be for wealth, selfishness will predominate, duty give place to private interest, and conscience connive at those principles, however unscriptural, which are most favorable to the acquisition of it.

There are various ways in which, "they that will be rich," are tempted to deviate from the path of duty. The great plans contrived by worldly men for the advancement of their temporal interests, occasion them to covet the wealth of others, to be hard, disobliging, and unrighteous in their dealings, unmerciful and oppressive to the poor, backward, and sometimes deficient in the payment of their honest debts; not disposed, and in their own opinion not able, to patronize benevolent and charitable undertakings; void of benevolent affections, and utterly disqualified for the exercise of Christian virtues and graces. Affluence often produces pride, insolence, and covetousness; and worldliness is always attended with those distracting cares which banish all serious thoughts and reflections from the mind, and occasions a neglect of the eternal interests of the soul. "They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "The love of money is the root of all evil." How hardly shall they that have riches enter into the kingdom of God!

Nothing more disqualifies persons for rendering to all their dues, than a love of the honors and pleasures of the world. Prodigality

indulgence in sensual pleasures, are as great enemies to virtue as idleness. They whose hearts are attached to the favorite pursuit of the gay and thoughtless, have no taste for spiritual objects; nor inclination to practice self-denial for the sake of promoting their own good, and that of others; the affections being selfish, all their efforts of doing good are employed in sensual gratification.

The importance of performing these duties is apparent, from the weight and moral obligations by which men are bound to love their neighbors as themselves. They are all descended from one common ancestor, and are created in the image of God, and alike the objects of his blessing and protection. "The Lord is good to all; and his tender mercies are over all his works." "He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." An exact obedience to the commands of the first table of the moral law, is no sufficient evidence of love to God, without a performance of the duties which we owe to our neighbor; because the latter requires greater self-denial, and is more contrary to the corrupt propensities of human nature than the former. "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen." "And this commandment have we from him, That he who loveth God love his brother also."

[To be continued.]

For the Panoplist.

EXTRACTS OF A LETTER FROM A FATHER TO HIS SON, ON THE DUTY OF FAMILY PRAYER.

MY DEAR SON,

I mentioned in your last, some uncertainty respecting the time when family prayer ought to be attended; whether in the morning, evening, or at noon. I will submit a few thoughts to you on this subject. And for the sake of method will first attend to the voice of reason on this point; secondly, to Revelation; and third, make some miscellaneous remarks.

Observation teaches that there is a moral defect in man; that he is not naturally what his own reason and conscience tell him he ought to be.

This is so obvious that a child may discover it; this I remember to have noticed when a child, seven or eight years of age, and asked him why it was so? For an answer to this, and an explanation of its cause, we are wholly indebted to the sacred Word; but that we are in rebellion against the divine sovereignty, estranged from God, and ignorant of his true character, must be admitted a fact. Now what would dictate as proper to be done in this case? Did not Job's friends suggest the suggestions of reason, in advising him to acquaint himself with God and be at peace? Do we even become acquainted with any person without some mode of communication with him? The more frequent his correspondence, the stronger is the probability that we shall attain our object. If the person with whom we seek acquaintance is superior, and this acquaintance is altogether for our benefit, we not consider ourselves under great obligations to him, to point out the method of communication between us? This ob-

ligation would increase, in proportion to the dignity and authority of the person with whom we sought this acquaintance. How deeply then are we indebted to the great Sovereign of the universe, for designing and executing a plan for our becoming acquainted with, and reconciled to himself! He hath appointed means for us to use in order to form this necessary acquaintance, and is it not reasonable for us to use these means? Rather, is it not most unreasonable and ungrateful to neglect them while in our power? And what means so proper as the word of God and prayer? In his word he speaks to us, and in prayer we speak to him; this is correspondence; this is communion, if done in the spirit of piety and true devotion! Is it not a fair conclusion, that the more frequent these interviews, the sooner the acquaintance will be formed; and the more free and familiar such intercourse, the stronger the ties of friendship thence resulting? Can twice a day then be too often? Is not morning, before we are engaged in worldly affairs, a suitable season? and at evening, when we have completed our daily labors and concerns, should we not have an interview with our best friend? Especially, when we consider, that "in him we live, move, and have our being," and on him depend for life and all its comforts, does it not appear proper to seek his blessing in the morning for the day, and his protection at evening, for the night, and to give thanks for his daily and nightly mercies, besides all special occasions. What less than this would reason dictate? It seems then that reason would point out the morning and evening sacrifice. So do the Scriptures, for we would observe,

II. "That the word of God is not silent on this subject. Though Moses gave but a very brief history of the times before he lived, yet, even in that short history we are not left without some hints of the evening devotion of God's people; but these are mentioned only occasionally, in narrating other events; such in particular, as the condition in which Isaac was found, when Abraham's servant was returning with Rebecca; who was at evening, at the end of his last day's journey, when he found Isaac in the field, meditating, (or praying, as in the margin,) which would have been the case as likely in the morning. But God himself gave particular direction to his people by the hand of Moses. He established the morning and evening burnt-offering; a lamb without blemish. This being a type of Christ, and the worship under the Christian dispensation, points to the fire of divine love, which every Christian, in the exercise of the suitable temper and graces, offers to God every morning and evening, while he by faith remembers the "Lamb of God that taketh away the sin of the world," and makes mention of his righteousness, and of that only, as the ground of his own hope of pardon and acceptance with God.

"The prophet Ezekiel, xlv. 13, mentions the morning only to offer the lamb.—"every morning;" as though looking forward to our day, he saw professed Christians neglecting morning and evening devotions, through the multiplicity of their worldly cares, and contenting themselves with prayer in the evening only; he reminds them of the morning burnt offering: not a cold, lifeless, languid devotion, but the fire of divine love must burn! Not on the Lord's day only, when they have more leisure, but every morning. Thus we have Isaac's example for

agitation were pure and spiritual, not encumbered with the burden of things to come; because the Antitype having made the types must, of course, be useless. The times and places were not in themselves typical, therefore, suffered no other change, only the typical forms were laid aside. Thus the morning worship of God would continue, but only the mode of worship be changed. The sacrifice of the lamb might be omitted, being type of the great Sacrifice, the Lamb of God, who has long red himself once for all; but the prayers that accompanied sacrifices must be continued morning and evening "as aforetime," being always the same occasion for prayer, while men continue stationary state. If it be asked, whether prayers were offered with the morning and evening oblation, look at Daniel's recorded ix, 21, where we read of the angel Gabriel coming to him, "he was yet praying," about the time of the evening oblation. In the New Testament we find the continuance of this practice in the instance of Peter and John going up to the temple at the prayer, which was the ninth hour, or the time of offering the oblation. The scarcity of the copies of the Scriptures may be as a reason for the families of the Jews assembling in the temple in their synagogues, where alone the Scriptures were found, for their morning and evening oblations. But we having the word in every house, "have no such lengths to go" to obtain a place of prayer. And having the example of our blessed Lord for morning and evening prayers with his family, (or disciples,) and his gracious presence, where two or three are met in his name; and his promise that at where two or three shall agree, as touching any thing they shall put on earth, it shall be done for them, &c. Shall not this promise of commands and promises of God, the examples of the

is required to discern the process by which an avaricious disposition is increased, till the property, which was first desired as the means of placing the necessities of life within reach of its possessor, becomes eventually the sole object of pursuit; and after losing sight of those designs, which originally suggested his measures, and prompted their execution, he continues the chase with a celerity proportioned to his distance from the goal whence he took his departure. Among the examples of the wrong propensities of our nature, which multiply at every step as we advance in the knowledge of mankind, a signal one is presented in the fact, that genuine liberality should diminish as the means for its exercise increase; that a diminutive soul should daily grow narrower, while the fortune continues to amplify.

It is not intended that such pursuits necessarily contract the intellect, or are incompatible with its improvement; but we appeal from individual exceptions to general experience, to decide whether the position does not rest on ground which cannot be shaken. It is not, however, to be questioned, that the desire of distinction has, in this as in other instances, unfolded talents, which might otherwise forever have remained unknown to their possessor and the world; talents, that after receiving various degrees of improvement, have subsequently been directed to a nobler channel, and have both honored and defended a better cause.

In reflecting on some of the methods of discipline instituted by an all-wise Providence for meliorating the condition of a fallen world, it has often afforded me satisfaction to contemplate the grandeur of that process, whose operations are performed in silence, unknown to the surrounding multitude, and unnoticed even by the actors themselves. While noticing some of the schemes of individuals, and many of the more systematic arrangements of nations, which are planned and executed in the bitterest hostility to the government of God, it is indeed a consoling reflection, that the enormous mass of human misery shall, in some approaching season, awaken the uncontrollable energies of a compassionate Power, to whom the magnitude of that misery presents no obstacle to its removal; that the very means, which for many centuries have been employed in assaulting his institutions, violating his commands, and insulting his majesty, in heaping reproach on his servants, and spreading unmeasured desolation among his works, shall eventually change their direction; in the appointed time, shall be made to abandon the temper and attitude of enemies, and join themselves to that cause, to which is promised the unexampled triumph of witnessing every effort of its opposers swell the tide of its glory.

Seen in this aspect, the large fortunes, which sometimes fall into the hands of unprincipled men, should not excite such gloomy apprehensions in the benevolent mind, as are often indulged. True, it is a terrible judgment by which the Supreme Ruler visits the votaries of a remorseless ambition, when he suffers them to be lulled in the lap of luxury, and pours the gifts of his bounty into their treasures till they overflow. Such indulgences are, to an evil heart, truly dispensations of wrath. And while noticing their effects on the child of affluence, the crimes they enable him to perpetrate, and the wretchedness they furnish

ins of spreading around him, the compassionate mind, which
r other's woes but forgets its own, may well be afflicted.
n the eye of faith glances at the future destinies of the impeni-
ill may the Christian weep in anticipation of the ineffable mis-
those pampered sons of indulgence, whose god has been gold;
only altar of worship is sensual gratification; and who are dream-
mselves into the belief, that they are fair candidates for a heav-
rity, while rancorously opposing the laws of that Sovereign, by
necy it is revealed.

these evils ought not exclusively to occupy the mind in the sea-
exertion. For comfortable reflections on a subject productive
ach painful feeling, the eye must be withdrawn from vice and
adant calamities, and perhaps from all present example, to repose
nilder beauties presented in the landscape drawn by hope. It
for a moment be doubted, that so powerful an instrument as
an instrument capable of putting in motion the "moral ma-
" of the world, was bestowed for a most signal purpose. None
ve seen the objects it has accomplished, need be told how much
effected by that man, who can bring the productions of every
his feet; who can purchase the labors, control the actions, and
he homage of his fellow-men with almost as much facility, as if
a being of a superior order. Instead of Bacon's maxim,
ledge is power," by substituting a shorter word instead of
ge, one would express a sentiment equally universal in its ap-
n. The noble institutions of benevolence, reared and supported
all number of men, present some feeble illustration of the grand
to be expected, when the principles of Christianity shall have so
ailed, as to constitute the prominent features of a state or an

nd made a question that the physical wants necessarily claim
attention. Those who have observed how very slowly human
advances, and how long the intellectual faculties are suffered to
for the reasonable demands of animal appetite are supplied, will
be surprised, that so selfish a being should need a strong impulse
to his philanthropy to seek the moral improvement of others,
he found so backward in attempting his own. Before this can
he must have been so far instructed in the principles of his na-
to know, and so fully convinced as to feel, that a material sub-
created for the service of an imperishable mind, should not be
ed to usurp the dominion over that better part, which it was in-
to serve. He must clearly understand that all the enjoyments
deserve the name, are intimately connected with a due subordi-
of matter to mind; that a being in a state of discipline is not so
expect pleasure, as to seek improvement. In fine, that the im-
soul, in a world so miserably destitute of substantial happiness,
not seek its food among those atoms of dust in which the body
a slumber.

sources whence he learns the dignity of his nature, and his desti-
on hereafter, in which will be rendered impartial retribution,
demand his serious attention. In proportion to the firmness of
belief of those truths which teach the grandeur of his destiny,

would be supposed his eagerness to impart them to others. Such, however, does not seem to have been the fact. Let it not be supposed that I shall attempt even to enumerate the causes which have retarded the spread of the Gospel during eighteen centuries, arising from the hostility of its avowed enemies. A catalogue of these would swell to a size beyond the limits of this paper.

Although the exposure of faults be always an invidious task, still, as those are not prepared to reform, who do not know their defects, it is our belief, that the professors of Christianity must be taught to see and abhor their former indolence, before they can make those invincible efforts necessary to the conversion of a world. Already are discovered some symptoms of awaking from a slumber of many ages; and those few who are most aroused, now wonder not only that they have slept so long, but why others cannot be persuaded to rise with them to the indefatigable labors of evangelizing the nations. If it be a mortifying fact, nevertheless, it must not be denied, that very few people look beyond their immediate connexions, or travel a single step out of the beaten path of ordinary duties. Of these, if they can pacify the one, and persuade themselves that they have performed the other, seldom is a look or a thought glanced any further. It is not made a question, whether these demand the earliest attention, but that they have not an exclusive claim to all the care, all the property, and the whole heart, of one who pretends to believe that the kingdoms of this world shall become the kingdom of our Lord, I do not think it necessary to attempt to prove.

But, perhaps, the evil to be remedied consists not so much in a refusal, or unwillingness to perform a well known duty, as in a negligence in obtaining information respecting it. This is indeed too obvious to need any labor to establish its truth. Let this single inquiry be made; are there not at this moment, in our own country, thousands of professors of Christianity contentedly ignorant of all the transactions of the religious institutions of the world, and of the efforts of Christians to propagate the knowledge of the Sacred Oracles? Are they not almost as profoundly ignorant on this subject, as if there were no publications whence intelligence could be received? Ask some of these people for their opinion or their assistance, in any projected scheme for meliorating the condition of human society, and for their aid to some of the measures in operation for this purpose, and they stare and wonder what you mean. Tell them of the condition of that immense majority of mankind who are destitute of the Word of God, and they think your description the result of a disordered imagination. Request them to procure and read some publication on these subjects, that they may learn from facts to judge of their obligations and their duty, and you are told at once, that they "cannot afford to pay the expense." Z. Y.

REVIEW.

CVII. A Geographical Dictionary, or Universal Gazetteer; which will explain the names of all the Kingdoms, Cities, Towns, &c. in the World. In two volumes. By J. B. Worcester. Andover: Flegg & Gould. 1837.

It is a matter of no small difficulty to exceed well, in a species of writing so common, as that which the title just cited prompts to sing.

in the first place, one is always sure to have many competitors, either on a larger or smaller scale; among whom, if his work is really valuable, will be not a few, who will borrow from him, without giving him any credit for what they take. Then a man may spend years of laborious study, in collecting, digesting, and rendering correct, accounts of places, and countries, which had previously been inaccurately described, and after all, find himself rewarded with but a slender patronage and a scanty fame. A poetic genius, who can adorn a worthless fiction with all the colors that enchant the fancy and fire the imagination, may, now a days, acquire more celebrity by the labors of a week, or a day, than a modest, unambitious man, who labors for years on a work of extensive public utility. Add to all this, that the writers of Gazetteers have been so numerous, heretofore, that the public are almost prepared to call in question, the expediency of another work of this nature.

In view of such considerations, we feel that it required more than an ordinary share of resolution and perseverance, on the part of Mr. W., to engage in so extensive and costly a work as the present.

Without saying a word to detract from the merit and usefulness of former Gazetteers, in this country and in Europe, (and it would be unjust, as well as unnecessary to do this,) we are fully of opinion, that a work like the present was needed. The latest and best Gazetteers in England and America, leave a multitude of places undescribed, or very partially described, which have, in the series of events, become very interesting to us. To collect materials for the description of these, needed time, patient industry, perseverance, a habit of selecting the most interesting topics in description, and a clear mode of exhibiting them; and we are of the opinion that Mr. W. has united these requisites in the composition of his work. We know that he has labored long and most diligently upon it, and that he has had access to the best sources of information, which this country can furnish.

In our apprehension, the preference of this Gazetteer, over former works of the same nature, consists in six particulars. First; it is far more complete in the list of places, than any former Gazetteer. The most copious of all the former ones is Crutwell's, published in 4 vols. 8vo, in England, and bearing an enormous price. On comparing Mr. W.'s work with this, it is found, that, so near as can be ascertained, there are about *thirty thousand* more articles in it, than in Crutwell's. This fact alone, if the Gazetteer be no more than tolerably put together, would give the work a most decided preference, for use, over Crutwell, the most copious of all the former writers in this department. Secondly; Mr. W.'s work before us, is the proper medium between too much diffuseness and too much brevity. The reader of Crutwell will not unfrequently wish the author had possessed a better talent for method and condensing his materials. Besides; the work is so luminous as to be very inconvenient for common use, and the expense of it is a decisive objection to its general use. On the other hand, had Mr. W. made but one volume of his work, his account of places must have been a mere dry skeleton, without the power of creating interest, or affording satisfaction. He must also have excluded a multitude of places which are now inserted. The author has selected the best medium between the two extremes. Every person, indeed, *may not be satisfied with his brevity, in all cases, and may now and*

then wish for a more minute account of a place, which is peculiarly interesting to him. But then such readers ought to reflect, that Geographies and Gazetteers are not the same thing, nor intended to fill exactly the same place in the department of the sciences. To a system of universal geography we look for the description of many things, which find no place in a gazetteer, or ought to find none. The compiler of a gazetteer ought to aim only at selecting what is most useful and interesting. Detail should be left to the traveller, or the geographer; otherwise a gazetteer must swell to a size which would render it useless, both from its expense and its inconvenience. There is, no doubt, a small class in the community, who will require a more copious detail than the gazetteer in question affords. There is another class for whom this work embraces a great deal too much; but both of these classes constitute the minority of readers; and the author has adapted his work to the most general use.

Thirdly: the work before us is furnished with an Appendix of very useful and interesting matter, such as other gazetteers do not exhibit. The first table in it exhibits the population at one view, of all the cities in Europe, that have more than 100,000 inhabitants; then of those whose number exceeds 50,000, and 10,000. Then follow similar tables of America, Asia, and Africa. To these is subjoined a table exhibiting the various height of mountains on both continents, which is followed by an account of the length of rivers. Next we have an account, much needed and very interesting to the scholar, of all the universities and larger libraries in Europe. The whole is concluded by a table of the population of all the different countries on the globe, as calculated by the most celebrated geographers. Tables like these do not, indeed, make a great show in a book; but they add very greatly to its value; they give the best view of comparative geography which can be presented, and afford the most ready means of ascertaining the relative strength, literature, &c. of different countries. The labor of compiling them, with any tolerable degree of accuracy, is indeed very great; but we are so well persuaded of their being useful and acceptable, that we would recommend to Mr. W. to increase their number, should his work come, as we trust it will, in the course of a few years, to a second edition; and to exhibit such articles as the square miles in each country, the latitude and longitude, the capital towns, the principal productions, the number of war-ships and merchant-vessels, the military strength, &c. &c.: all of which, being combined into a table-view, will subserve excellently the purposes of comparative geography. We should be particularly pleased, if his table of universities could, by any pains, be made to exhibit the number of colleges, professors, and students in each, with some account of their funds and libraries.

Fourthly: the plan of uniting ancient and sacred geography, so far as the nature of the work would allow, is an improvement upon the method of former gazetteers, which will be grateful to every student of sacred or profane history.

Fifthly: the account of the United States, and of America generally, is far more complete than any which we have hitherto had. This may be attributed to the more ample means which Mr. W. has possessed, than those of his predecessors. It ought not to be forgotten, and will not be, that American geography owes its rise and its improvement,

principally to the labors of one man, whose works have long since received the general approbation of the public.

Sixthly. The gazetteer before us has a decided preference over all others in point of type-work and paper. It is, indeed, a kind of book, which it is very difficult to print so as to look neatly, because there are so many numerals, abridgments, and breaks in the page. We feel a pleasure as Americans, in being able to challenge any production of the English press, of the same nature, to bear comparison with this. The price may seem high for octavo volumes; but if the size of the volumes and the pages, with the size of the type, and the beauty of the execution be taken into the account, few books come into the market at a cheaper rate.

That the author of this work has, in no instance, committed any oversight, would be a proposition so extravagant, as to meet with universal incredulity. We presume he is very far from making any such claim. How is it possible that error should not creep into a book of this nature, when there are thousands of errors in the sources from which it must necessarily be drawn? Doubtless, every intelligent traveller may find some inaccuracies in this, and every other book of the kind. But the author is not therefore to be taxed with negligence. If he has drawn from the best sources of information, and stated the results with care and impartiality, it is all which we can reasonably expect, and all that we ought to demand.

We have no doubt, that where errors are discovered, the author will receive a correction of them with grateful acknowledgments.

Mr. W. professes to have made Crutwell the basis of his work. But then this must be understood with great abatements. Thirty thousand articles his work contains, which Crutwell has not even named. All the articles respecting this country are elaborated anew, without reference to any other gazetteer; and of the important articles in Crutwell, there is in general almost an entire transformation. Let the reader compare, for instance, the articles England, France, London, Paris, Edinburgh, Jerusalem, Rome, Oxford, Cambridge, (in Eng.) in the two Gazetteers, and judge for himself how far Crutwell serves as the basis of the present work, in the more important articles. We have found but a single paragraph in the whole of these that is transcribed from Crutwell, and that is a short one, under the article Edinburgh.

The smaller articles that are unimportant are pretty nearly transcribed, with the exception that they are more briefly represented.

We cannot omit noticing also, that the population is much more extensively, and we believe more accurately given in the present work, than in Crutwell.

As Mr. W. has given himself wholly to this work for a considerable time past, and has executed it with so much labor and neatness, we indulge the hope that he will find that patronage which his labors deserve, and that encouragement which will enable him to proceed, by and by, to a second edition, with renewed efforts and hopes. We understand, that he has issued a proposal for a particular Gazetteer of the United States, which is a desideratum in the literature of this country, and which, we hope and trust, he will spare no pains to render the most particular and interesting account of this nature, that has yet been given to the public.

TEMPERATURE AT BOMBAY AND BOSTON.

We observed, in a preceding number, that the missionaries at Bombay transmitted an account of the state of the atmosphere, as exhibited by the Thermometer and Barometer kept at the Literary Rooms in that city. The Barometer in the course of July 1816, varied from 29.64 to 29.89. The register of Thermometer for that month is inserted below, for the sake of comparing it with a similar register kept in the immediate vicinity of Boston. The hours of observation, it will be seen, are different; and the Sabbaths are entirely omitted.

BOMBAY.

BOSTON.

1816.	July.	10 AM.	1 PM.	4 PM.		Sun rise.	2 PM.	10 PM.
	Date.	Deg.	Deg.	Deg.	Date.			
	1	82½	81½	82	1	52	63	59
	2	83	84	83	2	54	74	66
	3	82½	80½	81	3	60	74	68
	4	78	79	79	4	60	66	64
	5	80½	81½	81½	5	58	74	66
	6	80	80½	80½	6	64	70	60
Sunday.	7				7			
	8	81½	82½	82	8	53	67	60
	9	79	81	81	9	50	65	60
	10	79	80½	81	10	56	77	66
	11	79½	81	81½	11	60	77	63
	12	77½	79½	80	12	58	68	60
Sunday.	13	77	78½	78	13	58	63	58
	14				14			
	15	79½	79½	80	15	60	75	70
	16	80	80½	80½	16	64	80	71
	17	80	81	81	17	68	80	58
	18	79½	80½	80½	18	56	73	60
	19	79½	79	78½	19	58	80	76
Sunday.	20	77	77½	78½	20	62	83	70
	21				21			
	22	78	78½	79	22	62	70	65
	23	80	80	80	23	62	68	62
	24	78	79	80	24	62	80	69
	25	79	79½	78½	25	58	72	61
	26	79	80½	80	26	58	76	66
	27	80	80	81	27	63	72	64
Sunday.	28				28			
	29	80	80½	80½	29	58	64	58
	30	78½	78	79	30	56	63	58
	31	79	81	82	31	56	66	60

General average of heat at Bombay, 80.012.

Greatest heat, at noon of the 2d, 84°

Least heat, on mornings of 13th & 20th 77°

Range of the Thermometer, 7°

General average of heat at Boston, 64°.74.

Greatest heat, noon of 30th, 83°

Least heat, morning of 1st, 62°

Range of the Thermometer, 21°

NEW WORKS.

- Scriptures liable to be wrested to men's own destruction, and an instance of this found in the writings of Elias Smith. A Discourse, the substance of which was delivered before the congregational society in Berkley, Dec. 1816. By Thomas Andros, A. M. Taunton, Mass: Southworth. 1817. pp. 30.
- Memorials of those who shall ascend to glory without dying. A Sermon delivered before the Hampshire Missionary Society, at their annual meeting in Northampton, Aug. 21, 1817. Samuel Whitman, A. M. Goshen. Northampton: Ephraim Whitman. 1817. pp. 40.
- A Sermon preached 6th November, 1817, in Chauncy-Place, Boston, before the society for propagating the Gospel among the Indians and others in North America. By John Foster, D. Minister of Brighton. Cambridge: Hilliard and Metcalf. 1817. pp. 44.
- Memoirs of the life and writings of the Rev. Claudius Buchanan, D. D. late vice-provost of a college of Fort William in Bengal. By the Rev. Hugh Pearson, M. A. of St. John's College, Oxford. Philadelphia: Benjamin and Thomas Kite. 1817. pp. 537.
- Constitution of the Herkimer Bible Society, adopted May 5th, 1817. Herkimer: Edward Seymour. 1817. pp. 7.
- Report of the General Missionary Society of young people in the Western District. Utica: William Williams. 1817. pp. 94.
- A Discourse at a public meeting of the singers in the North parish in Wrentham, 13th May, 1817. Published at their request. By Thomas Williams, pastor of the church in Foxborough. Boston: Abel D. Alleyne. 1817. pp. 22.
- The Memorials of those who die in the Lord. A Sermon, delivered in Richmond, Mass. June 16, 1817, at the funeral of the Rev. David Perry, who died June 7, 1817, aged 71 years. With an appendix, giving some account of the happy state of his mind in the near view of death. By Alvan Hyde, D. D. pastor of the church in Lee, Mass. Published at the request of his hearers. Newburgh, N. Y.: U. C. Lewis. July. 1817.
- Nothing too precious for Christ. A Sermon delivered at Norridgewood, June 25, 1817; before the Maine Missionary Society, at their tenth annual meeting. By John W. Ellingwood, pastor of the north church in Bath. Hallowell: N. Cheever. 1817. pp. 40.
- Letters on the education of children, and on marriage. By the Rev. John Witherspoon, A. B. L. L. D. President of Princeton College, N. J. Andover: Plagg & Gould. 1817. pp. 81.
- Description of the picture, Christ healing the sick in the temple; painted by Benjamin West, Esq. President of the Royal Academy, and presented by the author to the Pennsylvania Hospital. Philadelphia: James Webster. 1817. pp. 15.
- An Essay on the historical sense of the New Testament. By Gottlob Christian Storr, late Doctor of Divinity and Professor of Theology in the university of Tubingen. Translated from his Latin. Boston: Wells & Lilly. 1817. pp. 92.
- The close communion of the Baptists contrary to the word of God. Dedham: Abel D. Alleyne. 1817. pp. 12.

OBITUARY.

[Most of the following obituary notices were received and intended for insertion in former numbers, but were unavoidably excluded by other articles of which the immediate publication was indispensable. We hope this circumstance, and the consideration that the records of departed worth do not, like the fugitive news of the passing day, lose their value nor their interest, by appearing a few days later, will be a sufficient apology to our correspondents for a delay which was beyond our power to remedy.]

Mrs. at Worthington, (Mass.) July 25, MRS. ABIGAIL WILBUR, relict of Mr. Jedediah Wilbur in the 74th year of her age. She was born and educated in a pious family. She became hopefully pious herself and made a public profession of religion, before attaining her thirteenth year. Possessing a tenacious memory, she retained in her latest years a distinct recollection of many texts of Scripture from which interesting discourses had been heard in youth. Through life the institutions and ordinances of religion were peculiarly dear to her. As a child she was dutiful, as a companion, amiable, discreet and affectionate. In the relation of a mother, she was indulgent without caprice, and ever attentive to the best good of her children. They have abundant cause of gratitude to God for the many judicious, affectionate, and pious instructions which she communicated to them from infancy to manhood. Bearing a good understanding, her example enforced her precepts; and her fervent prayers doubt had a connexion with the effusion of the Holy Spirit on her offspring. In the estimation of those who best knew her, she was a consistent, engaged, and exemplary christian. She was a firm believer in the divinity of her Savior, and often expressed much grief that they, calling themselves Christians, should attempt to strip him of that glory which he had with his Father before the world was. She felt that fallen man needed a Mediator who could without robbery claim equality with God. All her own hopes of salvation were suspended on the mere mercy of God through the mediation of a Redeemer.

Few persons converse so frequently, and apparently with so much delight on religious subjects, as she did.

Yet she spoke with diffidence respecting her own hope, in language like this. "I trust that God has begun a good work in me, and will perform it until the day of Jesus Christ. I desire to love Christ more than all things else, and hope I do. Yet I often weep that I love him no more, and am no more like him."

More than 36 years previous to her death she was deprived of health. Her diseases broke down her constitution, and produced frequent seasons of severe pain and great debility, which she ever endured with an eminent degree of patience, apparently resulting from true resignation to the divine will. Though she was often doubting and trembling respecting her hope, previous to her last sickness, God was pleased to grant her grace for a dying hour. Her evidences of an interest in the merits of Christ appeared clear to herself. Her hope was firm and fastened on things beyond the veil of mortality. Equally free from stupidity and enthusiastic raptures, she seemed willing to wait all her appointed time till her change should come; but choosing rather to be absent from the body and present with the Lord. As her illness was lingering, she sometimes expressed her reluctance to have the prayers of friends for her longer continuance in the body.

Portions of Scripture treasured in memory furnished her with much of the language which she used to counsel and exhort others, and to express her own sentiments and comforts. These were generally the most appropriate passages, and the most impressive language which could have been used. To the friends around her dying pillow, death appeared disarmed of its terrors by the manifestations of divine support. After much distress she was at length granted an easy dissolution, and we hope an entrance was ministered unto her into the everlasting kingdom of our Lord and Savior, Jesus Christ. For the extension of this kingdom she cheerfully contributed, and fervently prayed. She sought to glorify her Maker through life and in death. Among the last words which she uttered were these, with which we conclude the present remarks, "Blessed are the dead, who die in the Lord."

At Concord, (N. H.) August 10, 1817. MRS. MARY CALFE. This pious and venerable lady had nearly attained her ninety eighth year. Her life "show'd somewhat of that happier life to come." For five or six years before her decease she was confined to her bed, in consequence of a fall. Yet she continued cheerful, never uttering a complaint or murmur; but evincing a perfect contentment with the divine will. It was delightful to witness the sweet serenity of her temper, to hear her talk of heavenly things, and to behold in age and decrepitude, an object which youth and beauty might have envied. She had early chosen that good part, which was her strength and support in age.

The Rev. George Whitefield she considered her spiritual father; for his memory she retained the greatest affection and reverence. She loved to dwell on those days when his preaching excited such awakening in New England, to recount what she knew of its effect in her native town, (Exeter, N. H.) and what she believed it had been made the instrument of effecting in her own heart. Allusion to this period would recal an accuracy of recollection which had failed her on subjects more recent. Her memory also remained painfully accurate on a scene of sorrow through which she early passed: the death of her first husband, Mr. Samuel Bradley,* who was killed by the Indians, at Concord, Aug. 1746. Mrs. Bradley was afterwards married to Mr. Calfe of Chester, whom she survived nearly thirty years. These years were passed in the family of her son, the late Hon. John Bradley of Concord, who died July 4, 1815, aged 71. On the 8th of this beloved child, Mrs. Calfe strikingly exemplified the Christian. She became a comfort to the afflicted family, and not only her faith and hope, but her mental powers, appeared to brighten on the trying occasion.

Before her confinement she had been accustomed to read a great deal, and for some time without glasses; but afterwards she was never able to read much, and the last year not any. Her sense of hearing had likewise failed, so that she could understand little, if any thing, from the reading of others. But, while wisdom was thus shut out, she was happy in having a mind richly stored from the word of God. This Holy Book had been her delight. It "taught her how to die," and how to live reconciled to every dispensation from the hand of her heavenly Father. Her intimate acquaintance with the sacred volume was discoverable in her conversation. Highly edifying were her observations on religious subjects, while "the darkened eye, the withered face, and hoary hair," gave to them an additional interest. This good woman loved the Sabbath, and to worship God in public; she rejoiced in the revival of religion, and in the extended knowledge of the Gospel to the destitute.

One week before her death, her nurse being dangerously sick, she gave her much pious counsel; besought her to renounce all self-righteousness, saying "we have no righteousness of our own, we are all sinners, but the righteousness of Christ is sufficient." Him she recommended to others, Him alone she trusted, not her own merit.—The word of God was her meditation all the day. She often repeated from John, (a book much in her mind) "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, that where I am there ye may be also." Her nurse, who had attended her for more than twenty years, said she often heard her voice in the silence of night repeating passages of Scripture, and engaged in prayer.

Her last illness was of only two or three days continuance. She could not converse, but evidence was not then wanting of her preparation for eternity. On Sabbath day, (10th of noon,) she gently fell asleep in Jesus."

* His brother, Jonathan Bradley, and three other men, Peters, Lovekin, and Bean, were killed at the same time. (Stickney and Roberts, were taken captive.)

Since the above was written, died, August 15, Mrs. HANNAH BRADLEY, aged 66, relict of the late *Hon John Bradley*. The tears of friendship—the tears of the poor speak, her eulogy. Long will affection dwell on her virtues.

At Amesbury, Mass. Sept. 8, 1817, Mrs. MIMA SAWYER, wife of the Rev. Benjamin Sawyer, and third daughter of the Rev. Abijah Wines, of Newport, N. H. in the 37th year of her age. She remembered her Creator in the days of her youth, and became hopefully pious when about fourteen years old. At the age of sixteen she made a public profession of her faith, which it is acknowledged she adorned till her death.

Her convictions of sin, and of her ill desert were apparently very pungent and peculiarly solemn. She expressed herself in the following manner. "I have been such a vile sinner, it is astonishing that God has spared me till now. I wonder he has not cut me down, and sent me to hell long before this time. It appears to me that I am the vilest sinner upon earth. Hell appears so much the fittest place for me, should God send me there, I feel as though I could truly say, Even so, Father, for so it seemeth good in thy sight."

She embraced the doctrines of grace. She appeared to love and understand them well. It was, however, her peculiar pleasure to dwell on the doctrine of salvation by Christ. It was to her a delightful consideration, that we are dependant on such a Savior for eternal life.

Her love to God and her Savior never failed, but seemed to glow with peculiar ardor in her last sickness. Her own language to her husband, one morning as he entered her chamber, before her disease was considered alarming, was, "O my dear friend, what views of God and Christ I have had the last night; and what ardent love to the Savior I have felt! It appears to me that I never had such glorious prospects, and such heavenly joy and comfort before. Religion is all." Such was the temper of mind she exhibited in life and at death. She endured the distress of a fatal disease with great patience, and cheerful resignation to the divine will.

So far, the writer of this sketch has depended much on information received from the friends of Mrs. Sawyer. He would now express an opinion formed from his own observation, and mention some traits of character, which endeared her to the people of the parish, to all her friends, but especially to Gospel ministers.

She was remarkably frank in her conversation, though modest and benevolent. She was active, and very attentive to all in her house, and always made her friends welcome and happy. She possessed a discriminating mind, was discreet, governed well in her family, and managed her domestic concerns with more than ordinary skill. When she did not take a part, she listened with peculiar attention to religious conversation; rejoiced in the prosperity of the church, and felt a lively interest in the various means now in use to extend the Redeemer's kingdom. She was well adapted to her station, calculated to bless society, and especially to comfort and assist her husband in the arduous duties of his sacred office. In a word, she appeared to possess the qualities of a good wife, good mother, friend to the human family, and a real disciple of the Divine Redeemer. And should not these things be told of such a dear woman "for a memorial of her?" The departure of friends should always animate the diligence, and improve the watchfulness of survivors, and be received as an admonition to all; but especially to those who are just entering on the more active and important part of life, with prospects of health, comfort and usefulness. We should always live as dying creatures, and as not knowing the time when our Lord will come.

We cannot fail to cherish the memory of those who were once dear, even after their departure from this world of sorrow. Nay, the recollection of their virtues, cheers us amidst the glooms of our earthly pilgrimage, with the hope of meeting them hereafter, when they shall belong to the society of the wise, and the virtuous, purified and glorious forever. The reflection that we shall meet all our pious friends when made free from imperfection, gives an imperishable value to their memory, and should animate us to look forward to death, not as the extinction of happiness, but as the introduction to pure and perfect felicity in the society of all we loved, and the general assembly of the first born.

When we look at our present existence, and extend not our views beyond the short period allotted to us here, we are apt to exclaim;

"We are such stuff

"As dreams are made of, and our little life

"Is rounded with a sleep."——

——"Like the baseless fabric of a vision

"The cloud-capt towers, the gorgeous palaces,

"The solemn temples, the great globe itself,

"Yea, all which it inherit, shall dissolve;

"And, like the unsubstantial pageant faded,

"Leave not a wreck behind."

But our hope in Jesus bursts through the thick glooms of the grave, and through the vista of eternity discloses beings and worlds beyond the present, and gives a glimpse of that perfection and glory, "Which mortals dream of, but which angels know."

Instead of making us grieve at the dispensations of Providence, when those who are in the midst of their usefulness are removed, such events should influence us to cultivate a more intimate acquaintance with heaven, as the final abode of all the virtuous, and the happy world where our friendship will be perpetual.

It was grief which led us to complain of the determinations of God in an event which has caused lamentation and woe; but reflection has restored the calmness of resignation to the weeping friends. The early removal of those qualified for usefulness and honor, always gives surviving friends a painful struggle, or a disposition to complain of Him who maketh darkness his pavilion. But the ways of Jehovah are always reasonable as well as just.

I have been led to this reflection, from the recent death of a young man whose hopes in the world were great, and from whom his friends anticipated all which can be expected from talents, literature, and virtue. The subject of this memoir, LUTHER BARTOW, Esq. of Homer, New York, died at Canterbury, Conn. August 12th, 1817, in the 32d year of his age. Mr. Bartow had been declining for some weeks, when he left Homer to visit his parents, hoping that a journey would be beneficial to his health. He reached the place of destination on the 19th of July, much fatigued, and nearly exhausted. So rapidly did he decline after this, that he was soon unable to visit his friends; but with an unusual calmness, he endured till the morning of August 12th, when he expired without a struggle or a groan. His parents had the satisfaction of invoking the blessing of the Father, Son, and Holy Spirit, upon his departing soul, and the melancholy pleasure of closing his dying eyes!

Mr. B. was a graduate of Brown University. While a member of that seminary he pursued science and literature with an ardor seldom equalled, and a success which all admired. Having a thorough knowledge of human nature, he was always ready to guide, correct, or stimulate the prejudices of his associates; and many now wonder with what facility he gained the ascendancy over his equals in age and standing. He excelled in the solid sciences, as well as literature. His talents as a writer are well known to those who were students at that time in college, and to those who witnessed his public exhibitions. Few young men have left the institution with more honor at Commencement, or greater respect from the faculty and students universally, than Mr. Bartow.

To the writer of this sketch he explained his feelings fully when he entered upon his professional studies. He possessed a firm belief in Christianity, and his conduct was agreeable to its dictates. It was through a want of confidence in his own Christian character, that he declined the study of theology, and turned his attention to the law. Had he been satisfied that Jesus had instamped his image upon his soul, it would have been his delight to spend and be spent for Christ and his religion. He would have been an ornament to that profession, had not this darkness prevented his entering it. As it was, he always became an advocate for religion, and made its opposers afraid or ashamed in his presence. Having completed his legal studies at the usual time, he settled in Pennsylvania. He was gaining the confidence of the people, when sickness, occasioned by that climate, almost destroyed his constitution; and he removed to the Western District of New York, where he continued until a few days before his death. In his last place of residence he was esteemed and respected by all with whom he was acquainted, and had exalted hopes of usefulness. But his life was cut off in the midst of his prospects, and we hope he now enjoys that assembly of the righteous, where sorrow and imperfection cease; that he is now free from the glooms which accompanied him in life, as it respected his Christian character, which were dissipated in the hour of death; and that his hope, which supported him in that solemn hour, and seemed to say to all present, "See how a Christian can die," was such as maketh not ashamed. Instead of complaining, we ought to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

At Andover, Dec. 15, 1815, Miss SARAH HILLS, in the 42d year of her age.

The subject of this brief memoir was born of respectable parents, Josiah and Elizabeth Hills, of Newbury, Mass. She was the youngest of eleven children. In her younger years, with ordinary advantages for improving her mind, she was devoted to the common cares and labors of domestic life. But after arriving at mature age, instead of giving herself to the vanities, or being engrossed with the business of life, she discovered an increasing thirst for knowledge, which nothing could satisfy but solid acquisitions. Her most valuable improvements began, at an age when the improvements of the female mind are generally closed. Her success in a *late education* is here recorded, as a powerful motive to others to copy the laudable example of her zeal and perseverance. The truth is, she possessed strength and activity of mind far above what is common. Her conversation, her letters, and some attempts at poetry showed what her genius, connected as it was with a very correct judgment and taste, was capable of accomplishing.

It was after she had succeeded in furnishing her mind with much useful knowledge, that she became sensible of the supreme importance of religion. For several years she was the subject of deep anxiety and distress respecting her spiritual condition. During this period, she was conscious of total and unyielding opposition of heart to the humbling doctrines of the Gospel, especially to the doctrines of man's depraved and ruined state, and the sovereignty of divine grace in the salvation of sinners. With great subtlety of reasoning, and greater violence of feeling, she fought against the truth, till the conviction got full possession of her conscience *that she fault lay in herself*. But even that conviction did not control her feelings. The writer of this memoir was intimately conversant with her, while for a long time her conscience, was clearly convinced of the truth, and yet her heart fully set against it. He likewise remembers the time, when her resistance began to abate, and her feelings quietly to acquiesce in the holy doctrines of Christianity.

But in her, the transition from enmity to love, from hardness of heart to penitence was, so far as her apprehension of it was concerned, very gradual. The renovation of her character was accompanied with marks so indistinct and obscure, that she remained long in a state of

ering doubt. It was in the year 1811, that she became so well satisfied of her piety, that she sought it proper to make a public profession of religion. Both before and after this, her broken health, attended with a long train of nervous complaints, contributed, undoubtedly to overcast her future prospects, and interrupt her comforts. But she had that portion of ment, which her God and Savior saw best to give; and no doubt, the various afflictions and sufferings she endured, and the imperfections she lamented, prepared her to partake, with relish, the unmingled pleasures of the heavenly world.

Miss Hills had uncommon sensibility to the pleasures of friendship, and tender sympathy to the afflicted. The influence which her intelligence and her piety gave her over the minds of many relatives and friends, she applied to the best purposes. She labored to persuade religious to seek heavenly wisdom, to excite the friends of God to be diligent and persevering, to impart comfort to the afflicted, and hope to the desponding christian. She was a intimate friend and useful correspondent of several pious females, who have devoted themselves to the Missionary service. HARRIET NEWELL was her friend, and her relative; and

it be seen that many of the letters, published in HARRIET NEWELL'S MEMOIRS, were written to her beloved Miss S. H. The letters of Miss Hills in this correspondence, were it not expedient to commit them to the public, would be read with very lively emotions.

The most interesting view of her character is yet to be disclosed. I refer to her exercise, as an instructress of youth and children. She was, many years employed as a teacher at Newbury, Newburyport, Haverhill, and Andover. To this employment she became deeply attached. Few have had a deeper impression of the importance of early instruction, or have conceived more justly than she did, the best methods of attaining the end of a christian education. She had carefully observed the various passions, dispositions and prejudices of the youthful mind. She knew the thoughts and feelings of children. She knew the claims to their consciences and their hearts. In her addresses to them, she conveyed moral truths,—but it was in the language of children. By the fund of engaging thoughts she possessed, by the promptness and the affectionateness of her speech, and the commanding familiarity of her whole manner, she could fix the attention and touch the hearts of her little pupils. All who enjoyed her instruction, of whatever age, were sure to respect her, because they saw that she was their friend, and was ready to bestow unweariedly upon the improvement of their minds and their characters.

Miss Hills had just conceptions of the importance of religious instruction. She did not, like some, consider it as a subordinate branch of education. She did not pass over it with as little concern as she could, without giving offence to her employers. No, she regarded it as the business, the first thing, and the last thing, in a good education. With these views, she contented herself with requiring her pupils to repeat hymns and catechisms. She took pains to make religion intelligible to them, and to instil its holy doctrines and precepts into listening minds. This was her daily labor. To be successful in forming those who were under her care, to Christian virtue and piety, was the constant subject of her thoughtfulness and anxiety, and her prayer to God. At the beginning and close of her school each day, she read a portion of scripture, and in behalf of her pupils and of herself, called upon God. It is a source of joy to the Christian community, that this practice is obtaining so wide a prevalence in schools.

Miss Hills loved the business of teaching the young, and was persuaded that she had a prospect of usefulness in this employment than in any other, she came to the purpose of devoting to it the remainder of her life. For a number of her last years, she seemed to have no other object. What of health and strength God should be pleased to give her, she determined to expend in this delightful, though arduous work. And while she was able to perform the labor of instruction, there was no want of opportunity.

As her health became so broken and feeble, as to prevent her engaging in her favorite business, she was invited to visit her friend, MARY ARNOT, widow of the late Samuel Arnot, of Andover. With that lovely and venerable woman her few remaining days were

spent. Through the greater part of her last sickness, the violence of the fever, that was consuming what remained of a feeble, exhausted constitution, rendered her incapable of conversation and of thought. She had however, some lucid intervals, in which she manifested much tenderness of a penitent, the humility of a trembling believer, and the sweet consolation of one who could look unto Jesus for the whole of salvation.

Miss Hills did not live in vain. She contributed to the instruction and the happiness of a numerous number. There is good reason to believe that the seed, which she so diligently planted and sowed, will, in many instances, through the blessing of God, spring up, and bear fruit to the glory of life. Her decease has been a subject of deep and mournful feeling to many, who knew the soundness of her understanding and the warmth and sincerity of her heart, and to many pupils, who it is hoped, received from her the elements of a new and happy

[Some extracts from the diary of Miss Hills, will appear in our next.]

For the Panoplist:

COMFORT IN DEATH.

Extract of a letter from a minister in the western part of Massachusetts to his friend in Boston, giving a brief relation of the happy death of Miss P—— B——.

W——, Jan. 3, 1818.

You may not have heard that P—— B—— is dead. I have much reason to believe she was carried by angels into Abraham's bosom. About half an hour after I left the house

she closed her own eyes, and departed without even the motion of a finger. When I left her, I thought she might live until the next day. Her brothers and sisters, and various other friends were present to see her in the full possession of her reason, and to hear her express her entire resignation, and even her longing desire to be gone." "Tell me, my soul, can this be death!" It might be wrong, but I almost wanted, not to say quite, to place myself in her room: for so far as I could judge, there was no one in the company so happy as she was herself. Can any thing light up a smile upon the aspect of death, but religion? Can any thing else make the immortal soul willing to quit its earthly tabernacle forever, and to leave the world, with all the beloved objects which it contains? For a better country, one infinitely better, it is not to be wondered at that we should be willing to exchange this; and if faith is the substance of things hoped for, and the evidence of things not seen,—faith can bring the two worlds with which we have connexion into striking contrast before the dying saint, and show the vanity of the one, and the glory of the other. For a Father in heaven, who would not leave parents on earth? And with a well grounded hope of being associated with angels, and with the spirits of just men made perfect, who would not cheerfully bid adieu to all that are called relatives and friends here below?"

"P——'s mind was occupied with the great theme day and night.—Her parents how much comfort in her death, as you may well suppose, and all her friends, who can be comforted at all. I know not whether any good effects will result from this very interesting death, to me, or to the people of my charge. Join with me, my Brother, in daily fervent supplication, that we may all be as P—— appeared to be; and that in a particular manner, those, who are young may become sober-minded, and have something set before them more substantial than the vanities, which usually engage their attention.—The funeral text was Isaiah xxvi, 12.

DESTITUTE CONDITION OF THE BACK SETTLEMENTS IN VIRGINIA.

We have seen a letter from a respectable clergyman in one of the middle states, who had visited the sulphur Springs of Virginia for his health, in which it is stated, "that in a region containing 120,000 souls, the people, with the exception of a few thousand Baptists and Methodists, are totally destitute of any religious privileges whatever." "When I was there," he adds, "though extremely weak, I made some exertions to preach, and did preach every Sabbath, and frequently on week-days. There is only one minister to five counties in that neighborhood, and each county containing several thousand souls. I have been making some exertions to get tracts into that country, which is the region and shadow of spiritual death."

METHUEN FEMALE BIBLE SOCIETY.

On the 2d of July last, the Female Bible Society in Methuen, held their annual meeting. From a report of the treasurer, it appears that a few females in one small society, by paying only 25 cents annually, have furnished the destitute in the neighborhood of Natchez, (Miss.) with more than 20 Bibles. From the Report made and accepted by the society we give the following abstract:

"We would express our gratitude to the Father of mercies for his goodness to this society, and our belief that notwithstanding the smallness of our offering, it has through the divine blessing been productive of good. We trust that it has in some instance edified the lonely saint in the wilderness, or excited the uninstructed and thoughtless to inquiry concerning the way of salvation. Let us be encouraged by the reflection that multitudes are engaged with us in these best of labors, while we remember with thankfulness the favors shown us by the New York and Philadelphia Bible Societies, and particularly, for the Reports of their proceedings: we notice with delight the efforts exhibited by various denominations of Christians, and the increasing harmony among them, and regard it as an auspicious omen, intimating that the time to favor Zion is at hand.

The noble cause in which we are engaged, is not to feed a few with the bread that perisheth, but to diffuse a knowledge of the bread of life to those who are perishing for lack of vision. The earth is the Lord's and the fulness thereof. The silver and the gold are his; and we, relying on his promised assistance, again offer a portion of it to him, in the hope that it may be instrumental in imparting saving benefits to the souls of our fellow men."

Signed by order of the Society.

MARY EASTMAN, *President.*
SUSAN HUSE, *Secretary.*

INTERESTING EVENTS IN ANSWER TO PRAYER.

a village, in one of the New-England States, there resided five gentlemen of considerable note in society, who had lived in a total neglect of the concerns of their souls. Three or four of these had been in the profession of law. About a year and a half ago, their companions, who were hopefully pious, agreed to meet together once every week to unite in praying for the conversion of their friends. We can now state, that four of the above gentlemen have given good evidence of a change of heart, and have made a public profession of religion. The remaining one has lately commenced the worship of God in his family, and we have hope that he has passed from death unto life. Let all daughters of Zion, who have irreligious companions, take encouragement to pray for their salvation; knowest thou, O wife, whether thou shalt save thy husband.

ADDRESS

THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

To all Foreign Mission Societies, other Associations auxiliary to the Board, and individual Patrons and Contributors.

BELOVED FRIENDS AND HELPERS,

CONSIDERABLE time has elapsed, since our last direct address to you. The printing of *Quarterly Circulars* was found to be attended with inconvenience. Our exigencies have required other and more efficient means, and our occupations have been multiplied and pressing.

We feel however more and more desirous of strengthening and drawing closer ties, which connect the various Auxiliaries with the Board; and of having all, who take part with us in our great design, intimately "knit together by joints and bands," and the most affectionate and active sympathies. The sentiment expressed in our last Annual Report is a sentiment of our hearts, and one with which we devoutly wish every mind to be inspired. "The true friends of missions are the body, having one common object—one common interest. There are many members, but they are all necessary. If the Board is necessary, its various auxiliary associations are also necessary; and so too are the individuals, even to the widow of 'two mites,' who contribute to its funds, and labor and pray for its success.—The small contribution of the humblest friend to the cause is as really a service to it,—as really, though not in the same degree, necessary to its advancement, as the munificent donation of its most opulent benefactor, or the arduous labors of its most important functionary.

We therefore regard it as matter of grateful felicitation, that we have now an arrangement for making, through the medium of the *Missionary Herald*, more ready and frequent communications to our friends, associated and unassociated, near and remote; imparting to them, from time to time, such notices and views, and sentiments and impulses, as occasions may require, and promoting, throughout the entire body, an animated communion of interest, of feeling, of spirit, and action.

In this our first communication through the designated medium, we have a most pleasant duty to fulfil. We are expressly authorized to present, and we do most heartily present, the affectionate thanks of the Board in whose name we extend, to those from whom help and friendly offices have been received:—to the Officers and Members of our Auxiliary Societies, and contributing Associations every name;—to the Ministers and influential individuals, in towns and parishes, who have kindly received our Agents, and assisted them in forming societies and in procuring collections;—to the Churches and Congregations by which contributions for the objects of the Board have been made;—to the Teachers of schools who have inspired their young pupils with the spirit of beneficence, and taught them to remember the poor Heathen children; to the numerous Females who, with an alacrity and ardor peculiar to the sex, have come forward with their own free-will offerings, and, by their persuasive examples and influence, have excited

the attention and liberality of their husbands, and fathers, and brothers:—to all of every class, who, by their benefactions, their prayers, their exertions, or their friendly countenance, have aided the sacred and momentous work in which the Board is engaged. They have encouraged our hearts and strengthened our hands. They have enabled us to advance in our design and to extend our operations;—have supplied means for imparting to thousands of fellow beings a light to guide their feet from the shadow of death to the mansions of glory. Their reward is sure. HE, who came down from heaven to seek and to save the lost, will never forget the smallest thing done for the furtherance of that great salvation, for which He died, and for which He reigns.

Hitherto the Lord hath helped us. Since our operations commenced, about seven years ago, the missionary spirit has been continually spreading and rising. Associations of various names, subsidiary to the Board, have been multiplying, until they now amount to more than three hundred; not a few churches and congregations in different and distant States, have made liberal contributions; distinguished benefactors have given of their abundance, and throughout the Union many thousands of individuals have opened their hearts and their hands to our consecrated treasury. The Treasurer received during the last year about thirty thousand dollars.

You will rejoice to learn that the money, almost as fast as received, has been actually applied to the benevolent objects for which it was given. During the twelve months preceding the annual meeting of the Board in September last, about eleven thousand dollars were applied to the support of our missionaries and schools, and to the translation and printing of the Holy Scriptures, at Bombay and Ceylon; about two thousand six hundred, to our missionary Establishment in the Cherokee Nation; and about five thousand, to the founding and various expenses of our Foreign Mission School in Connecticut. Since the meeting, the Treasury has disbursed for the various purposes of the Bombay Mission, about \$7,500; for the Ceylon Mission, about \$4,000; for the Cherokee Mission, about \$3,500; for the Foreign Mission School, about \$1,600; for outfits and passages of missionaries, about \$3,000;—in all, with various contingences, more than twenty-two thousand dollars.

At Bombay we have three *Missionaries*,—Rev. Messrs. Gordon Hall, Samuel Newell, and Horatio Bardwell, of whom Messrs. Hall and Bardwell are married; and under their superintendence five *Schools*,—for children of Europeans one, consisting of from forty to fifty pupils,—for Jewish children one, of about the same number,—for children of Hindoos, or native Pagans, three, on the lists of which are the names of several hundred pupils, who have been more or less constant in their attendance.

These devoted and beloved missionaries are every day laboriously employed in preaching the Gospel to the poor heathen around them; in promoting and inspecting the schools; and in translating the Holy Scriptures, and printing them in a language spoken by many millions of heathen people.

In Ceylon we have four *Missionaries*, Rev. Messrs. Edward Warren and Daniel Poor, with Mr. Poor's wife, at Tillipally; and Rev. Messrs. James Richards and Benjamin C. Meigs, with their wives, at Batticotta, distant from Tillipally seven or eight miles. It is little more than a year since these missionaries arrived at their stations; but they have commenced their operations with most commendable zeal and activity, and with very encouraging auspices and animating prospects. At their latest dates they were earnestly engaged in studying the language of the country,—in preaching by interpreters steadily at several places to very considerable congregations of Pagans,—in establishing and superintending schools,—and in making preparations for printing and dispersing the Scriptures and other books.

About three months ago the Rev. Messrs. Allen Graves and John Nichols with their wives, and Miss Philomela Thurston, embarked for India; Mr. Graves, intended for one of the stations in Ceylon,—Mr. Nichols, for the station at Bombay,—and Miss Thurston, betrothed to the Rev. Mr. Newell.

At Chickamaugh, in the Cherokee nation, we have an establishment which was commenced last March; and at which the Rev. Cyrus Kingsbury is the superintending missionary, and Messrs. Moody Hall and Loring S. Williams, with their wives, are assistants. To the establishment belongs a plantation, which had for several years been occupied by a white man, of whom the improvements were

ed; and upon which our missionaries, by their almost incredible exertions, ready erected a commodious dwelling house, a school house, a mill, and other buildings. They have also pretty amply stocked the plantation with oxen, cows, sheep, swine, and poultry; and it produced the last season considerable quantities of grain and various vegetables.

have under their care twenty to thirty Cherokee and half cast children, male and female, whom they lodge, feed and clothe,—instruct in common school learning and in the principles of Christianity, and exercise in mechanical and agricultural arts and labors. They have also a school for the adults, which is well attended; and Mr. Kingsbury preaches, from week to week, to large and increasing numbers of very attentive hearers. The Lord, in the exercise of his mercy, is manifestly in that place. The minds of a number of our Indians have become deeply impressed with the truths of the Gospel; ten or four are thought to have exhibited substantial evidence of true conversion to Christ. The Brethren, in the midst of their incessant labors and hardships, are filled with joy and thankfulness.

ornwall in Connecticut we have a Seminary, founded the last year, and THE FOREIGN MISSION SCHOOL. It is designed for "the education of youth in such a manner, as that with future professional studies, they may be fitted to become missionaries, school masters, interpreters, physicians or surgeons, among the heathen nations, and to communicate such information in literature and the arts, as shall tend to promote Christianity and civilization." This seminary is placed, in regard particularly to salubrity and Christian influence, in a very eligible situation. It has lands and buildings belonging to it, well adapted to its purposes; and has commenced its operations in a manner that inspires its patrons and friends with animated hope and confidence.

e school there are pupils from the Islands of the Pacific Ocean, from the
of India, and from the wilderness of America. From the Sandwich Islands
seven, of whom five are already examples of solid and ardent piety,—
ning with desire to impart the knowledge of Christ, whom they have
this distant land, to their perishing friends and countrymen, and give a
mice of eminent usefulness as missionaries of the cross. Another is a
heir of the throne of two of the Islands, and a youth of uncommon talents
ivity.

the Sun of Righteousness manifestly in these establishments, "a Light to the Gentiles, and to be for salvation to the ends of the earth;"—"The all wait for his law;" "Ethiopia shall stretch forth her hands unto him;" "Idleness and solitary place shall be glad, and the desert shall rejoice and as the rose."

these establishments *gurs*? Beloved friends, they are *yours*;—they are *Yours*. They have been founded with the precious and sacred offerings, you have committed to our trust; and in the disposal of which we acted, in appalling responsibility, as “your servants for Jesus sake.” Yes, they *are*; consecrated we trust, with many prayers, as well by you as by us, TO *God* AND HIS CAUSE; and dependent still, under his providence, upon your *care*, for continuance and advancement. To you the dear missionaries, who, love they bear to Christ and the souls for whom he died, have left their *homes*, and their kindred, and their father’s houses, anxiously look for support and encouragement in their arduous work. To you those hundreds of poor pagans, who have just begun to lisp—JESUS—SAVIOUR!—stretch forth their hands, for the means of learning more and more of him, and of making *known*, with all the blessings of his salvation, to their parents, and brothers and sisters, and others extensively around them. From you thousands and millions of fellow beings, just ready to perish for lack of knowledge, are waiting, in anxious jeopardy, to receive, in their own language, the words by which their *homes* may be saved. To you *we*, on whom a most weighty charge has been *devolved*, affectionately present them all; and ask with trembling solicitude: shall *we*—what you will do, respecting them. Upon you the Son of God *has*—from that throne, to which he ascended from the cross on which he *died* for our sins with yours, to see how much *you* care for their salvation! Shall the hopes, which you have raised, be dashed to the ground? or shall they *be* led? Shall the lights, which you have caused to be erected in the darkness of the earth, *be* extinguished? or shall they be augmented and multiplied?

Shall the work, which you have encouraged to be set forward, stop? or shall it proceed? We know your answer. The pledges which you have given, and on which we have felt ourselves safe in relying, are inviolable.

It must, however, be evident to you from the statements now before you, that if the work proceed, there must be no abatement—there must be an increase of liberality and of activity. There must be unquenchable and well directed zeal; there must be unwearied and systematic exertion.

The *missionary spirit* is strongly counteracted, by the selfish propensities natural to the human heart, and by the worldly influences every where prevalent. It requires, not less doubtless than any other virtuous or holy affection, unsleeping care, and the constant use of suitable means, for its support and growth. If this can be remitted, if these means be neglected, individuals will grow cold and forgetful, and societies will languish and diminish.

To keep alive, to revive, and to diffuse the *sacred flame* will be regarded, we trust, by the officers and members of auxiliary societies, and by our friends generally, as a primary object. While with reference to this object we wish them assiduously to exercise their own wisdom; we beg to submit to their attentive consideration a general plan.

The Societies of the first rank, auxiliary to the Board, are styled *Foreign Mission Societies*, and are engaged to raise funds for the various purposes of the Board. Of these there are now about fifty; some of which embrace entire counties, but the greater part are established in large towns, including the vicinities.

These Societies are the main pillars of the Board, and supports of the cause. The officers and members of them, cannot be too deeply impressed with their high importance; nor can too much be done for their increase, in numbers, activity, and influence.

In every county there should be at least one Foreign Mission Society; and if a county be too large, as most of the counties in the Northern States are, to be conveniently embraced in one Society, it should be divided into Districts; and in each District there should be a Society, comprehending all the towns and parishes within its limits.

Every Society will find that much depends on having a good *Committee*; a Committee, composed of active and influential members, from the different towns and parishes within its limits; and who, besides collecting the annual subscriptions, will exert themselves to increase the number of subscribing members, to procure benefactions, and to promote the forming of other Associations, male and female, of persons who cannot conveniently belong to the County or District Society, but are willing to do something for all, or for some, of the objects of the Board.

Associations of this latter description, of which under various names there are now about two hundred and fifty, should be formed in *every town and parish*. Are there not in every town and parish persons who love the Redeemer, and would gladly do something to make known his saving health among the heathen? Such persons every where should be excited to action. *They may do something, they may do much*. Such who are already awake, and whose hearts are already warm, may not only contribute themselves according to their ability; but also excite others, and engage them to associate, and make their monthly, weekly, or annual contributions.

An active individual, male or female, in almost any place, even the most unpromising, might engage to collect one dollar a month, or twelve dollars a year, in contributions from persons within convenient distance, of one cent or more a week. A hundred such individuals would collect *twelve hundred dollars*, a thousand, *twelve thousand dollars* a year! Are there not many thousands in our country, who would gladly do so much for the cause for which their Saviour come down from heaven? Such collections are earnestly recommended for places towns, parishes, and neighborhoods, where Associations upon a larger scale cannot conveniently be formed. At every such collection will be entitled to receive monthly the *MISSIONARY HERALD*, the *Instructors of Schools* would in this way have the best opportunities and means for exciting in their young pupils a tender compassion for poor Heathen children, impressing them with a grateful sense of their own privileges, and expanding their hearts with the spirit of beneficence.

It seems particularly suitable that every *Church* of Christ should, as a church, do something towards imparting the precious blessings of his Gospel to the perishing Heathen. It is already the practice of some Churches to make a collection for this purpose at every Monthly Prayer Meeting. The practice needs only to be mentioned, to commend itself to every Christian's heart. What more suitable, —what more pleasant—after unitedly offering prayers to the God of all grace for the salvation of the Heathen—than unitedly to contribute towards the accomplishment of the holy desires thus solemnly offered!—If only two dollars—a small matter indeed—if only *two dollars* be collected in a church at each meeting, the collections of one church will amount in a year to *twenty four dollars*—of a hundred churches, to *twenty four hundred*—of a thousand churches, to *TWENTY-FOUR THOUSAND*.

Every person, who in the gracious providence of God is favored with the Gospel, is a debtor—to do something for extending the invaluable blessing to those who are without it. That no opportunity may be wanting for this purpose, it is exceedingly desirable that there should be in every place of worship, at least once a year, a public *Congregational Contribution*. It would afford occasion to every Minister to stir up his own heart, and the hearts of his people; and incalculable good might result to them that water, as well as to them that are watered.

It may often, perhaps generally, be most convenient for the Benefactions of individuals, and the collections from small Associations, from churches and congregations, to be paid into the treasury of the Foreign Mission Society of the County or District, within which they are made. When remitted, however, by the Treasurer of such Society to the Treasurer of the Board, the sums, with the names of the individuals, associations, churches, and congregations, should be distinctly mentioned; that credit may be given in the monthly accounts to be published in the *Missionary Herald*.

The Prudential Committee wish it to be distinctly understood, that it is proposed to send a copy of the *MISSIONARY HERALD* to every Foreign Mission Society or other association, the amount of whose annual payments into the Treasury of the Board shall not be less than twelve dollars; and also to every individual, who shall either give, or collect and pay into the Treasury, twelve dollars a year. And it is requested that the names of all such Societies and individuals should be, as soon as convenient, communicated to the Treasurer, Jeremiah Evarts, Esq. Boston; with such directions respecting the conveyance of the *Herald* to them, as may be deemed necessary.

It is also requested that the proper officer of every Society or Association, auxiliary to the Board, would communicate to the Treasurer, or to the Corresponding Secretary, the number of its members; also the names and titles of all Life-Subscribers, and Members whose annual subscription is not less than three dollars; specifying the sums subscribed by them respectively and their places of abode; that a list of them may be published with the annual accounts of the Board.

It is most earnestly recommended to all the friends of the cause to do what they can to extend the circulation of the *Missionary Herald*, either by itself, or united with the Panoplist;—to take it themselves, and to use all proper means to engage others to take it.

In this long predicted, long prayed for day, when the King of Zion is rallying his friends in all her dwellings to his standard, and is marching in the greatness of his strength to take possession of his kingdom in all lands, who does not wish to be informed of his advances, and of his achievements? Are they less interesting to the Christian, than have been the baleful marches and exploits of desolating conquerors? Who, if not well informed, can feel and act as he ought in this new era?—Can, as he ought, be awake to the wonderful facts in rapid succession transpiring—be impressed with the majestic displays of Divine power and grace—be refreshed with the opening scenes of light and of glory—have his spirit stirred, warmed, and expanded, by the momentous objects which demand his attention and exertion—or be prepared to offer up, with the many thousands of Israel, supplications, intercessions, and thanksgivings, suitable to the course of events, or to the existing state of the church and of the world? Is it not for want of information such as the *Missionary Herald* is designed to convey, that, in regard to the missionary cause, and the great Christian movements of the day,

3. This evening about 30 persons were present at the reading of the Scriptures, several of whom were Jews.

The following narrative, taken from the Bombay Courier, is enough, it would seem, to excite in every Christian mind the deepest commiseration for the deluded idolaters, and the most ardent and active zeal for their conversion to the blessed Gospel of our Lord. Nor can we fail less deeply to deplore the ignorance, or the perverseness of the narrator; who supposes that even the most inhuman, guilty, and abominable of all the heathen ceremonies, are a sure passport to the heaven of purity and bliss. The narrative is as follows.

"We have already noticed the pertinacity with which the Rajah of Nepaul resisted the safeguard of vaccination. He has since unfortunately fallen a victim to the small pox. His natural brother is also dead of the same disease. Seven females were burnt alive with the corpse of the former, and two with that of the latter. The resident was invited to be present at the ceremony. The eldest son of the Rajah was to be placed on the *mushed*, (throne) on the 8th instant, and it was expected without any disturbance. On the former occasion much blood was spilt in a violent struggle among the chiefs in the public *darbar*. No regency had been appointed, but it is supposed that Beemsain will continue in the post of Prime Minister. The following letter gives a particular account of the human sacrifice that was made on the Rajah's death.

* *Valley of Nepaul, Nov. 20, 1816.*

"I have just returned from witnessing a sight that has made such an impression, as will not readily be effaced from my memory; and in the hopes that it may be acceptable, I take up my pen to endeavor to paint to you the picture. My mind is in a right frame for it, but oh Yorick! that I had thy imagination to trace the fact with the imagery it requires, to convey an adequate idea of the scene to those who did not behold it.

"You will have heard ere this of the havoc the small pox has been making these three months past among the inhabitants of this delightful and interesting valley. When it first appeared, apprehensions were entertained for the safety of the Rajah and his family: and measures were adopted which, for a time, kept them and the inhabitants of the city of Kathmandoo free from the infection; but it was only for a time. It soon reached from the peasant to the prince, and notwithstanding vaccination had been successfully administered to some of the principal families of the court, either superstition or a dislike to innovation had prevented a part of the Rajah's family from receiving the benefit of it, though frequently tendered in a pressing manner.

"On the 2d. an infant son of the Prince died from the effects of the raging distemper; and this morning information was brought to the resident, that the Rajah, who for some days had been laboring under it, was carried down to the holy temple of Pusputnauth, which is looked upon by all Hindoos as one of the portals of heaven, that, in breathing his last, his soul might be admitted in its passage from its earthly frame to the happier regions, of which this temple is believed to be the entrance. Such is seldom, if ever done, till the person is supposed to be drawing to his end; and as this was the case in the present instance, the Prince was early in the morning accompanied by the chief officers of his government, his relations and domestics, who, as is customary on such occasions, walked with his palankeen bareheaded and barefooted, to the temple. A little after he ceased to be a Prince; and the event was communicated to the resident, who, as a mark of condolence, and in compliment to the court, proceeded with his suite in mourning and on foot to the spot where much more awful scenes than had yet occurred were in a state of forwardness; I mean the preparations for the human sacrifices, that the death of a Hindoo prince in these mountainous regions invariably demands.

"On reaching the temple, we were received by the venerable Rajah Gooroo, or high priest, whose hoary locks bespoke his lengthened years. He was in tears; mentioned that one of the *Rancees* (queens,) one of the concubines of the Rajah, with five of their female attendants were to burn with the remains of their master; and after lamenting the passing event, pointed out to us a spot at a little distance, from whence we could better witness the scene, and retired to continue the obsequies of his departed Prince.

"The funeral pile was erected in the bed of the river Bunymuttee, which in its course through the valley is very shallow, and here so narrow, that its sacred

We saw the foundation of the temple of Pasputnauth on the one side, and amidst the trees of its gloomy groves that overhang it from the other. As we were beholding the funeral rites in a most anxious state of suspense, the sonorous sounds of the *singha*, while, by taking off the attention of the devoted females from the surrounding crowd, they tended to fit them for their approaching end, added solemnity to each scenery. Our situation did not admit of distinctly observing what might be called the niceties of the awful ceremony; but we were near enough to distinguish the innocent victim of superstition who was about sixteen years old, and said to be of an interesting figure. We saw her take off her ornaments, and throw loosely over her loins and breast a cloth, as she ascended the hill with her companions. She distributed to the Brahmin, her attendants and slaves; that stood around, a couple of elephants, some buffaloes, bullocks, alms, horses, jewels and frankincense, with the clothes and ornaments she had not thrown off; meant, I believe, as marks of her regard, or as proofs that she parted from this world in peace with all; and saying, as we were afterwards told, something to those who were supposed to be most endeared to her, (for whatever a *sauttee* utters is looked on as prophetic.) she placed the head of her departed husband on her lap, when heaps of sandal wood, smeared with oil and lac, were piled around her and her companions. On this a great number of arches, descending the steps of the temple, communicated their flames to the combustible pile, at the same time that the hallowed groves and temples resounded the shouts and groanings of the multitude; and in a moment the souls of the devoted girls fled to heaven. To heaven, I say, for surely, an all just and all directing God granted the boon their acts were directed to obtain; however erroneous, in the opinion of a Christian, the mode of seeking it may appear."

7. This evening at the reading exercise there was about the same number present as on last Friday evening.

10. About the same number came together to our meeting this evening as before; but a greater proportion of them were Jews.

The method which as yet we pursue at these meetings, is to read and explain the Scriptures. This exercise is performed by brothers Hall and Newell alternately, and the Scripture, which we at present read, is our abridged Harmony of the Gospels. Should it please God to bless this our beginning, we may hope soon to add the exercise of singing and prayer.

14. Arrived the ship *Saco*, Captain Haskel, from Boston. We have received from Capt. H. two letters from Dr. Worcester, one of May 6th, and the other of July 2, 1816; and also a considerable number of letters from private friends, letters from Dr. Morse, together with the three first volumes of the Missionary register from Dr. W.; the Panoplist for May and June, 1816; the Unitarian controversy, several pamphlets and newspapers.

The good tidings of extensive revivals of religion in various parts of our native land, and of many religious societies for the advancement of the Redeemer's kingdom, have greatly rejoiced our hearts. We are most happy to learn, that our missionaries are ready to embark for the East. We should rejoice to have them arrive in Bombay in the course of the present year. May the Lord of the harvest send forth many more laborers into his harvest.

One of our native school teachers having been negligent, it was agreed that he should be severely reproved, and afterwards displaced, should he not reform.

We have farther agreed, that without delay we should make it an object to seek out a suitable spot for procuring a place of public worship among the natives, and also to ascertain its probable expense.

30th. One of our schoolmasters came this morning, saying, that the scholars had told him that they had seen a *Rakshus* (demon,) in the garret over the school room, where they put their writing boards, and that they were afraid to come there to school. The school master himself pretended not to believe it; it probably, he, like all the other Hindoos, does believe in such things. We told him to tell the boys not to fear, there was no such thing. Then he said, he had told them so, and would again.

Some of the people called *Mhars*, who are properly out-casts, said that they had come to our meeting, but that the other Hindoos would not let them sit near them; that they had reproached them, and kept them at a distance. Had we a public building, we could much better provide for all sorts of people. They

were told that it was our wish, that all who came should, without distinction, be accommodated, and that God was not a respecter of persons.

Feb. 3. This evening the monthly prayer meeting was attended in the fort. Three missionaries were present, viz. Mr. Skinner, from the London Society; Mr. Horner a Wesleyan missionary; and one of the American missionaries; the others being detained by the urgent necessity of preparing communications to go the next morning for America. About fifteen persons were present.

4. Closed our packet for America, by the ship Malabar, Captain Orne. By this ship we have sent to Dr. Worcester, besides letters, our journal to the close of the last year, and letters with a copy of our accounts up to the same time to Mr. Evarts.

This evening finished reading to the heathen the Harmony of the Gospels. Thus far the attendance on these meetings has been as great as we had reason to expect; though by no means as great as we could wish. We feel encouraged to go on.

7. Received from Captain Haskel a very acceptable present of ham, salmon, and cod-fish.

10. Brother Hall read and explained divine truths to about 25 of the *Mhars*, or outcasts, agreeably to their request. These poor despised people have repeatedly told us, that they have been to our school rooms, to hear us read and expound the Scriptures; but, that the people of the Hindoo cast would not allow them to sit down, bade them remain at a distance, and gave them abusive language.

At the close of the exercise among these people, they were asked if they wished to have the reading continued. They said, yes, and another meeting was appointed on Thursday evening.

12. This evening, at our stated season for consultation, agreed to purchase 25 reams of Portuguese paper, for printing a tract and one of the Gospels.

19. Mr. B., an Englishman well skilled in the art of printing, called on us, examined our printing press, and very kindly suggested many improvements which will be of great benefit to us. He also kindly offered to render us like services on any future occasions, should they be needed.

Mr. B. is a very intelligent man, and has twice visited Jerusalem, and most of the other ancient places mentioned in sacred history. He visited Lebanon, and saw the stately cedars measuring more than 30 feet in circumference, and of great height. They are not now an article of commerce, nor of any special value.

He was asked whether it were a fact, as has been reported, that many Jews from Europe are now returning to Jerusalem? He said that a considerable number, after acquiring a fortune in other countries, from a superstitious veneration for their holy city, returned to find a grave among the tombs of their fathers. They transact but little business, and that little is chiefly the business of brokers.

The pomegranate and grape are almost the only fruits now growing around Jerusalem. There are no apples, except the apples of Sodom, which are beautiful and inviting to the eye, but when opened are full of offensive matter. The country in the immediate vicinity of Jerusalem is so far cultivated as to yield a produce sufficient for the sustenance of the people.

(To be continued.)

JOURNAL OF MESSRS. RICHARDS AND MEIGS AT JAFFNAPATAM, CEYLON.

Continued from p. 481 of the last vol.

Our readers will recollect that in our number for Oct. p. 481, it was stated that the missionaries in Ceylon were then preparing to leave Columbo, to fix their residence in the District of Jaffna. They proceeded immediately to that district, and having taken two different stations, their journals of course will appear in separate portions.

OCT. 5, 1816. On Tuesday evening the 24th of Sept. we, together with our wives, went on board a dhony at Columbo for Jaffna. We were accompanied to the dhony by brothers Chater and Griffiths, who took a very affectionate leave of

us. We sailed about 3 o'clock the following morning. On Wednesday we were all very sea sick. It was a distressing day, especially to Mrs. Meigs. We were much alarmed about her on Wednesday evening, but the Lord supported her, and on the following day we were all better. We lay at anchor on Thursday night, for fear of the Pearl Banks; and on Friday noon we arrived in safety at the mouth of the river at Manar. Here the water is so shallow that dhonies are obliged to unlash, and occupy several days in passing through. On Saturday morning we all went up to the fort, about two miles, in a boat which Mr. Orr, the collector, was so kind as to send us; and we spent the day at his house, and were treated very politely. We tarried at Manar till Tuesday Oct. 1st, in a house near Mr. Orr's. We had been unable to get away before that time, having been obliged to oversee the unloading of all our furniture, and that of our brethren, and having it safely lodged in the custom-house, till the dhony could get over the bar at the mouth of the river. We did not wait for this, as the season was far advanced, but hired two boats, in which we put a few of our most necessary articles, leaving the rest to be brought on in the dhony, and between 11 and 12 o'clock A. M. set sail for Jaffna, a distance of about forty-five miles, where we arrived the same day, but so late that we did not go on shore that night, but slept in the boat. The next morning, Oct. 2, we went on shore before sunrise, and proceeded to Mr. Mooyart's, where we found our friends and met with a most welcome reception. Mr. Mooyart is a sincere friend of missions and missionaries. Brother Newell lived with him while at Jaffna; after him Mr. Lynch; then brother Warren; so that the room in which they lived has acquired the name of the "Prophet's chamber."

Brother and sister Poor left Columbo four days before we did, that is, on the 30th of Sept. in a boat with Mr. Wilkins, a merchant of Columbo, who was coming to Jaffna on business. The dhony in which we came, being much crowded, did not afford good accommodations for more than two families, for which reason Mr. and Mrs. Poor embraced the opportunity of coming with Mr. Wilkins. Mrs. Poor suffered much on the voyage, and was reduced very low, but finally arrived in safety on the 26th of Sept.

In view of all that has passed since we left Columbo, we have the greatest reason to admire the goodness of God, in preserving us all in health and safety.— The same day that we landed, we took possession of a house opposite to Mr. Mooyart's, which Mr. Warren had hired for us. It is a delightful situation, retired from the noise of the public road, nearly in the centre of a large garden, surrounded by a wall about nine feet in height. We expect to occupy this house for a few months, till the house at Batticotta can be repaired; this must of course take considerable time, as the house is large and much out of repair, and the rainy season is fast approaching, when it will be impracticable to continue the work at such a distance.

On Thursday the 4th, Mr. Warren and Mr. Meigs went to Batticotta, and there for the first time Mr. Meigs saw the place where he hopes to fix his future residence among the heathen in the eastern world. Many pleasing sensations and reflections were excited in his mind, while he surveyed the remains of these once noble buildings.

We have already given some account of Batticotta in our private letters to our friends, but we think proper, nevertheless, to insert it here.

Batticotta lies about six miles N. W. of the fort of Jaffnapatam, about half a mile from the sea-shore, and in sight of it. The situation is pleasant and airy. Although it is surrounded on three sides by *paddy*, (rice) fields, yet the ground on which it stands is dry and healthy. On the north towards Chiangane the land is a little higher and very dry. It may be well to remark here, that the whole district of Jaffna, unlike the middle and southern parts of the Island, is very level; though the land is a few feet higher in some places than in others. All the ground belonging to the place at Batticotta amounts by measurement to 3 acres, 3 roods, 11 perches, and 159 links. On this ground are a church, a dwelling house, and five other small buildings, two yards, a garden, four wells, eleven margosa trees, and fifty-one palmyra trees; all belonging to the Ceylon government. That you may know in what state we found them, we give a short description of them.

1. The church. This is said to be the finest church in the whole district, and in the best state of repair. It was first built by the Portuguese, when they were masters of the island in the sixteenth century (as were all these churches and houses,) and repaired by the Dutch in 1678, as appears by the date on the western end of

the building. This is the reason why it is now in a better state of repair than the other churches in the district. After the English became masters of the island, in 1795-6, the church and houses were much neglected, and have been since fast going to decay. Many of the walls are much broken by the banians which grow in them, and break them down. This church has, however, received very little injury from them. But the walls of the dwelling house are much broken. The church is a very large and noble building. It is 171 feet in length on the outside, 163 on the inside, walls 4 feet thick. The width of it is 65 feet on the outside, and 57 on the inside. The walls are not high, and they have no galleries in this country. There is no roof on the church, but the walls, pillars, and arches are almost entire. They are built principally of coral stones, which appear to grow harder by exposure to the sun. Many of the buildings have already stood nearly three hundred years, and would probably stand as much longer were proper care taken of them. From one end of the church to the other, at an equal distance from a line drawn through the centre, run two rows of massy pillars, 20 in number, each 10 feet in circumference, supporting eighteen fine arches, which are so much higher than the walls of the church as to support the roof. The width of the church is so great, that a roof could not otherwise be easily supported. We are anxious to cover the building as soon as we have the means in our power. Two thirds of it will be sufficiently large to contain any congregation that we, or our successors, shall probably ever be able to collect. By making a partition we can have one third of it for school rooms, or for a printing press, should we ever have occasion to use it for that purpose.

2. The dwelling house. This is only one story high, according to the custom of the country. It is more than 100 feet in length, and 41 or 42 in breadth. It will contain eight rooms, five of which are large, and three smaller ones. The house requires a great deal of repairing before it will be a suitable habitation for two families. The walls are broken in many places by the banian trees. We found it without a roof, doors or windows; in short, nothing remained but the walls and floors, which are of brick. This, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. It may be made a very convenient and pleasant habitation, and the expense will not be very great, as labor is cheap in this country, and particularly in this district. But it requires a large stock of patience to wait for these workmen to accomplish any thing, as they are uncommonly lazy, and have many feast days, and other things to interrupt them.

3. The five small buildings. These are a kitchen, a stable, a guard house, and two other small out houses. The walls of some of these are considerably broken, and all are without roofs or windows.

4. The yards. There are two of these directly back of the house, and about 57 feet by 25. They are surrounded by a wall about eight feet high, built of the same materials as the walls of the house.

5. The garden. From the large yard back of the house, you enter the garden through a door. The garden contains about one acre and three fourths of land, or nearly half of the whole. It is enclosed by a fine wall, built of coral stone laid in mortar, and at the top fixed in the form of a roof to shed the rain. It is nine feet high. It must have been built at great expense. The quality of the soil is not quite so good as that around Tillipally.

6. The wells. Three of these are in the garden to water it in the dry season, and one very excellent one in the large yard very near the house. The water in them appears to be good, though we have not yet had sufficient time and opportunity to ascertain.

7. The trees. The eleven margosa trees are in front of the house, between it and the church, which is about twenty rods from the house. The margosa tree makes very good timber and boards, and from the nut a valuable oil is expressed. The fifty-one palmyras are all but one in the garden. Of this number 29 are fruitful and 23 are barren. Of this tree there are the male and female. Both are necessary. The female tree only bears fruit, and is good for timber. The rafters of all these houses are made of this tree. The leaf of this tree forms the Olla, so much used by the natives instead of paper. It is also much used to form the roofs of houses, and it answers very well for two or three years, when it must be renewed. The ollas are cheap, easily procured and put on. The house at Batticotta, and also at Tillipally will be covered with them. The fruit of the tree constitutes the principal food of the natives one half of the year. Thirty or forty

trees will support a family. The tree often grows to the height of more than 100 feet without branches, and the trunk through this extent continuing of an uniform size, being from twelve to fifteen or eighteen inches in diameter. The fruit grows among the large leaves, which form a circle of ten or twelve feet in diameter around the top. The cocoa nut tree grows and bears fruit in a similar manner, except that the leaves are much longer, a single leaf being commonly twelve or fifteen feet in length. The cocoa nut does not grow so erect as the palmyra, and the color of its wood is much lighter. The wood of the palmyra is black, or a dark brown. A tall cabbage with long leaves that has no head, will give you some idea of the shape of these curious and very useful trees.

Thursday, Oct. 3. To-day we all dined together in our hired house, having previously taken our meals at Mr. Mooyart's. Mr. Warren and Mr. and Mrs. Poor will board with us till they go from Jaffna.

Saturday, 5. Yesterday Mr. Warren and Mr. Meigs rode into the Fort, and called on a number of friends, viz. Capt. Truter, commandant of the Fort; Dr. Nicholson, Lieut. Hunter, &c. To day we all called on Mr. Hooper, the collector of the district; and Mr. Richardson, the provincial judge. Toward evening the Rev. Mr. Glenie, his wife and three children called to pay their respects to us. Mr. Glenie is an excellent man, and a friend to missionaries; he is one of the colonial chaplains, and preaches the doctrines of grace. The English people here appear very friendly to us, and treat us with attention and kindness. Last evening Mr. Poor preached for the Rev. Mr. Lynch in his place of worship in the Pettah.*

Sabbath eve, Oct. 6. This morning at 7 o'clock, all the missionaries went to Mr. Mooyart's, and held a meeting for prayer and religious conversation with him and his family, and the Rev. Mr. Lynch. Mr. L. is a very humble, pious man, and evangelical in his preaching; we all love and esteem him as a Christian brother, and missionary of Christ. At 10 o'clock, A. M. we attended church in the Fort, when the Rev. Mr. Glenie read the service and preached an excellent sermon. At 7 o'clock Mr. Meigs preached for Mr. Lynch in the Pettah.

Wednesday, 9. Mr. Meigs went to Batticotta to superintend the work. On the road home saw 30 or 40 of the original inhabitants of the country, the monkeys. They live here in great abundance, and many of them are very large. They have little fear of the natives, but flee from the presence of an European.

Thursday, 10. Mr. Mooyart and Mr. Richards went to Batticotta to examine the palmyras for the roof of the house.

Friday, 11. Sent a letter to Sir Alexander Johnstone in answer to his communications to us, and to the Secretary of the A. B. C. F. M., on the subject of the emancipation of slaves in this island.

(To be continued.)

JOURNAL OF MESSRS. WARREN AND POOR AT TILLIPALLY, CEYLON.

OCTOBER 15, 1816. This day we find ourselves in the quiet possession of a dwelling house, among the heathen. At this interesting and joyful period of our lives, we are forcibly reminded of our obligations renewedly to consecrate ourselves to the service of our divine Lord and Master, who has been pleased to put us into his vineyard. O that he would give us grace to be faithful, and crown our feeble efforts to honor his name among this people with much success.

Though the house is in an unfinished state, being destitute of doors and windows, and some other necessary appendages, yet we think we shall render ourselves comfortable till the necessary repairs are made. Carpenters are now at work.

Sabbath 20. D. Bast, Esq. spent the day with us. In the morning about 30 people came to the house to hear what we had to say. We explained to them the object of our coming to dwell among them, and the manner in which we should proceed in accomplishing it. They professed to be well pleased with our intentions, and expressed a wish to have their children instructed. At the sug-

* The Pettah is that part of the town of Jaffna which is regularly built, and inhabited principally by the descendants of the Dutch and Portuguese.

gestion of Mr. Bast, we appointed a meeting to be held next Sabbath at Mallagum, two miles distant toward Jaffnapatam in Mr. B's court house. This gentleman, a native of Dutch descent, is a sitting magistrate, and holds his court at Mallagum. His jurisdiction extends over fourteen parishes in this district. He appears to be a truly pious man; takes a lively interest in our settling here, and we think will afford us much assistance in our missionary work.

Sabbath 27. This morning sixty persons came to us. We held worship in our house. Sung in English, prayed in Malabar, by the assistance of an interpreter, and expounded the 2d chapter of St. Matthew's Gospel, concluded with singing and prayer. After the services we had some conversation with the people. They were ready to acknowledge that what we had said to them was good, and expressed a wish that we might preach to them every Sabbath. We are aware that very unworthy motives may induce this people to come to us; but we are gratified in having an opportunity of opening to them the treasures of the Gospel, hoping that in due time, God will bless the means of his own appointment. In consequence of heavy rains we had no meeting at Mallagum. In the afternoon held worship in the family.

Monday 28. Very busy in collecting materials for a *bungalow*, and for a roof to the church, that we may have proper accommodations for schools and for preaching.

Wednesday 30. We see some good effects of the Rev. Mr. Palm's exertions among this people, though he labored under great disadvantages. The prejudices of the people are in some degree removed; some knowledge of Christianity was communicated, and here are ten or twelve boys who attended his school, now wishing to be instructed by us. Though we are not ready to open a school, yet as these boys are daily with us, we have given them passages of Scripture written on ollas, which they commit with surprising facility. They are also learning the English alphabet.

Monday, Nov. 4. Received letters from Calcutta, Bombay and America. They were peculiarly interesting in consequence of coming to hand on the first Monday evening of the month, the season consecrated to prayer for the success of Missions.

Tuesday 12. Engaged in studying the Tamul language. We much need the assistance of some one who is acquainted with the grammar and principles of the language. Such a person it is extremely difficult, if not impossible, to obtain on this island. We have one set of elementary books. Books of this description cannot be purchased here. On the continent they are scarce, and excessively dear. Malleappa, our interpreter is able to assist us in construing and pronouncing the language. He is the son of a native clergyman, is preparing for the ministry, and we think, gives some evidence of possessing the essential qualifications.

This day we made our first visits among the natives. We visited two sick women; the one a poor widow, the mother of an active intelligent little boy, who has expressed an earnest desire to come and write passages of Scripture with the other boys, but was under the necessity of using every exertion with his two brothers, to procure rice for the family. After proper inquiry, we concluded to give him two measures, nearly two quarts of rice, worth four cents per week, which will enable him to devote his time to study. We also gave him a cubit of cloth, which serves for a full dress, which he very much needed. He did not need a knowledge of our language to express to us his feelings. His countenance and gestures manifested the gladness of his heart, in being placed in such favorable circumstances. On visiting this boy's mother, we were pleased to see, suspended from the roof of the cottage, a number of ollas on which were written the passages of Scripture which the other boys had learned, and which this had transcribed. On asking the woman if she had any knowledge of Christianity, she replied, that she knew only what her son had read to her from the ollas. The other woman whom we visited was a person who had sent to us for medicine. At each place about 40 persons gathered around us, and thus gave us a favorable opportunity of addressing them on the subject of the Christian Religion.

(To be continued.)

LETTERS FROM THE AMERICAN MISSIONARIES.

Letter from the Rev. Messrs. Hall, Newell, and Bardwell, to the Rev. Dr. Worcester.

AND DEAR SIR,

Bombay, April 18, 1817.

OUR present communications are intended to go by Captain Haskell, of the *Arcton*. We have the pleasure of acknowledging the receipt of your communications, and also of letters and parcels from some of our friends by the same vessel.

They reached us in January last, about six months after date. We also received on the 7th instant, your letter of October, 1816, and one from Mr. Ralston, of Bengal. Our last communications to you were forwarded February 1st, by Captain Orne, of the ship *Malabar*, bound to Boston. A duplicate of our last account, was forwarded a few days afterward, by a ship belonging to the *Arcton*, Captain Lancaster.

In our last letters, nothing of special importance has occurred. We have been unexpectedly delayed in the business of printing the Gospel of Matthew, on account of some defect in our types, and the numerous articles which we had to send in order to complete our printing establishment. On this subject Mr. Ralston will write at large to Mr. Evarts. But though we have been disappointed of the pleasure of sending you a copy of the Gospel, as the first fruits of our mission press, we have the satisfaction of presenting to you a Scripture tract in the Marhatta language, of which we lately struck off 15,000 copies. After so many discouragements as our mission has experienced, you will, we doubt not, sympathize with us in our being enabled, at length, through a divine goodness, to commence the delightful work of printing the word of God in the language of a heathen people. We expect to put the Gospel of Matthew to the press in a few days, but shall not probably have it ready for distribution in less than three months.

Our mission press, we hope, will soon enable us to introduce improvements into the schools. Hitherto they have not been supplied with books, except a few prepared for them in manuscript. The tract, which we have just printed, has already been introduced into the schools; and it is pleasing to hear the name of Jehovah pronounced, without scruple or fear, by hundreds of pagan children. It would not convey the idea, that the children have abandoned their own idols. Far from it. They still carry on their foreheads the marks of idolatry, and are taught by their parents to worship the gods of the heathen. Still, we see there is abundant encouragement for endeavoring to imbue their tender minds with the principles of a purer religion. The seed thus sown, though it may lie buried, and apparently fruitless for a time, may yet spring up at some period, and bring forth an abundant harvest.

Knowledge of the holy Scriptures must necessarily precede the general diffusion of religion among any people; and the establishment of schools, in which the Scriptures are used as a school-book, seems to be one of the most proper methods of disseminating a knowledge of them. In this point of view we regard the native schools as a very promising part of our missionary establishment.

We shall carry our plans of education to the full extent of our means. We are rejoiced to hear by your last letter, that we may expect shortly to receive remittances for this object. Had our funds been sufficient, we should before this have increased the number of schools.

We wish also, as soon as possible, to erect one or more buildings, which may serve the double purpose of school-houses, and places of public religious instruction for the heathen. This we think may be done at a moderate expense.

As our family has been enlarged, we have had public worship in English, regularly, at our own house on the Sabbath. A few persons in the neighborhood usually assemble with us. We celebrate the Lord's Supper regularly once a month.

We rejoice to hear that more missionaries from home may shortly be expected to part of the world. We doubt not that Providence will open a door for them.

With respect to the destination of future missionaries, we will write more fully in our next communications. In regard to those whom we are now sending, any thing we might suggest would arrive too late to be of any service.

We are pleased to learn that Mr. — is desirous of supporting a native preacher. It would afford us much gratification to receive and apply his charity. But, at present, we are not acquainted with any native who is qualified for the work of preaching the Gospel. We hope and trust, however, that the Lord of the harvest will raise up laborers here, as he has done in other parts of the world, to assist us in our work. We shall do all we can to encourage every converted native, of competent talents and knowledge, to engage in the work of spreading the Gospel among his countrymen.

Agreeably to the communications of the Prudential Committee, we have revised the plan of polity which was forwarded to you in Dec. 1814; and we have, with perfect unanimity, adopted the Rules and Regulations, of which a copy is enclosed.

On the subject of our domestic affairs at large, we hope to be more particular in our next communications.

By the present opportunity we shall forward the continuation of our journal to the present time, and also our pecuniary accounts. We hope the present communications will reach you before the next annual meeting of the Board.

We trust, dear sir, that we always have a remembrance in your prayers. The confidence that our beloved patrons at home take a lively interest in all our concerns in this distant heathen land, and that they bear us continually on their hearts at the throne of grace, affords us much comfort and encouragement in our work.

We remain, Rev. and Dear Sir, affectionately yours,

G. HALL,
S. NEWELL,
H. BARDWELL.

Extracts of another letter from Rev. Messrs. Hall, Newell, and Bardwell, to the Corresponding Secretary.

REV. AND DEAR SIR,

Bombay, May 20, 1817.

THOUGH we have recently forwarded communications by the American ship Saco, which left this port for Boston, the 21st of April, yet we cannot neglect an opportunity so direct as the present. This letter we commit to the care of Mr. Ashburner, a respectable English gentleman, who has resided many years in this part of India. Mr. Ashburner has taken passage in the Alexander, bound to Salem. We are happy to introduce this gentleman to you, as a friend to us, and as a man of respectability and information. He expects to settle with his family in some part of America.

In our last letter we suggested that we should soon give a more particular statement of our domestic affairs. It will perhaps be sufficient to say, that we are unanimously proceeding on the common stock system. For some time past we have eaten at two tables, though we consider ourselves as one family. With respect to the manner of receiving our support from the common stock, we have unanimously agreed, that each brother shall draw monthly, from the common stock, a sum sufficient to meet his necessary expenses, and that the account of such drafts be communicated to the committee.

The state of the printing department is much the same as when we last wrote. After waiting more than a month for the supply of little articles for the press, we began to strike off the first sheet of Matthew, about the middle of this month; but we immediately saw, that, owing to the bad state of the types, the impression could not be made legible. For a time, we were in doubts whether the types could ever be made to answer the purpose. But we at length concluded, as an experiment, to trim the irregular types with our pen knives. This laborious process we have gone through in the two first forms, and have struck off 700 sheets. The edition we have fixed at 1500. We now feel much encouraged in the business. A similar process must be gone through in the next form, and so on, till we trim nearly the whole fount. By this statement, you will at once see that our progress for a considerable time must be very slow, and attended with much labor. But to accomplish an object of such magnitude as that of printing the word of God in the language of the heathen, we almost forget the labor and fatigue, and rejoice that it falls to our lot to be thus employed.

From your last communication, we hope soon to be supplied with another press, and an assortment of English types. We think that English types would be very useful to this establishment. Besides being necessary in printing school books, which we hope to do in Mahratta and English, for the benefit of natives who wish to learn English, we shall probably have opportunities of doing little jobs for Europeans in this Presidency. Indeed, we have already been applied to by the Rev. Mr. Davis, one of the Chaplains, to print a sermon and some other small articles, which we should have done, if we had had types.

The present state of our schools is as favorable as we can reasonably expect. We have no assistant in our English school, though we hope soon to procure one. The whole number of boys in our Hindoo schools is more than 200. We have recently established a school exclusively of Jewish children. The teacher is a Jew of considerable information, lately come from the coast. This school at present consists of about 40 children. They speak the Mahratta language, and it is in fact, a Mahratta school. The teacher reads Hebrew, and teaches the children to read and write Hebrew. We think this an interesting school, and cannot but hope that it will be the means of doing something towards bringing these ignorant, wandering Israelites to the fold of Christ.

In our last letter, we mentioned that we had in contemplation the subject of erecting one or more buildings for the accommodation of schools, and the stated religious instruction of the natives. This continues to be a subject of much consideration and inquiry. We much need some place, where we can regularly appoint seasons for instructing the natives, and can have proper accommodations. On this subject we should be pleased to have the sentiments of the Board. To what extent in expense, shall we be justified in erecting such buildings as before mentioned.

The brethren Hall and Newell continue to go out among the people every day, as usual, and preach to them the words of life. Though we are not yet permitted to relate to you any instances of conversion among the heathen, yet we are by no means discouraged. In due time, we believe God will bless the preaching of his word to these deluded heathen, and that multitudes will eventually be brought home to Christ, through the instrumentality of this mission.

We soon hope for the arrival of more Missionaries from America. Many are needed in this place. We are very desirous of establishing one or two stations on the island of Salsette, as soon as practicable. Many considerations, which we cannot now mention, conspire to render this very desirable.

The translation and printing of the Scriptures, in which we are now engaged, will afford many facilities to new missionaries who may come to this place. And a loss will be sustained by this Board, if more missionaries are not sent to avail themselves of the facilities of this printing establishment. We have, however, the utmost confidence in the Board with respect to the destination of their missionaries. The great head of the church will direct all the affairs of his kingdom in the best manner.

We have heard nothing very recently from the brethren in Ceylon. The last information was favorable. Every thing is made ready to their hands, and there is every reason to conclude that the Lord will soon bless their labors.

Our hearts are much rejoiced in hearing of the favorable state of religion in our native land. We hope and pray, that this good work may increase abundantly, till America and every land shall be filled with the glory of God.

We remain, Dear Sir, with respect and affection,

Yours, in the Gospel of Christ, G. HALL, S. NEWELL, H. BARDWELL.

MISSION TO THE AMERICAN ABORIGINES.

THE Rev. Mr. Cornelius, as an agent of the American Board of Commissioners for Foreign Missions, has visited the Cherokee, Chickasaw, and Choctaw nations, and had an audience at a council of the Creeks. His tour has been performed with great fatigue, diligence, and good effect. The way is open for communicating, particularly in the Choctaw and Chickasaw nations, establishments similar to that which has been made among the Cherokees. In pursuance of this design, the Rev. Messrs. Ard Hoyt, Daniel S. Butrick, and William Chamberlain, are now on their way to the Indian country.

THE LITTLE OSAGE CAPTIVE.

Extract from a letter of Rev. E. Cornelius to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, bearing date Choctaw Agency, Dec. 2, 1817.

ON my way to the Chickasaw nation, I met several Cherokees returning from the Arkansas country, whither they had been on an exploring tour. They were returning with the design of taking their families to that country. I improved the opportunity which the occasion afforded, of ascertaining their disposition on the subject of establishing schools in their new country, similar to those they were about to leave in the Cherokee nation. After some consultation among themselves, the interpreter answered, "they say they want schools badly." I have given you his own words, as expressing better perhaps than I could, their earnestness on the subject.

The state of the country they said was more quiet than it had been; they observed they had had several trifling engagements with the Osages, who had now left the country. They had numerous trophies of successful contest with them; but none which so much affected my heart, as a small female child, apparently not more than five years of age, whom they had taken from the Osage Indians, and were carrying as a prisoner. If ever I felt the emotion compassion, it was when I beheld this innocent babe. I inquired for its parents, when, (shocking to relate,) they presented me, with savage joy and complacency, the scalps of its father and mother. The little child had already travelled with its new owner for more than 500 miles, and had yet to travel about 200 more.

I immediately negotiated with the Cherokee who owned the child, for the privilege of having it educated in the missionary family at Chickamaugah. I assured him that it should be free of all expense to him, and represented, as well as I could how desirable it would be to resign it into the hands of those good men and women, who were at Chickamaugah, and who would prove the best of fathers and mothers to it. To my great joy, he most cheerfully consented; and promised me he would take the child to Chickamaugah soon after his return to his family, who resided within 30 miles of that place. Understanding that he had given a horse for the child, and had offered to sell it again, I suggested to him that probably Mr. Kingsbury would give him his price, which was, I think, not more than 100 dollars. At the same time I wrote to Mr. Kingsbury, recommending that he would redeem the outcast orphan, and thus render its continuance under his protecting care forever certain. I knew, indeed, that his means were inadequate to such a purchase, consistently with attention to other demands; but I could not doubt but that some of our worthy friends at the north would replace the ransom. Are there none, whose maternal or parental feelings would prompt them to commiserate this poor orphan babe, and induce them to pay the price of its redemption? Where are the mothers and daughters of Israel? Are their resources exhausted? For myself I can say, and I think I speak according to the revelation of God, I had rather deserve the honor of having parted with my last dollar, to ransom this child, and give it a Christian father and mother, than wear the brightest meed of praise that military prowess ever won. Should Mr. Kingsbury receive the child and apprise you of the fact, I hope the appeal will be made; and should any one feel disposed to meet it, let such an one be entitled to give the child a Christian name. Of one thing I am confident; that none but an heart of adamant could resist the effect, which a personal observation of what I have related was calculated to excite.

Extract of a letter from Messrs. Kingsbury, Hull and Williams, to the Rev. Dr. Worcester.

REV. AND DEAR SIR,

Chickamaugah, Nov. 25, 1817.

WE are now able to tell you what the Lord is doing among us for the glory of his name. And though it be the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is bringing into his kingdom some of the sons and daughters of our western forests.

For some time past, we have had the satisfaction to witness a pleasing change in the external conduct of some of our neighbors, who on the Sabbath attended our religious worship. Two white men in our neighborhood, who had been profligate and immoral, became sober and serious. One Cherokee woman also, who had a tolerably good education, and who is married to a white man, appeared to bear very serious impressions.

Such was the state of things, when brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in November, a very solemn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl, who was attending our school, were much affected. The Cherokee man is a half breed, named Charles Reece, who speaks our language tolerably well. He was one of the three intrepid Cherokees, who, at the battle of the Horse-Shoe, swam the river in face of the enemy, and brought off their canoes in triumph. The President has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undaunted warrior bowing before the influence of the Gospel. After public exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he felt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God.

The girl above mentioned, who is a member of our school, and who is the subject of serious impressions, is a daughter of half breed parents. Her name is Catharine Brown. She is about 18 years of age, genteel in her appearance, and amiable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school about 90 days, and now reads well in the Bible, and writes a tolerably good hand. She says, that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for her poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious experience of these persons which we think favorable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it; and are more solicitous to be delivered from sin, than from its consequences. In short, we would indulge the hope that a saving change has been wrought in the hearts of, at least, three or four. But we would wish not to be sanguine; our hopes may be disappointed.

On the last Sabbath in September a church was organized in this place, and we solemnly renewed our covenant with God, and with each other. We should have done this at an earlier period, but, hearing that brother Cornelius was on his way to this country, we were desirous that he should be present on this interesting occasion. At present, our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some who have recently been brought into the kingdom of the dear Redeemer.

In compliance with that part of our instructions which recommended a division of labor, we have made the following distribution, viz.

1. The spiritual charge, and general superintendence of the mission.
2. The instruction of the school, and superintendence of the scholars in the exercises of husbandry, &c.
3. The particular management of the plantation, providing for the family &c.

Soon after our last communication the state of brother Hall's health was such as to require that he should be released from the confinement of the school; and brother Williams took the charge of that department. He succeeds well, and will probably continue in it, as he is well qualified to teach on the Lancasterian plan. Brother Hall's health is much improved. He has the oversight of the plantation, and the steward's department.

We have also agreed to the following resolution, to wit:—

That as God in his Providence has called us to labor in the great and good work of building up his kingdom among the Aborigines of this country; a work peculiarly arduous, and which will be attended with much expense, and above all, considering that we have solemnly devoted ourselves and all that we have to the prosecution of this work, we declare it to be our cordial, deliberate, and fixed resolution, that so far as it respects our future labors or any compensation for them, we will have no private interests distinct from the great interests of this institution. And, that if it meets the views of the Prudential Committee, we will receive no other compensation for our services, than a comfortable supply of food and clothing for ourselves and families; and such necessary expenses as our peculiar circumstances may require; observing at all times that frugality and economy, which our duty to the Christian public and the great head of the church demands. Provided, that the personal expenses of each one, board excepted, shall be rendered to the society annually. Our board will principally be the product of our own labor, and many articles of clothing may be manufactured in the family.

With regard to our school we have had much satisfaction, and could say much in its favor. But our limits require that we should be brief in our remarks at the present time. As to the capacity of our children to learn, we entertain no doubt. The greater number of them manifest an uncommon aptness. They are very obedient to our orders, and conduct with much decency and propriety. As soon as they enter our school, we put them to learning our language from the book. While they are doing this, their progress in learning to understand and speak it has been rapid, at least in many instances; and we have so far succeeded in removing their national bashfulness to speak our language, that they now manifest a forwardness to say all they can. In learning to write they excel. We find the Lancasterian method of teaching, and particularly of writing on slates, peculiarly beneficial. We will mention one or two instances of proficiency.

Catharine Brown, the girl before mentioned, began to read in words of three letters. In 60 days she could read intelligibly in the Bible, and in 90 days could read as well as most common people. After writing four sheets of paper, she could perform with accuracy and neatness, even without a copy. One little girl, who could not speak our language, learned her letters in two days. Mr. Williams has just informed us, that a little boy, who came into our school to day, has learned eight of his letters this morning, and can print them very well in sand. We say these things not to raise expectations, or with a desire of boasting, but to encourage the friends of the mission.

We come now to speak of our plantation, buildings, &c. Here we have had much labor, and much trouble. We before stated that our principal support might ultimately be derived from our plantation and our stock. But it must be obvious, that the advantage to be derived from these sources for one or two years must be small, when compared with what may be afterwards expected. The fences on the plantation were poor, and it was not in our power, the past season, to repair them sufficiently to secure our fields from damage. The cultivation has also been much neglected in consequence of our attention to other business. But the crop which we have raised shows what a rich harvest may be expected, when we shall be able to secure our fields, and attend to their cultivation.

Our school-house is nearly completed except the windows. It is 33 feet by 23, and is constructed on the Lancasterian plan. This furnishes a very commodious house for public worship. The dwelling house is 52 feet by 20, with a piazza of seven feet in front, and an open space of eight feet in the middle, being calculated for two families.

Twice we have attempted to dig a well, but repeated rains have compelled us to relinquish, for the present season, the prosecution of so important an object. Our mill, we have supposed, was nearly ready to run, when it was discovered that one of the stones was too soft. While we were preparing another, an uncommonly high fresh of water swept away a part of the dam. The season is now so far advanced, and we have so much unfinished business, that we do not expect to repair it before the opening of the spring. This disappointment is severely felt, as the nearest mill at which we can have grinding is 16 miles distant, and the waters have been so high for some time that we could seldom go there. We have made arrangements to get our meal from the settlements during the winter.

It will be impossible to estimate the expenses of the next year from the present. They will, we trust, be much less, but still will be considerable. Many things remain yet to be done, before our establishment can be considered in any tolerable manner complete; and the advantages to be derived from our stock and plantation will not have come into full operation.

While we make the above statements, we take this opportunity to notify the committee of the high sense of obligation we feel to the pious people of Tennessee, for the many favors we have received from them, as well as for the interest they have manifested for the mission. For particulars on this subject we refer the committee to the late communications made to the Treasurer.

We conceive it to be of vast importance that all who engage in western missions, not only know how to labor, but that they be both able and willing to labor with their own hands. That they literally "endure hardness as good soldiers;" that they come prepared to conform to circumstances; that they come down, in a certain sense, on a level with these people, to take them by the hand and conduct them, step by step, through the various stages of civilization and instruction. The Indians are a people on whose minds first impressions have a powerful influence. The establishment of missions in the West is attended with difficulties of a very different nature from those in the East. We know the great Head of the church can remove these difficulties at once, and we would not distrust his protection to his cause. But we are required to exercise the wisdom of the serpent, as well as the innocence of the dove.

We hope for the prayers of God's people, that we may be divinely directed, and that our faith fail not.

With much respect and esteem, we are your unworthy laborers in the vineyard of our Lord.

Rev. Samuel Worcester, Cor. Sec. &c.

CYRUS KINGSBURY,
MOODY HALL,
LORING S. WILLIAMS.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Dec. 2. From the Foreign Missionary Society of Northampton and the neighboring towns, by the Hon. Josiah Dwight, the Treasurer,	\$490 00
3. Several ladies in Meriden, Con. by Mrs. Ripley,	6 00
The Rev. Mark Mead, and Mr. T. Bronson, Middlebury, Con.	4 20
A friend,	1 00
3. The Ladies' Cent Society in East Guilford, Con.	37 65
A charity-box kept in a room where monthly prayer meetings are held, in Brunswick, Maine, by the Rev. Dr. Appleton,	7 46
Two little boys,	65
A friend of missions in Brimfield,	\$30 00
Young ladies in Miss S. Vail's school in Brimfield,	3 00
Contribution at the monthly concert in Brimfield,	4 38
Dropped into the box,	86
15. The Foreign Mission Society of Wiscasset and the vicinity, Maine, by Mr. Warren Rice, Treasurer,	100 00
A friend in Auburn, N. Y. a small balance,	1 40
The Foreign Missionary Society in Middletown and the vicinity, Con. by Richard Hubbard, Esq.	47 00
17. A few young ladies in Westfield, the avails of their industry, by Miss Jerusha Phelps, Treasurer,	40 00
18. The Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, Treasurer,	100 00
Carried forward	\$873 58

* This donation was accompanied by the following letter.

"Westfield, Nov. 25, 1817.

Sir,—Having read the quarterly circular of the Prudential Committee, addressed to the friends of Zion, we felt desirous to do something to assist in the education of the heathen youth. Accordingly, a few young ladies agreed to devote their time one afternoon in a week, the avails of which were to go for this purpose. We commenced our labors in Nov 1816, and in one year have cleared \$20, which I enclose, and wish it to be appropriated to the above purpose.

JERUSA PHELPS, Treasurer to the Society.

	Brought forward	\$873 58
Mr. Isaac Bliss, of Western, Mass. by the Rev. Joseph Vail,	5 00	
Mr. Joel Bliss, of Western,	1 00	6 00
The Female Cent Society in Dalton, by Mr. William J. Boardman,		16 00
22. Individuals in Mason, N. H. by Timothy Dakin, Esq.		20 00
The Foreign Missionary Society of Middletown, Con. and the vicinity, by Richard Hubbard, Esq. Treasurer,		105 00
The Foxborough Female Benevolent Society, by Mr. William Payson,		10 00
25. Mrs. Mary Aiswell, of Westminster, by the Rev. Cyrus Mann,		2 20
26. Mr. Isaac Wilder, of Hanover, for missions to the American Indians, a share in a Turnpike Corporation, supposed to be worth		35 00
29. S. P. a small balance,		1 60
The Piscataqua Branch of the Foreign Missionary Society, by Dea. Amos Tappan,		80 00
The following Societies, remitted by Henry Hudson, Esq. viz.		
The Female Cent Society in Souer, Con. by Mrs. Harriet Strong, Treasurer, 22 00		
The Female Cent Society in Windsor, N. Y. 3 25		
The Foreign Mission Society in the western district of Fairfield county, by M. Marvin, Esq. Treasurer,	40 00	65 25
31. An unknown friend, half for missions, and half for translating the Scriptures into the Mahratta language, by Mr. Thomas Lankester,		60 00
A contribution on the late thanksgiving, by the congregation of the Rev. Samuel Stearns, Bedford,		38 87
The Foreign Mission Society of Boston and the vicinity, by Jeremiah Evarts, Treasurer,		55 48
		<hr/> \$1,368 92

SCHOOL FUND.

Dec. 2. From the Society of young men in Weathersfield, Ver. for educating heathen children in N. America, by John Chase, jun.	\$4 83
5. The Catskill Female Bombay Society, for a heathen child to be named CORNELIUS ATWOOD, by T. Dwight, Esq.	31 00
The Harkersfield Society, for a child to be named COTTON MATHER,	30 00
Young ladies of Miss Park's school, Granville, N. Y.	50 00
8. The Female Charitable Society in Brimfield, by the Rev. Joseph Vail,	32 28
Small children in Miss Eaton's school in Brimfield, for educating heathen children in India,	1 62
Female members of the Rev. Dr. Morse's church, toward the education of three children,	8 00
11. A part of donations received in the Southern States, by Mr. R. C. Robbins, for the foreign mission school,	25 00
17. A friend in Salem, by the Rev. Dr. Worcester,	80 00
The Juvenile Benevolent Society in Miss Curtin's school in Salem, for the education of a child in Ceylon, to be named THOMAS SPENCER,	12 00
The association of males in the second parish in Bradford, by Mr. Daniel Stickney,	13 75
The association of females in the same parish, by Lois Hardy,	10 50
Subscribers in the east parish of Salisbury, by Mr. Cyrus Dearborn,	11 00
Mentoria,	3 00
The Female Charitable Cent Society in Reading, Ver. by Mrs. Betsey Goddard, Treasurer, for heathen children in N. America,	16 92
19. The Female Charitable Society in Castleton, Ver. by Mrs. Beulah Gridley, Treasurer,	12 00
22. The Young Men's Society in Middletown, Con. for educating heathen youth, by Mr. John Bound, Treasurer,	55 00
25. The Bath Heathen School Society, by Miss Sarah J. Jenks, Treasurer,	8 50
The same Society, by Miss Jane T. Sprague, Treasurer,	5 71
By the Rev. Joseph Harvey, for the benefit of the Foreign Mission School at Cornwall, Con. from the following societies and individuals, viz.	14 21
Miss Marania E. Norton, Goshen, Con.	8 00
A lady in Brookfield, west parish,	1 00
A lady in Hartwick,	1 00
Ladies in North Guilford, Con.	6 59
Ladies in Norfolk, Con.	7 00
A charity box in North Guilford, Con.	59
Two persons in do.	2 00
The Female Mite Society in New Milford, Con.	6 00
The Female Cent Society in Stockbridge,	41 00
The Rev. George Sweet, Savannah, Georgia,	20 00
Two young ladies in Brookfield, Con.	2 00

Carried forward \$98 18 \$390 11

Extracts from a letter from the Rev. Leonard Worcester.

	Brought forward	\$98 12	\$390 11
Atby Stone, Durham, Con.		2 00	
ale Charitable Society in Goshen, Con.		31 00	
h's Education Society in do.		37 47	
mar Harvey, Hadlyme, Con.		5 00	
ard E. Selden, in do.		10 00	
Joseph Vail, do.		2 60	
Elijah Parsons, East Hadham, Con.		2 00	
nas Hardy,		5 00	
ttenden, North Guilford, Con.		1 00	
ale Charitable Society in Hadlyme, Con.		12 69	
ources, by Mr. Samuel Ruggles, a student in the school,		104 09	
the sale of the Narrative of Five Youths,		21 84	332 27
Female Missionary Mite Society of Concord, for the education of a			
child in the mission family at Bombay, the second semi-annual payment,			
Sarah Abbot, Treasurer,		18 08	
ale Cent Society in Windsor, N. Y.		10 14	
ale Beneficent Society at Turkey Hill, Granby, Con. for the Foreign Mis-			
school at Cornwall,		16 00	
Westborough, for a child named ELISHA ROCKWOOD, the second semi-an-			
nymment, by Miss Hannah Fay,		13 00	
ig Gentlemen's Society in Weathersfield, Ver. for educating heathen chil-			
America, by Mr. John Fellows, Treasurer,		8 00	
ale Cent Society in do. for the same object, by Mrs. Chase, Treasurer,		7 57	
Total of donations in December, \$2,161 01.			\$793 09

DOMESTIC INTELLIGENCE.

s from a letter from the Rev. Leonard Worcester of Peacham, Ver. to his brother, Rev. Dr. Worcester of Salem.

Peacham, Dec. 16, 1817.

DEAR BROTHER,

As February last, some favorable appearances in respect to religion be-
 e discovered. Professors who had long been slumbering seemed to
 and more of the spirit of prayer was manifested. Here and there, an in-
 f awakening and hopeful conversion occurred. The good work seemed
 ice very gradually until the first of August. On the first Sabbath in that
 ourteen persons, most of whom dated their conversion several years back,
 rward, and united with the church. From that time the work increased
 ore rapidly. The attention became very general; many were very deeply
 ed, and cases of hopeful conversion become frequent. Between the first
 in August and the first in October, four, and on that day, forty-four, were
 l to the church; and then, the work was still increasing. Religious meet-
 e multiplied, and numerous attended. For several weeks past there
 e been an evening, indeed I do not know that there has been one, in
 ere has not been one, and more commonly two, three, or four meetings
 ious conference or prayer, in the town. On Sabbath evenings there have
 veral times, no less than seven, all well attended. The first Sabbath in this
 icty-nine more were received into the church; to thirty-seven of whom I
 ered the ordinance of baptism. Of the whole number received since the
 ugust, (131) 73 are males, and 58 females. Fifty-five are under the age
 rs, of whom 39 are males. Seven of these are in their 15th year, and two
 oungeer. "It is the Lord's doing, and it is marvellous in our eyes."
 magnify the Lord with me, and let us exalt his name together." The
 still continues, though, for several days past, new instances of hopeful
 on have not so frequently come to my knowledge as in weeks past.
 12, 1818. I can hardly tell why I have not finished my letter before this
 d sent it on. But so it is. There is still a pleasing attention to divine
 oning us; and we still, from time to time, hear of one and another being
 y brought into the kingdom, though the instances are less frequent than
 re some weeks ago. There are not far from seventy within my knowl-
 to indulge a comfortable hope, and who have not yet made a public pro-
 The number we hope will still increase.

46 *Extract of a letter from a Clergyman in New York to the Editor.*

"Several other towns in this region, besides this, have recently been visited with refreshing showers of divine grace. Particularly Cabot, Hardwick, Greensborough, and Danville. Walden, too, is now visited. In Danville, within about 13 months, I believe about 130 have been added to the congregational church."

Extract of a letter from a respectable clergyman in New York to the Editor, dated Jan. 8, 1818.

"MY ESTEEMED FRIEND,

YOUR number of the Panoplist for November is received, and I have been much entertained, and I hope animated, in the perusal of its contents. It is refreshing beyond the powers of description to see the exertions throughout the Christian world for promoting the kingdom of that Jesus who redeemed us with his own blood, and to whose grace we are infinite debtors. There never was a period since the commencement of time, to which that declaration, 'the earth helped the woman,' was so applicable as to our period. He, whose are the earth and the fullness thereof, is calling forth his treasures in abundance to aid in the execution of ancient prophecies and promises. May the Angel, who has evidently commenced his flight with the everlasting Gospel, speedily sound its glad tidings in the ears of every nation under heaven.

"We in this town have much reason to sing of the Lord's mercy. Public ordinances, and particularly our meetings for prayer and conference, are unusually thronged; and a more than ordinary solemnity is visible among those who attend.

"On Monday last, a very pleasing and interesting event occurred in our village. Our concert for prayer, on the first Monday of each month, has usually been attended by the two Presbyterian congregations in their respective places of worship; but previous arrangements had been made for uniting on that occasion. While convened, it was thought a favorable moment for forming a Foreign Mission Society, as auxiliary to the "United Foreign Missionary Society." Immediately after the religious services were finished the plan was proposed, and in a very few minutes a society was organized, consisting, I think, of sixty-four members. All was harmony and love. Not an objection was started, either against the general object, or the measure proposed for its execution. Each individual appeared to take pleasure in offering his name and his substance for the benevolent purpose of sending the Gospel to perishing heathen. The officers for the present year are,

Hon. EDWARD SAVAGE, *President.*

Dea. THOMAS COLLINS, *V. President.*

Rev. ALEXANDER PROUDFIT, *D. D. Cor. Secretary.*

Rev. SAMUEL TANCH, *Recording Secretary.*

Mr. EBENEZER MARTIN, *Treasurer,* and

Messrs. ISAAC GETTY, JOHN McMURRAY, ASA FITCH, ABRAHAM SAVAGE, AARON MARTIN, and THOMAS STEVENSON, *Managers.*

"We read, on that occasion, the letter from the Rev. G. Hall, contained in the Recorder for Jan. 1; also the poem on the progress of the Bible contained in your last number of the Panoplist, the effect of which was happy in exciting the feelings of all the people.

"Although absent from each other, let us frequently pray for the revival of the Lord's work in our own hearts, in our respective houses, in our respective regions, and for its spread over the inhabited globe.

"It is in contemplation to form in our state upon an entire new plan, a society for aiding in the education of indigent youth particularly for the ministry. Be so obliging as to forward me immediately the constitution of the American Society instituted for this object, and consider me as ever, yours in the fellowship of our common Savior and Lord."

THE
PANOPLIST,
 AND
MISSIONARY HERALD.

FEBRUARY, 1818.

VOL. XIV.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FAMILIAR SERMONS.—NO. IX.

XXIX, 1. *He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

tion to God, in whatever shape it appears, and from whatever it may proceed, must necessarily end in ruin. The man who rises against his Maker, and commences a struggle with omnipotence, expects only to be defeated. The purity and perfection of the character require his destruction, and the strong arm of almighty God secures its accomplishment. But to some of the enemies of God aggravated punishment is reserved. While every man, who by his sins, will be driven away into outer darkness, by the wickedness of some the peculiar displeasure of the Almighty is awakened. In this class we may reckon those, who, notwithstanding numerous reproofs, increase in their obstinacy. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." To ascertain the class of persons contemplated by the wise man in this alarming denunciation, and the judgments with which he threatens, will be the object of the present discourse.

Who are persons who have been often reprov'd. Who is there that has heard of the Gospel, and especially, who has enjoyed its precious privileges, to whom this description is not applicable? What is there either in the natural or moral world, that has not been used to reprove the wicked for their enmity against God, and to warn them of its consequences. They have not been left to continue in their sins unpunished. From every part of creation they have been favored with monitors. God has acted in this character. He has reprov'd by his word. The whole Scriptures were given by inspiration of God and are calculated not less for reproof, than for doctrine and instruction in righteousness. They contain a message from God to his rebellious subjects. And in what respect have they been deficient in pointing out to men of every description their true character; in charging guilt upon their souls, and in denouncing the wrath of God upon the wicked? All their exhortations, commands and threats are to be considered as so many warnings and reproofs from the divine Author. By these he has reprov'd mankind for their wickedness, and warned them to repent. Hence he complains of such as have received the instructions of his word, that he had called, but they have not used, he had stretched forth his hand but they had disregarded, &c.

and threatens them that the time was approaching when they should call upon him, but he would not answer, when they should seek him early, and should not be able to find him.

God has also by his providences, administered reproofs equally solemn and alarming. Who have not heard the voice of God in those solemn visitations by which themselves, their families or neighbors, have been afflicted? Diseases have visited their families, have seized upon their children, their companions, or themselves, and in numerous instances have numbered this and that object of their affection with the dead. Where these have been spared, they have not been strangers to the pains and groans of the sick and dying among their neighbors and acquaintance. And how frequently have they followed the hearse which has borne away those, with whom they daily took counsel, and whose society they enjoyed, to their long home. And even the stranger, who has suddenly dropped by their side, has furnished a lesson of which nothing but the most hardened inattention could be unmindful. By these providences God has reproved them of sin, has admonished them of the frailty of human life, and of the uncertainty of worldly enjoyments. He has bidden them look into the grave, and extend their views to that "great day for which all other days were made," even the day in which he will render to every man according to his works.

God has also acted immediately in the character of a reprover, by sending his Spirit into the hearts of men. To reprove of sin, of righteousness, and of judgment, is the peculiar office of this divine Agent. And how often has he, through the medium of the word, or of the providences of God, produced reflections in the minds of sinners upon their deplorable condition as criminals under condemnation, and solemnly pressed upon them an immediate attention to the concerns of salvation? In this connexion, we may notice the manner in which the consciences of men, roused by his influence, have been armed against them. Many have trembled under the terrors of an awakened conscience. Few, indeed, who have lived under the light of the Gospel, have been able wholly to silence its reproaches. And many, stung by its faithful admonitions, have, like Agrippa, almost been driven to the resolution to become Christians. It has solemnly reminded them of their ingratitude and guilt; and that the course which they were pursuing would end in death. By thus awaking and enlightening the conscience, has the Holy Spirit disturbed the slumbers of sinners, deprived them of their peace, and warned them to flee from the wrath to come.

Mankind have also been reproved by their fellow creatures around them. Numbers have lived in families where they have received the admonitions of those who have manifested a tender concern for the salvation of their souls. They have been the children of affectionate and pious parents, and have not been forgotten in their prayers and counsels. When they have been wandering in the paths of sin, how often have those guardians taken them by the hand, and warned them to desist from their evil courses, and to lay hold on the path of life? In how many instances have they reproved them for their indifference to the great salvation, and bidden them, as they valued their souls, escape to the ark of safety? Nor have these pious superintenders of their families been satisfied with a single admonition. Multitudes can testify

that they have received line upon line, and precept upon precept. They have been followed, as it were, to the very mouth of the pit of destruction, and their anxious parents would fain have pulled them out of the fire.—Where these advantages for receiving religious instruction have not been enjoyed by any, they have still not been left wholly without reprehension. A pious friend, a neighbor, or stranger into whose way they have fallen, has kindly administered the needed admonition; has dropped a word or two on the subject of religion designed for their benefit, or at least, has put into their hands a religious book, or tract. Or if they have not been reprov'd in words, by their pious neighbors, have they not been forcibly admonished by their example? While they have neglected the concerns of their souls, have they not felt themselves reprimanded by the assiduity and solicitude with which some others have sought their own salvation?

But whatever may have been the case in relation to monitors around them, they have not been destitute of faithful admonitions from the pulpit. The ambassadors of Christ have sounded the messages of the Gospel in their ears, and earnestly exhorted them to flee from the destruction which awaits the impenitent. Turn ye to the strong hold, has been their language, for why will ye die. In these various ways have all who have lived under the sound of the Gospel been reprov'd. They have been often admonished. God has spoken once, yea twice.

The text supposes that men may be often reprov'd, and yet harden their necks.

A stiff neck is a metaphor employed in the Scriptures to designate those on whom instruction is thrown away; who are obstinately bent on pursuing the inclinations of their hearts. Hence, those are denominated stiff necked, and uncircumcised in heart, who are engaged in resisting the Holy Ghost. The Jews were a people corresponding with this description. They were deaf to instruction. In the face of the most solemn and often repeated reproof, they inflexibly persevered in their wickedness. To harden the neck implies, not only refusing to listen to divine instruction, but bracing one's self against it, cherishing and encouraging an obstinate and unyielding spirit. That there are many of the class contemplated in the text, even a cursory view of the state of the Christian world will render but too evident. What, let me ask, has been the effect of the immense mass of instruction and reproof which has been lavished upon mankind? Have the great majority submitted to the laws of their Maker, and entered upon a course of reformation? Or, on the contrary, have they heard the voice of these multiplied admonitions calling upon them to consider their ways, and solemnly warning them of the consequences of persisting in their sins, and still continued thoughtless and impenitent? How many of this character are on every side of us. Long has the Gospel invitation sounded in their ears. Long have they been conversant with the sick and dying, and, in various other ways, been solemnly admonished to forsake their sins, and to become reconciled to God. But they have been deaf to the calls of divine mercy, and have hardened their necks against reproof. They have been reminded of the deceitfulness of sin, and yet they continue to be deceived. Often have they been shown the danger of neglecting the great salvation, and of their exposure sud-

denly to be cut down by the stroke of death, and to be driven from their privileges and hopes, and yet they are unconcerned. Nothing alarms them; nothing engages their attention. In defiance of every awakening providence, and the most alarming denunciations of God's word, they remain unmoved. Though often reprov'd in the most solemn and pressing manner, they harden their necks. But what will be the issue of this stubborn wickedness? What will be the consequence of thus contemning reiterated warnings and admonitions? To this point the passage before us next directs our attention.

In the text we are taught, that he that being often reprov'd, still hardens his neck, shall be destroyed.

The evils with which sinners have been menaced, will come upon them. They have been warned of their danger, but they would not hear. Their eyes they have closed, their ears they have stopped, and their hearts they have hardened; lest being convinced of their true situation, they should return unto the Lord and be healed. And now God is resolved to execute his threatenings. They shall be destroyed in his language. And what less could be expected? Had they never been reprov'd, they would still have been the proper objects of the divine displeasure for their sins. But their wickedness is greatly aggravated by the resistance of warnings and reproofs which it involves. They are left without excuse. Having known their master's will, they have not been careful to perform it. Although God and man, and even their own consciences, have been engaged to admonish them, although they have been reprov'd not merely once or twice, but repeatedly, notwithstanding they have been followed with instruction from the first dawn of their rational faculties, yet they have refused to hear. Like the deaf adder, they have stopped their ears, and rushed forward in their own way. When God has called, they have refused; when he has stretched out his arm, they have not regarded; they have set at nought his counsel and contemned his reproof. What then have they reason to expect, but that he should laugh at their calamity and mock when their fear cometh. If they open their hearts to instruction, they may hope to escape. But if they refuse to hear, and continue to press forward, although they are drawing near to the very verge of the precipice, they can have no other expectation than to be dashed in pieces. Their headstrong and daring resolution will not save them from ruin. They will be destroyed. And this is not all. They will be suddenly destroyed.

When God has waited long with sinners, and has given them not only a space for repentance, but all suitable exhortations and inducements, should they continue impenitent, he will bring on them sudden destruction. He cannot be expected to wait to give them further warning, or to afford them an opportunity to repair the errors of a momentary life. Their whole probationary existence has been filled up with warnings. No more can therefore be expected. Indeed, sudden destruction is the natural consequence of perseverance in wickedness, in spite of reproof. If sinners will close their eyes upon their danger; they put far away the evil day even to the time of its arrival, when they are overtaken, the ruin will be sudden. While they are dreaming of peace, lo! inevitable ruin will fall upon them, and that, says the text, without remedy, or there is no remedy.

They will be utterly broken in pieces. Nothing can therefore be applied which will afford them the least hope of restoration. They will be absolutely ruined. All means which were adapted to produce a good effect upon them, have been used to no purpose. The remedies which have been made effectual in a thousand cases, when applied to them, have been only wasted. Notwithstanding the warnings and intreaties of God and man, they have pursued their own sinful course. They would follow the inclinations of their own hearts. And now there can be no help for them. What encouragement can there be for using different means when the best which God has ever used with sinful creatures have proved ineffectual. In short what remedy can there be for those sinners on whom all the treasures of divine instruction have been exhausted in vain; who have hardened their hearts against the calls of God's word, and the alarming dispensations of his providence, who have resisted the strivings of the Spirit, and by their unkind treatment, have driven him from their breasts, and have stifled the convictions of their own consciences? Alas! they are incorrigible. They must necessarily be destroyed, and that suddenly and without remedy.

Is this a subject in which none are interested? Can it be supposed that the persons contemplated in the text have no existence in the present period of the world? Have sinners received no reproof? Have you not been followed with the most solemn and pressing dissuasions from sinning, from your earliest years? That you are sinners, and that you are exposed to the final displeasure of God, are truths with which you have long been acquainted. And have you not often been exhorted to make your peace with God, and been reminded of the great hazard you continually run of losing your souls? Have not some of you been favored with pious parents, who have furnished you with religious instruction, have checked you in your career of sin, and have earnestly intreated you to consider your ways? And have they not, as an additional motive to repentance and reformation, reminded you of the danger attendant on a guilty life, and that if you died in your sins, you would perish forever? If your parents have cruelly neglected this branch of their duty, still have not some others directed your attention to the concerns of religion? Have they not kindly admonished you of the uncertainty of life, and urged upon you an immediate preparation for death? If you have examined the sacred volume, and have frequented the holy courts of the Lord, you have there also, learned your true character; have been taught that without repentance you would perish, and that your indifference, in relation to your souls, furnished the most alarming reason to fear that you would have your portion among the damned. In addition to these reproofs, your consciences have joined the cry against you. They have charged you with your guilt, have pointed you to the hour of death, and to the day of judgment, and have warned you to prepare to meet your God. These and many other reproofs you have received. You have been often reproved. And what effect have these admonitions had upon you? Have you listened to divine counsels, and been led by deep and unfeigned repentance to forsake your sins? This, we may confidently hope, has been the happy case with some. But have not the great majority hardened

your necks? And you are, this day, farther than ever from repentance and faith in Christ. What then have you reason to expect, that God should execute his threatenings upon you? He that b often reproved, still hardens his neck, he has declared, shall be deuly destroyed, and that without remedy. 'This we have seen is case, and is it not truly affecting? You will never enjoy more fable means of reconciliation to God, than you have enjoyed; and you have resisted them all. Alas! if you will persevere in your there can be no remedy. There can be no more sacrifice for sin, no hope indulged for you. After so many warnings and reprimay you at last submit. Consider your danger and immediately escape. The Lord is yet very pitiful, and of tender mercy. Altho you have despised his grace, his hand is stretched out still. But will you escape, if you continue to neglect the great salvation!

THE PRACTICE OF SOCIAL VIRTUES NECESSARY TO THE CHRISTIAN CHARACTER.

(Continued from page 9.)

HAVING shown that the necessity of performing various duties in be predicated from natural relations existing among mankind, as members of one great family, I proceed to remark,

II. That it is important as a means of producing moral good which is one essential design of religion; as it requires a disposition which only can qualify men for the kingdom of Heaven. Altho much of religion consists in acts of piety, devout exercises and a tions, and self-examination, yet an attention to all these duties 1 from that love to our neighbour which is the fulfilling of the Christians are "called to glory and virtue," therefore, their prin business should be to acquire and cultivate those graces and qual which are included in their profession.

They who practice habitually those virtues required in the love "have put on the new man," give the best evidence of regeneration, and perform those good works by which faith is made per One distinguishing characteristic of saving faith is, that it always duces self-denial, and enables the subject to overcome whatever st in opposition to duty. "For whosoever is born of God overcom the world; and this is the victory that overcometh the world even faith." That social virtues are indispensably necessary to the C tian character, may be inferred from the following passages of S ture.—"What doth the Lord require of thee, but to do justly, ar love mercy, and to walk humbly with thy God?"—"Let no mar ceive you: he that doeth righteousness is righteous."—"He that d good is of God; but he that doeth evil hath not seen God."

III. The importance of rendering "to all their dues," app from the consideration of its being necessary to preserve the hono religion, and the reputation and influence of Christians in the est tion of the world. The world forms a judgment of the nature of C tianity, and especially of the character and sincerity of its profes principally from their good works, or the disposition and virtues v

they display in the ordinary walks of life. Unless professed Christians live in the constant exercise of all the virtues and graces which the Gospel requires, it will always be said of them, "what do ye more than others." It is, therefore, a duty incumbent on every one, not only to practice self-examination, but to pay particular attention to the opinion which others entertain of his own Christian character. They who are accustomed to be disrespectful or irreverent to their superiors in age or authority, stubborn and contentious in their dispositions, unmerciful to the poor, hard and unrighteous in their dealings with all men, negligent in the payment of their honest debts, or contract unnecessary ones which they never pay,—and they who are addicted to evil speaking, and who manifest a greater attachment to the riches, honors, or pleasures of the world, than to spiritual objects, will certainly be characterized accordingly, cause their good to "be evil spoken of," bring a reproach on religion, and lose much of their influence as Christians.

Pecuniary embarrassment subjects professed Christians to many inconveniences. Debtors cannot exhort or reprove their creditors with that freedom and faithfulness which duty and circumstances may demand. It also disquiets the mind with a multiplicity of distracting cares, and occasions them to appear covetous and worldly minded. He who runs largely into debt, without a fair prospect of paying, is always in danger, by adverse and unforeseen occurrences, of depriving others of their just due. Professors of Christianity have often brought much disgrace on their profession, by involving themselves so much in debt, in grasping after wealth, as to become insolvent.

It appears from Scripture examples and precepts, to be out of character for Christians to withhold from any their dues. Our Savior wrought a miracle to pay tribute for himself and the apostle Peter. The prophet Elisha also wrought a miracle to save an axe that one of the sons of the prophets had borrowed. There are various precepts of the Bible, from which we may infer the duty of rendering "to all their dues." "Provide things honest in the sight of all men." "Let not your good be evil spoken of." "Avoid the appearance of evil."

Observation teaches us, that truly pious persons have uniformly manifested a scrupulous regard to the rights of their fellow-men. A godly person is described in the Sacred Scriptures, as one that walketh uprightly, worketh righteousness, and speaketh the truth in his heart; that backbiteth not with his tongue, nor doeth evil to his neighbor; that honoreth them that fear the Lord, but contemneth the vicious; and that exerciseth benevolence and compassion to his neighbour.

Another argument in favor of the importance of social virtue is, that the irreligious are generally willing to allow those who are upright and merciful in their intercourse with others, and externally moral, to be good men, without regard to any other consideration. And another reason to the same effect is, that the enemies of religion often bring as an objection against the fundamental principles of the Gospel, the little influence which they apparently have on the behavior of professed Christians.

That a diligent performance of those duties to our neighbour which the law of love requires, is necessary to the advancement of religion, appears from the fact, that Christians cannot otherwise grow in grace and in the knowledge of divine truth. They who do not live in the daily practice of piety and virtue, derive but little benefit from the means of grace, and religious reading. May we not hence infer the reason, why subjects of the highest moment to the eternal welfare of mankind, and enforced by the most powerful arguments and motives, so often fail of producing a salutary influence on the lives and conduct of men? The example of Christians will strengthen the cause of religion in proportion as their conduct accords with the precepts of the Gospel. Unless individuals who compose the church possess the graces and virtues of Christianity, it will never answer the description contained in the Holy Scriptures, nor appear beautiful "as Tirzah, comely as Jerusalem, terrible as an army with banners."

A constant observance of the precept, "owe no man any thing," would not diminish, but increase, in an indirect manner, the ability of persons to do good. It would indeed require self-denial, a restraint of the natural desires within the bounds of reason and moderation, and the practice of temperance, industry, prudence, and all those virtues which are the perfection of human nature. "Godliness is profitable unto all things."—Many who profess a desire to promote the cause of religion, justify themselves for not affording pecuniary aid, and for not obtaining religious information, with the plea that they are embarrassed with debts, and a multiplicity of worldly engagements; and it is to be apprehended they do this frequently, without having sufficiently considered the practical import of our Savior's declaration, "No man can serve two masters." So important is social virtue to the progress of religion, that without it, the liberal in vain devise liberal things, as benevolent undertakings must fail of success for want of adequate support.

The preceding observations are not designed to show, that it is in no instance scriptural for Christians to contract debts in the course of their commerce with mankind, so far as shall conduce to the mutual advantage of themselves and their neighbor, and so far as is consistent with the honor of their profession; but only the necessity of a practical observance of the precept, "So run that ye may obtain," or of living in a manner most conducive to their own happiness, the honor of God, and the best good of others.

Christians, the sum of our duty is plain, "Love thy neighbor as thyself." This comprises every virtue from the humble offices of domestic life, to the greatest good which men are capable of doing to the bodies and souls of others. Let all who imagine that divines have exhausted the subject of theology, learn to love one another, and they will find ample scope for the exercise of their intellectual faculties to eternity.

If Christians are commanded to examine themselves, whether they be in the faith, is it not a duty peculiarly incumbent on them at the present time? Are not these the days long since foretold, in which it is said, "The vile person shall be no more called liberal, nor the churl said to be bountiful." Ought not all professors of Christianity, there-

fore, to consider in what manner their real characters are to be ascertained; whether their habitual behavior answers to the description given of a spiritual man in the Holy Scriptures; and whether they have given no just cause to the irreligious to doubt the sincerity of their profession? Does it not highly concern them to reflect often, wherein they differ from the world, except in profession; whether they have done all the good to their fellow-creatures which the law of God requires; and do as far as possible, habitually discharge all their obligations to others? Can it with propriety be said of most professed Christians in these days, that they are, "blameless and harmless, the sons of God without rebuke."—How necessary is it to the happiness of the community, and to the prosperity of religion, that Christians cultivate those virtues which are essential to their character.

Notwithstanding the numerous Bible and Missionary Societies in our country, and the exertions which have already been made, and are still making, for the propagation of the Gospel, is it not apparent that selfishness powerfully predominates in the hearts of the people? Can these benevolent institutions continue to flourish, unless virtue increases, and the principles of the Gospel have a greater and more extensive influence on the hearts and conduct of men? Would not a daily meditation on leading truths of the Gospel, tend to keep alive in the minds of Christians a sense of their duty, and quicken them in the performance of it? "If we live in the spirit, let us also walk in the spirit."—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "My little children, let us not love in word, neither in tongue, but in deed, and in truth." "Then are ye my friends, if ye do whatsoever I command you." "For all the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself."

How can any evince the genuineness of their faith, except by overcoming the world, and every hindrance to the performance of duty? Are not all called on by the word, by the mercies, and by the judgments of God, to improve in virtue, and to abound in every good work, that they may "render to all their dues," and owe no man any thing, but to love one another. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

T. O.

For the Panoplist:

LETTER TO A BROTHER.

My dear Brother,

I AM constrained by the affection I bear toward you as a professor of religion, to communicate to you the reflections which have occasioned much pain to my heart, arising from an apprehension, that you are in the way of bringing an incalculable mischief on that glorious cause which of all others claims our primary attachment. The Gospel of Christ contains the only measure by which we are warranted to graduate our conduct before the world; nor will you for a moment question this position, however at variance it may be with your practice. Turn then to the sacred pages, and show me the authority you have found which will justify and support you in your free patronage of the The-

atre. To become the favored children of the Lord Almighty, we are required to come out from the world, to separate ourselves from all its sinful pursuits and practices, and walk as children of the light and of the day. Something more than mere profession is then necessary to constitute a true follower of the Lamb; were it not so, how wretched would be the state of the visible church. To see, one day, a fellow mortal coming forward and owning an allegiance to the King of Zion, professing toward the interests of his kingdom an inviolable attachment, and for its honor, an entire willingness to sacrifice, at the call of his divine Master, whatever may have contributed before to gratify the mind; and, on the next day, to witness in this same individual an ardent desire to associate with those who are "lovers of pleasure more than lovers of God," is indeed an humiliating evidence of depravity. It is too painful for the contemplation of those who, "preferring Jerusalem above their chief joy," are without intermission striving to gain friends to Immanuel's kingdom from an exhibition of the Christian virtues in the lives of professors. But how poignant the reflection, that when we endeavor to allure the way-faring man of the world, to an inclination for the comforts and supports of the Gospel, by pointing them to the experience of church members, we are exposed to the severe retort, "what do they more than others?" It is in consequence of this wide and lamentable difference between the words and actions of the pretended disciples of our Lord, that multitudes have become confirmed infidels. What an accumulation of woe then must be the portion of all who draw near to God with their mouths, and honor him with their lips, while the heart remains at enmity against his righteous government, and their actions breathe defiance to his law, seeing the dreadful consequences to others, from such inconsistencies of conduct.

You have, my dear brother, been chargeable with such guilt; and be assured that no other motive, separate from that of love to your precious soul and the souls of others looking to you for an example, would have prompted me to be thus plain toward you. You have been an habitus attendant at the theatre for several years. Your influence upon the members of your family has been great. Observing your love of the atrical amusements, and seeing your views of the Christian character so perfectly in agreement with their own, they probably will, ere long not only be recognized as members of your household, but perhaps your church will embrace them as being of the household of faith. I now earnestly request that you will, before again entering the theatre, upon your knees ask of God whether such practices will in any manner adorn the doctrine of our Savior, whether by such works, others will be led while beholding them, to admire the Christian character, to embrace the Gospel, and glorify their heavenly Father?

Should I have opportunity, it is my purpose again to address you on a subject which I hope may receive your serious and prayerful examination, in the light of that divine word, which you profess to have taken as a light to your feet, and lamp to your path.

Your friend and Brother,

J. T. C.

REVIEW.

VIII. *A Sermon delivered at Northampton, Sept. 18, 1817, before the American Board of Commissioners for Foreign Missions. By JESSE APPLETON, D.D. President of Bowdoin College. Charlestown: Samuel Etheridge, 1817. pp. 31. Report of the Prudential Committee, to the same Board of Commissioners at their eighth annual meeting, holden at Northampton, on the 17th, 18th and 19th days of September 1817. Extracts from the report of the Agents for the Foreign Mission School.*

THE institution of an American Board of Commissioners for Foreign Missions, by the General Association of Massachusetts Proper, at their annual session in June, 1810, was hailed by the friends of missions, as an event, highly auspicious to the heathen of this and other lands. It was a measure imperiously demanded by the zeal and liberality of increasing thousands. It was establishing the long wished for centre of information and inquiry. It was opening safe and direct channels, for the diffusion of christian benevolence. It was setting up a standard on this side of the Atlantic, around which those young soldiers of the cross might rally, who were panting for the honor of being sent forth, to invade the empire of pagan darkness, and wear out their lives in the service of their KING.

Much was expected from the Board of Commissioners, and many were the prayers which ascended to Almighty God, for his blessing upon their new and arduous undertaking. The friends of missions were not been disappointed. The Board was organized and commenced its operations at Farmington, (Conn.) on the 5th of September 1810. And ere the inquiry could be made, "Whom shall we send, and who will go for us?" one and another, a third and a fourth, eagerly leaped forward, saying, *Here are we, send us.*

The Commissioners of the American Board, have we think, very judiciously, included a Missionary Sermon from one of their number, in the stated exercises of each annual meeting. It is an occasion, which can hardly fail to excite the best affections, and call forth the ablest powers of the preacher. Standing on the "vantage ground" occupied by the Board to which he belongs, in full view, we had almost said, of the "horrid car" and the funeral pile, it is natural to expect, that he will plead the cause of the heathen with peculiar earnestness; and when this expectation is realized, we may hope, that by the blessing of God, a deep and an abiding impression will be made on the minds of the hearers.

It does not come within the scope of this article, to inquire, in what manner the respectable preachers of the Board, have acquitted themselves on former occasions. We hasten to present our readers with a brief analysis of Dr. Appleton's sermon, which has recently come from the press, and now lies before us. If it does not glow with the fervor and pathos of Melville Horne; if it is not distinguished by the classical force and elegance of Robert Hall; if it is not characterized by the sublime conceptions, and powerful diction of the late President Dwight, it is, nevertheless, a very sensible and profitable discourse. It is written in a plain, perspicuous, and unambitious style. Without the parade of extensive and laborious research, it shows an intimate

acquaintance with the most authentic records, of the deplorable condition of the heathen world.

The discourse is founded upon those emphatical words of Paul 1 Cor. i, 21. *THE WORLD BY WISDOM KNEW NOT GOD.* After short, but appropriate introduction, Dr. Appleton lays down this proposition; *that the true character of God is not known except by Revelation* To demonstrate this, he tells us, is his principal object, and his proof are drawn from almost every age and quarter of the world:—from sacred and profane writers; from the pages of ancient heathen philosophers, historians and poets, and from modern voyages and travels, and from Egypt and Canaan—from Greece and Italy in the zenith of their glory, in all the pride of their eloquence and science and arts and literature;—from the north and the south of Europe, anterior to the introduction of Christianity; from Africa, Mexico, India and Thibet—from New Holland and Sumatra; and from the distant and scattered islands of the Pacific Ocean.

And what is the complexion of this mighty mass of testimony, so faithfully presented in the extracts and references before us? What is, and has been the moral condition of mankind without the Scriptures? What has philosophy, (falsely so called,) done towards making the heathen acquainted, with the being and perfections of the one living and true God? How far has the boasted light of nature, actually enlightened the minds of those who have had no other guide? Our hearts sink within us, in view of the disgusting and hideous picture which Dr. Appleton has presented for our inspection; and yet who, almost, of his readers does not know, that had his limits permitted, he might have imparted to it far deeper stains of blood and pollution? What then, according to our author, what according to the highest authorities, both ancient and modern, is the condition of mankind without a revelation? The most sickening and deplorable that it hath entered into the heart of the Christian philanthropist to conceive. As the heathen pass in review before us, we see them worshipping the hosts of heaven; paying divine honors to stocks and stones, to rivers and crocodiles, and birds, and even to vegetables! We see them sacrificing their sons and daughters to demons. We behold the blaze of a thousand funeral piles; shedding a horrid glare upon the darkness of India, and the whitening bones of innumerable devotees, scattered over the plains of Orissa. In a word, the elements of heathen worship, are ignorance, superstition, lasciviousness and blood. Nor does the pained heart find any relief, in contemplating the morality of even the most enlightened heathen states and cities. They are “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.”

Need we detain our readers a moment longer? The point to be proved by Dr. Appleton was, *that the true character of God is not known except by Revelation.* We think his proofs amount to demonstration. The experiment, of what unassisted human reason will accomplish, has been tried upon an immense scale. It has been made in all parts

of the world, under every different form of government, and in every stage of human improvement. It has been extended and repeated through hundreds, nay thousands of years. The arts have been carried to the highest perfection. Philosophy has done her utmost; but the result has been every where substantially the same. "Darkness has still covered the earth, and gross darkness the people."

"Now," as Dr. A. conclusively reasons, "if in the most refined ages of Greece and Rome, when the human intellects appear to have received the highest cultivation, of which they are susceptible, the wisest and best men, who devoted themselves to religious investigations, were able to do nothing towards demolishing that mighty fabric, which had been gradually erected by artifice and superstition, what can rationally be expected from modern pagans,—from the savages of America, or Africa:—from the Hindoos, the Tartar, the Chinese, or Burmans? Will self-taught philosophers and divines rise up in those vast divisions of the earth, to teach their respective countrymen the knowledge of God, and the way to eternal life? There is no reason to hope, that the true character and worship of God will ever be made known among the heathen, but through the medium of divine revelation!" p. 19, 20.

Now, what, we would solemnly ask, can infidelity, or covetousness oppose to this reasoning, and to the countless volumes of facts on which it is founded? that any should have the hardihood, at this late day, so much as to insinuate, that the heathen will ere long, Christianize themselves without the aid of missionaries and Bibles, is absolutely amazing. We might as well wait for the ocean to freshen the whole mass of its waters. We should as soon expect to see the darkness of midnight dispelled by the deepening gloom of the gathering storm, or to behold the St. Lawrence, rolling back its mighty flood, and re-ascending the cataract of Niagara.

After a number of inferences from his subject, for which we have no room in this article, and a solemn appeal, in behalf of the heathen, to "every *humane* man, to every *humane* man, and every *christian*," Dr. Appleton thus concludes: "To activity and promptness in this work we are urged by the events of divine Providence. At the next anniversary of this Board, some of us may have no part in its labors, nor any interest in the things that are done under the sun. An illustrious member of our institution, distinguished not less by the splendor, versatility, and comprehensiveness of his talents, than for the extent of his erudition, and the warmth of his piety, has been borne away, as no ordinary spoil, by the King of terrors. I shall not attempt to display the greatness of that loss, which, by the death of Dr. DWIGHT, has been occasioned to the interests of good learning, correct morals, benevolent institutions, and evangelical religion. Of the value of the Gospel, as it stands connected with the glory of God and the salvation of sinners, he has now, without question, conceptions, more just, enlarged, astonishing and glorious, than ever employed his vigorous imagination, in the most favored moments of his earthly existence. In these elevated conceptions let us strive to participate, by contemplating that combination of wisdom, justice, and grace, which is rendered so prominent and conspicuous in the Gospel of our Savior. And let us see, not

only that the ardor of our zeal, but the purity of our intentions, correspond with the magnitude and sublimity of the object to which we profess attachment. No efforts concerning the Gospel, no external actions, let us be reminded, are certain evidence of the piety of those from whom they proceed, while we are assured, that, *as many, as have sinned without law, shall perish without law*, it is equally true, and to us of more personal concernment, that *they, who have sinned in the law, shall be judged by the law, in the day, when God will judge the secrets of all men by Jesus Christ.*" p. 31.

In what we have to offer, upon the last report of the Prudential Committee to the American Board, our principal aim is, to revive and prolong those emotions of admiration, gratitude and zeal, which the report itself is so well calculated to excite. In their arduous and benevolent undertaking, the Commissioners have gone on, "from strength to strength." "The work of the Lord has evidently prospered in their hands." The liberality of the Christian public, has enabled them to support those missionaries who are already in the field, and to send forth other laborers into the same glorious harvest. At every stage of their progress, have they found occasion to "thank God and take courage." Their repeated calls upon the friends of missions, have been promptly answered. The hearts of many have devised "liberal things." Numerous auxiliary societies and associations, are every month pouring their gifts into the treasury of the Lord, and multitudes of little children, are pressing forward in the crowd, with their offerings. Many a small rivulet has already become a copious stream, which is annually increasing in depth, and pouring its fertilizing current into the "River of the water of life. That which was but lately "a little cloud, like a man's hand," in the "skirt of the horizon," is now distilling in gentle showers "upon the pastures of the wilderness." Innumerable springs and rivulets are gushing out from the little hills and sequestered vallies of our country, and mingling their tributary offerings with those "broad rivers and streams," which are beginning to quicken the parched deserts of Asia and Africa, into life, and verdure, and fruitfulness.

In the mean time, God has given our missionaries in the east favor in the eyes of the colonial governments. Those who were first sent out are beginning to preach to the heathen "in their own tongues wherein they were born," and to present them with translations of the sacred volume. Others who have but just reached the field, are entering with ardor upon their great work;—several have recently sailed from this country to strengthen their brethren, and more are still behind, diligently preparing for the service.

Nor have the aboriginal tribes of this land been forgotten by the American Board. No sooner was a door opened, by the happy termination of the war, in which most of the natives had been involved, than measures were adopted, to impart to those benighted sons of the wilderness the light of the glorious Gospel, and the blessings of civilization. Schools have already been established among the Cherokees, under the immediate care of a zealous missionary of the Board, and patronized by the government of the United States. Other laborers have been sent to the same field, and the Commissioners hope soon to push their

benevolent enterprize far into those immense wilds which lie west of the Mississippi.

It is obvious, that while the Commissioners are thus endeavoring to strengthen their mission in the east and in the west, and are looking out for other missionary stations, it becomes them to adopt the best measures that can be devised, to seek out, bring forward and qualify young men for the service. This is a subject which has not escaped their attention. By casting a number of heathen youth upon our shores, and putting it into the hearts of Christians to pray and labor for their conversion, that they might hereafter return to their countrymen in the character of missionaries, God has for some years been preparing the way for the establishment of a Foreign Mission School in this country. Such a school, it is well known, has lately been established by the American Board, in Cornwall, (Con.) and we have rarely met with a more interesting document than the report of their agents, extracts from which were published in the *Panoplist* for November. From this report it appears that the school commenced its operations in May last; that in September it consisted of twelve scholars, seven of whom are natives of the Sandwich Islands; that four of these interesting strangers now give evidence of vital piety; that one is of the race of black Jews, from Calcutta, and that he speaks with ease both the Arabic and Hebrew languages; that one belongs to an Indian tribe in Canada; that two are pious young men, natives of Connecticut, who appear to have the true missionary spirit; that others are anxious to join the school; that some lands have already been purchased which are to be cultivated by the school, under the direction of a pious and judicious farmer; that it is expected the students will all labor two days in each week, which will be attended with the double advantage of materially lessening the expenses of the school, and of making them acquainted with husbandry, so necessary to the South Sea Islanders, as well as to the Indian tribes of this continent.

Such are the outlines of this most interesting Report, and how animating are the reflections, which it is calculated to excite in every benevolent mind. Here is a foreign mission school already in operation; and here are several hopefully pious young men, from some of the most distant islands, anxiously looking forward to the time when they shall be judged qualified to return to their friends with the message of salvation. How many advantages will they possess over all other missionaries, allied, as some of them are, to powerful chiefs, and acquainted with the language, tempers, habits and customs of their countrymen. Who can doubt that God sent them hither on purpose to qualify them for his service? What Christian can cease to pray for the prosperity of the school to which they now belong? How many are the facilities and advantages, which, under the smiles of heaven, those who resort to it will enjoy, in preparing for the missionary service! In this school, various languages are already spoken; so that all the young men of our own country, who may resort to it, will be enabled at once to impart the knowledge of our language to the heathen youth, and to learn from them the languages of their respective countries. They will also, we cannot doubt, contract strong and abiding friendships.

which may hereafter essentially contribute to the furtherance of the Gospel.

This interesting school we are confident "must increase." The hand of God has been visible in its establishment and progress. The prayers of thousands ascend up to him for its prosperity. Though now in its infancy, it is easy to discern the broad articulations of mature strength and efficiency. We regard it as a fountain, from which streams will soon begin to flow, and to fertilize the parched plains of the wilderness. God, we believe, will send the heathen to this school from the four quarters of the world. The means for their support will not be withheld. The more this institution becomes known, the more will it be cherished by the people of God. Its friends of this generation, may yet in visiting the foreign mission school, experience emotions akin to those which were felt by the multitude on the day of Pentecost. They may hear Chinese, and Hindoos, and Burmans, and Africans, and "dwellers in Judea and Pontus and Egypt," and the western wilds of America, and the scattered islands of every sea, speaking in their respective tongues the wonderful works of God.

"Move swiftly round ye wheels of time,
And bring the joyful day."

But we must bring this article, already too much lengthened, perhaps, to a close; and in thus taking leave of our readers for the present, we cannot refrain from inviting them to unite with us in fervent ascriptions of thanksgiving to the God of all grace for his smiles upon the efforts of Christian benevolence in this and other lands, and in earnest prayers, that he will speedily "give the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession."

From the Christian Observer.

MISCELLANEOUS.

To the Editor of the Christian Observer.

The following is an extract of a letter from a gentleman who has lately visited the native Christians in the neighborhood of Travancore, and may be interesting to your readers, as furnishing an authentic account of their doctrines and discipline, which have been greatly misrepresented in the Abbe Dubois's letter to the Bombay Auxiliary Bible Society.*

B. T.

"Columbo, October 28, 1816.

"I WILL now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man.—They, however, acknowledge seven sacraments. In baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the Cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil;

* Vide Christian Observer for 1816, p. 322.

but in neither of these sacraments do they use salt. They have two bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had archdeacons, but have none at present. They have many customs among them which mark them as an Oriental Church; but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity; but the elements are then mixed together. They do not believe in transubstantiation; though they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in purgatory, but they believe that there is a common receptacle, a *gehenna*, for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descent, relieved the souls of all then there; and that the souls who have died since, will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time, the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in a heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints, and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language, which is understood only by the priests; they have however, of late years, used in many of their churches the Malayalim translation of the Gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph,) under the superintendence of Mar Dionysius, who was the bishop in Dr. Buchanan's time. I was present at their performance of divine service on a Sunday, and which, I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chaunt the whole service, cross themselves often, elevate the Host. On the Sunday, they have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits; they have no schools, and little means of teaching the poor; but this arises rather from their extreme poverty, than from any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists, and the proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine Christianity amongst them.

The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour; but they told us, that they were too poor to purchase it: each priest has a pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which

are read to them by the bishops, but they could not shew us any copy of them. They, at the same time, swear to shave the crown of the head, and not to shave their beards; to fast on the fourth and the sixth days of the week; but they do not engage to lead a life of celibacy: this custom has crept in among them from the Romans. The bishop, Mar Ikenyane, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry: some have actually availed themselves of this permission, and forty more have declared their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalam. I had with me a few copies of the Syriac Gospels, the type of which they consider as exceedingly beautiful. I hope the Bible Society will go on to complete that work; it is a highly useful well executed edition.

The form and architecture of their churches is simple, and may be Syriac; the windows long and narrow, not pointed, as Dr. Buchanan implies. They possess very few books; I understood no printed ones but the Gospels in Malayalam; and besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The copies of the Old Testament which we saw wanted Nehemiah; and the New Testament had the Nestorian readings. Some books are also in their Canon which we do not call canonical.

They were very much pleased with the Bishop of Calcutta's visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Munro, the British Resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening, and sitting on a sod on the outside of his cottage, he reads or repeats portions of Scripture to them. These, of course, consist chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c.—which he explains, and dilates on the doctrines and duties of Christianity as he is able.—Here, then, is a promising harvest: if the Lord but send forth reapers, every thing may be hoped for where we find so much zeal and piety, and so much inclination to be instructed."

GEOGRAPHICAL SKETCH OF THE CHEROKEE COUNTRY.

The following Geographical notice was communicated by Mr. Cornelius with his letter, published in the Panoplist for Dec. p. 563.

Boundaries and Extent. These may be ascertained perhaps more easily from the map of the country which you will receive with this, than from any description in my power to give. Its greatest length is about 250 miles, and width from 100 to 150; extending into North Carolina on the east, Mississippi territory on the west, and lying partly within the state of Tennessee, but principally within the geographical boundaries of Georgia. This was its extent previous to the late treaty. That treaty a part of the country lying north of

river, and east of Chatahouchy river. It has been estimated at the whole country, previous to the late cession, contained 10 acres, or 23,520 square miles. How many acres were in the late cession I know not, but comparatively a small number. The treaty of July last contains the boundaries of the land and is interesting on many other accounts to your designs. I have copied from the original furnished me by the Governor of Georgia, and shall send it to you with this.

The nation is divided into about 45 towns and villages, ranging from 50 to 500 souls each. They do not, however, dwell as formerly they did. Since agriculture has been introduced among them, they have broken up and settled upon the most and most easily cultivated grounds, still preserving in their dialect, the names of their ancient towns. A town, therefore, in some instances, extends 15, 20, or even 30 miles in length. Over each chief is appointed by the inhabitants, to manage their concerns, a *Chief of Inhabitants*. A census is now taking by order of the Government. The towns have not all been heard from, but the number ascertained exceeds nine thousand. Judging from the number ascertained from, and the number from which no account has yet been received, it is supposed there are between 12,000 and 13,000 souls here. Of these, it is probable that two or three thousand will immediately to the west of the Mississippi. According to my estimate, the Cherokees have held more than nine square miles every family, estimating five souls to a family, which is above the true average. This would leave about one soul to four miles. You will not be surprised then, when I tell you that near to a stranger passing through their country, very scarce

This is the fact. It is usual to ride in the wilderness from miles without meeting with a human habitation.

and Creeks. First the Tennessee River. Those running into Tennessee from the North are Sequatchee Creek, Battle Creek, Duck Creek, and others. Those running into the Tennessee from the East, and beginning with the most easterly, are Tellico; Highwassee stream whose source is opposite to the head waters of the Tennessee river; Amorah Creek, emptying into the Highwassee; Oostanaulgee Creek, Look-Out Creek, Raccoon Creek, Wills Creek. These are the principal streams which run north, and whose waters descend the Tennessee, and fall into the Mississippi. We owe to those waters which run south and fall ultimately into the Ocean, or the Gulf of Mexico; viz. Little river, which falls into the Koonsee below Fort Armstrong; Oostanaulgee and Etowee, their junction form the Koonsee. Tallipoonsee empties into the Koonsee and forms with it the Alabama river, which finally takes the name of the Mobile, and enters the Gulf of Mexico. Chatahouchy rises in the Cherokee country, and falls into the Gulf of Mexico, not far from Mary's. There are other small streams which rise in the Cherokee country, and soon lose themselves in other streams. The river towards its source forms a part of the Cherokee bound-

Harriet Hyde was certainly possessed of great benevolence of mind. Having a strong desire to do good, she found frequent opportunities to gratify this amiable propensity. The instruction of children was to her no less a pleasure than a duty, in which she engaged considerably in a private way. And she evidently possessed a happy talent in winning their affections, forming their tempers, regulating their manners, and in communicating useful instruction to them. In a word, she possessed a very inquisitive mind, and a high esteem for solid literature, which was strongly evinced both by her own remarks, and the eager attention she gave, whenever conversation turned upon the subject.

But, though these very pleasing traits in the life of the deceased may be mentioned with praise, as they will be remembered with gratitude and pleasure by her friends, that which adorned her most, and gave the most interesting finish to her character, was her religion. A number of her last years were gilded with a humble, ardent piety. Some time previous to June, 1812, her mind had been seriously impressed with a conviction of her sinful state, and the necessity of a change of heart. But at the time above mentioned it pleased God, as it is hoped, to render her convictions deep and effectual. She found herself to be an undone sinner, in the hands of a holy and sovereign God, against whom she had cherished an heart of enmity. She did not remain long in this valley of death; but, a prisoner in the hands of justice, she was prostrated at the feet of a God of grace, and, as she humbly trusted, enabled unreservedly to submit herself to his righteous will. Peace, joy and hope succeeded. This is substantially a summary of the account Harriet gave to her pastor, and to the church in Bucksport, where she some time afterward made a public declaration of her faith, and was received to the fellowship of the church.

It was not the privilege of this young disciple to enjoy a cloudless sky. At times she walked with much trembling and many doubts. But the trial of her faith wrought patience, and patience experience, and experience hope. Under these trials, she gave to her Christian friends satisfactory evidence of the genuineness of her conversion. They saw illustrated in her the declaration, that whom the Lord loveth he chasteneth. In her life and conversation it was discoverable that she was growing in grace, increasing in devotion to her Savior, and becoming an ornament to her profession. In her endeavors to be useful, she was seen to be actively and zealously engaged in imitating him who went about doing good. Often has the writer of this sketch heard her speak of the prosperity of Zion with that ardor and delight, which strongly indicates the indwelling Savior, and the love of souls.—Delicate, obliging, modest, and conscientious, diffident of herself, though ready on proper occasions to bear testimony to the truth, neither ostentation, nor bold presumption, could ever justly be alleged against her. She was an amiable female, and an amiable Christian, possessing a mind well furnished with biblical and religious knowledge; an affectionate and endeared friend, child, sister and wife, she lived much beloved and died much lamented.

For some years before her marriage with Major Hyde, it was feared, by her physician and friends, that her health was on the decline. Of this there was alarming evidence: soon after her removal to Bath. But as the writer of this paper seldom saw her after her removal, he has obtained the following very satisfactory letter from the Rev. Mr. Ellingwood, relative to the state of her mind during her last sickness, and in the near prospect of death, which by his leave is subjoined.

M. B.

Bath, April 4, 1817.

DEAR BROTHER,

In the death of the late Mrs. Hyde, we have experienced the loss of an intelligent and truly interesting sister in Christ. Her worth, however, was comparatively little known in this town; for her health becoming more feeble soon after her marriage, she was able to have but little intercourse with society.

Through the whole of her last sickness, which was just three months, she exhibited the marks of enlightened and pious resignation to the will of God. For several weeks after she was confined to her house she entertained some hope that she might recover, although she did not appear greatly anxious in regard to what might be the event. She often observed that she felt so little anxiety in respect to the issue of her sickness, that she was afraid it arose from stupidity; nor did this composure of mind forsake her, when her disease had made such progress that she could no longer entertain hope of recovery. She appeared willing to leave herself for time and eternity in the divine hands. And although her mind did not at any time appear to be wrought up to transports of joy, yet she possessed what is perhaps not less valuable, an uniform peace of mind, arising, as we have reason to hope, from confidence in God. Occasionally, however, she expressed a high degree of satisfaction in view of her departure. During the latter part of her sickness, and particularly through the last four or five weeks, she evidently had a great desire that her thoughts should not be diverted from the consideration of divine and eternal subjects. She appeared to derive considerable satisfaction and comfort from Scott's Family Bible, Baxter's Saints Rest, Thomas a Kempis, Jenks' Devotions, Watts's Hymns, and other books of this description, which were occasionally read to her by her friends.

About a month before her departure, her husband remarked to her that the dispensations of Providence toward them appeared dark; to which she immediately replied, O yes; but it is all right, perfectly right. I trust we shall one day be permitted to recount all these things with mutual admiration, love and gratitude. While to others she appeared to anticipate the joys of eternity with a strong and lively faith, she often expressed her fear that she was insensible to her real situation. She repeatedly remarked, during the last month of her sickness, that she

had recently enjoyed some of the happiest seasons of her whole life, although, most of the time the severity of her disorder occasioned much distress.

To her husband she one day observed, "The world in general will doubtless think that we are severely frowned upon and rebuked by Providence; but how little do they know of our present happiness and the value of our hopes. We are indeed in all probability about to be deprived of our worldly enjoyment, and to experience a temporary separation, which will be extremely trying; but I pray and trust that God will support you in the trying hour. After I am gone, you will have more leisure and opportunity to be useful to others, in which, I think, you will be happy. I have always thought that should you be taken away first, my greatest desire would be to remove to the place where I could be most useful in instructing youth, during the remainder of my life. It will be but a little time before we shall be again united, never more to part; if we are both so happy as to reach heaven."

In parting with several of her near relatives, who visited her from a distance, and whom she expected to see no more in this world, she appeared so perfectly calm as to excite the admiration of all about her. And she afterwards remarked, that she desired to be thankful that she felt so composed on those occasions, and that she could not account for it except through the special mercy of God.

On taking leave of her brother R. nearly a month before she died, she urged on him the importance of choosing, and pursuing with diligence, that employment in which he might hope to do most for the glory of God. "I trust," said she, "we shall soon meet again in heaven. You will have opportunity to obtain a brighter crown than I can expect, and I feel as if I shall be contented with the lowest seat, if I can but have a place among the followers of the Lamb."

Eight days before her departure, on being asked if she did not enjoy a comfortable hope in the mercy of God, through Christ: She answered, that for the greater part of the time she did, but that she did not experience those ecstasies of hope and assurance which she desired. She hoped, she said, and trusted, that God would not take her away without first giving her some realizing sense of the nearness of death. "I do not know," she added, "how any person could have a desire to return into the world after they had once been carried through so much, and brought so near their release as I seem to be. I think I have no desire to return, unless it be that I might do something for God."

Just a week before her death, she had a short interview with her brother D. Although very weak, she brought to his view, in a forcible yet affectionate manner, the importance of immediate preparation for death; and exhorted him to improve all his talents in promoting the divine glory, and the good of his fellow men. After nearly exhausting her strength in conversing with him, she calmly bid him farewell.

While applying a wash to her mouth one of her attendants said to her, I shall make your tongue very sore. To which she replied, "I have no fears;" and added, "I hope I shall never want a tongue to praise God." A few days before her death she inquired whether the sun shone. On being told that it did, "O," said she, "how sweet is the Sun of Righteousness. When will the sweet hour come?" meaning, as was supposed, the hour of her death.

On the day before her departure her brother-in-law came into her room and she remarked, that she should like to take his hand, but thought she should not be able to speak to him. On receiving his hand however, she said, "I have wished to converse with you but feared that I should not have opportunity. I am going, and I hope I shall meet you in a better world. Life is short and uncertain; but death is certain. I hope you will remember that this is not your rest, and that you will not delay to prepare for death while life lasts; I shall soon go, but I hope God will support me. I trust he will render it a sweet release."

On the evening before her death I called to see her, as I had frequently done before, and found her very low. Upon my inquiring how she was, she replied, "I feel very happy, and my friends tell me that I am going soon." Her faith seemed to be strong, and her hope bright. I expressed my regret at finding her so low, and inquired whether she now found Christ as he promises. She replied, "O, there is nothing else that is so precious. In him is all my hope. You ought to rejoice with me. I feel as if I should soon have a sweet removal to the more immediate enjoyment of God. I trust it will be a sweet release. I hope I shall not be impatient, but I fear I shall, and that my desire to be gone is occasioned by my bodily distress."

A few hours after this, when she was supposed to be dying, she observed "I am perfectly easy. I should not think from my feelings that I was dying, but you can tell best." She was then told by her friends, that they were apprehensive she was. She replied, "sweet release." About fifteen minutes before her spirit departed, and in answer to something addressed to her by her sister-in-law, she said, "All's right. God's time is best."

Thus died this amiable, and I trust truly pious woman, who in order to be loved needed only to be known. May the afflicted partner of her life receive the consolations of God. That consolation he greatly needs, for

"When such friends part, 'tis the survivor dies."

May the bereaved parents also, and brothers and sisters be divinely supported under their great loss, and be led to put their hope in God, that their end may be blessed.

Affectionately Yours,

J. W. ELLINGWOOD.

EXTRACTS FROM TWO PARTS OF MISS HILL.

[The following accounts of the life of this lady see our last number.]

"Dec. 31, 1808. I read on a review of the past year that I have been an unprofitable servant; but I thank God that by the mercy of God, my mind is more at rest than formerly. May

things which once appeared mysterious, I now see, though it is through a glass darkly. I perceive that I deserve nothing at the hands of God but wrath, having always been stubborn and rebellious. I perceive that it is mere mercy that saves any. I dare not say that I have a proper sense of these things, but I have a more comfortable belief of them than I once had. Oh is gratitude for the least ray of spiritual light."

"*March 31, 1819.* A slight reproof by Mr. —, for a trivial fault, but one which deserves some punishment, has rendered this evening a sad one. How keenly do we feel an impropriety which is exposed to the view of our fellow creatures; yet we can daily and hourly offend the Majesty of heaven without remorse. O may I examine my heart, and root out the innumerable sins which it would commit against a holy God. To him I am accountable for every wicked thought."

"*July 1.* Oh how lovely do the ways of God appear to me. He disposes of all things, and he ought to do;—he made all things for himself. I desire to lie low at his feet for my many transgressions. I also have a desire to come forward and confess the name of Jesus."

"*Lord's Day, Oct. 7, 1810.* Have been trying to examine the evidence which I have of my possessing a new heart. Some things which I once hated now meet with my approbation. I desire to take no shelter in any refuge of lies. I desire, or think that I desire, to know myself to be humbled for my sins, to repent with godly sorrow, to become holy in thought, word, and deed, and to live a life acceptable to God and edifying to those around me. I would be prepared for afflictions. When God shall chastise me, let me not murmur as though I did not deserve it, but let me come out of all my afflictions like gold seven times purified."

"*April 29, 1811.* How pleasant would it be, could I have a constant sense of the divine presence and blessing. All my mercies come from an unseen hand. O may I learn to view an all-wise Providence in every circumstance of my life."

"I would also have benevolent feelings towards my fellow creatures. Could I imbibed the spirit of the blessed Jesus, how sweetly would my life glide away. I should be constantly laboring to be useful, to promote the happiness of all around me, and to honor that Savior who died that I might live. For his sake, O my Father in heaven, wilt thou appear for me and prepare me for thyself."

"*July 11.* In prospect of making a public profession of her religion, she writes, "It is my earnest desire to be prepared for the morrow. To give up myself, soul and body, to Christ, is a small matter. May I be prepared to do it sincerely, as in the presence of the great God, who will be looking into my inmost soul. Wilt thou, O my Father, help me to confess Jesus before men in an acceptable manner."

After the solemn transaction, she writes, "What has this day been done on earth, is, and this, registered in heaven. God knows whether I have sincerely given myself up to him. Let me never dishonor the holy religion of Jesus, never grieve the Holy Spirit; but may I live like a true disciple of the blessed Redeemer."

"Jesus my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.
Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour."

"Comforting words! O may I have a deep sense of the importance of the work in which I have engaged. May I never be left to my own heart's desires, but may I be kept through faith unto salvation. Let me never dishonor the cause in which the Savior bled and died. Let me from time to time commemorate his dying love. Let me always, by an eye of faith, behold him suffering and expiring for my sins, and love him more than every other object."

"*June 13, 1812.* I have reason to bless God for the comfort which he has afforded me the last ten weeks. I prayed to be delivered from what appeared so unpleasant to me, or to be supported under it. My petition has been granted, but not as I had expected, or rather wished. But I have been comforted under the trial. And I do now desire to resolve, renewedly to resolve, that wherever I may be placed, and whatever may be my allotment the few remaining days of my life, I will put my trust in the Lord. By his grace enabling me, I will be submissive. My low state of health reminds me that I have not a long time to continue in this world. Let me spend the little which remains to me for God. Wilt thou, O Father in heaven, be my gracious Director and Friend. May Jesus be my Savior. Of myself, I can do nothing, but through his grace strengthening me, I can do all things."

"*Nov. 6.* It is a glorious privilege that we may go to God with all our wants and all our desires. I have this evening put up a petition to him, which I would not dare to offer except with submission to his will. I know not what would be best for me, of course would leave all to be directed by his wisdom. My life, my health, my happiness, are all at his disposal. This is my joy and rejoicing."

"*July 10, 1815.* Have come to Mr. — to board. I left a little chamber that was dear to me, but I have one here equally convenient. Yes, I now have two closets. As if one were not sufficient to assure me to acts of devotion, another is added. I would then dedicate one to God

Here may I be enabled to shut out the world, and to commune daily with my own soul and my Redeemer. May I write on the walls of this little retreat, "Survive! to meditation and to God."

"August 1. I am now in the pleasant abode of my beloved Cousin, and can look on the likeness of our departed Harriet Newell. She too, perhaps, can look on me. If our pious departed friends are witnesses to our indifference to the things of heaven, and our engagedness for those of the world, how do they, if tears can find a place in heaven, weep over our wretched condition. Awake my soul to action. There is, indeed, one that once lived and died below but who now reigns above, that witnesses every thought. Arise then, shake thyself from the dust, and live for heaven."

"Nov. 12, 1815. Two sick days. Yet the Lord is good and afflicts in mercy. Some little trials beside sickness he sees necessary for me, and therefore permits them.

"This is the day for our communion. It is right that I should be deprived of the ordinance. Yet I do long for the courts of my God. O Lord, let thy goings at this hour, (the hour of prayer,) be seen in the sanctuary. Let thy word be clothed with power; and do thou strengthen by servant who dispenses it. For myself I ask the divine presence this day. May I love to hark on God, on Christ, on heaven. If this sickness is destined to bring me low, even to the grave, let me never murmur or repine, but commit my all to Christ."

From the Missionary Register.

A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL IN DIFFERENT NATIONS, SINCE ITS FIRST PROMULGATION. BY THE REV. HUGH PEARSON, M. A. OF ST. JOHN'S COLLEGE, OXFORD. BEING PART OF A WORK TO WHICH WAS ADJUDGED, BY THAT UNIVERSITY, DR. BUCHANAN'S PRIZE OF 500*l*.

Abusque Flo cardine ad ultimam
Metain occidentis sidera permeant
Obliqua, vitali calore
Cuncta creatque, fovetque, alitque.

H. BUCHANAN.

CENTURY I. The state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favorable opportunity for its extensive propagation.

The various nations, of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices. The utmost of what mere human wisdom could do towards the moral improvement of the world had been fairly tried during the long course of four thousand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was unable to discover and enforce the principles of true religion and virtue. The Jews, the only people to whom a divine communication had been made, were in a state of degeneracy and corruption; it was time therefore that the Supreme Governor of the universe, who for wise though mysterious reasons had so long permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will, to correct the errors of mankind, and to rescue them from the corruption and misery in which they were involved.

For the successful promulgation of such a divine revelation, *the political situation* of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Roman Empire, and united together in social intercourse. An easy communication was thus opened to the remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influence of the laws, the commerce, and the literature of the Romans. At the birth of Christ, the empire was, moreover, in a state of greater freedom from wars and dissensions than it had been during many preceding years; as if the tranquillity which it then enjoyed had been designed not only to facilitate the progress of his religion, but to be descriptive of the benign and peaceful effects which it was intended to produce among mankind.

For such beneficent purposes, and at such an auspicious period, the Son of God descended upon earth, and assumed our nature. It would be foreign to the purpose of this brief view of the progress of Christianity, to dwell on the succeeding history of Christ himself. Suffice it to say, that, during the course of his ministry upon earth, our Lord demonstrated the truth of his divine mission by a

series of unquestionable miracles; delivered to his disciples the leading doctrines and precepts of his religion; and, shortly after his ascension, qualified them, by the effusion of the Holy Ghost, for the great and important work of propagating his religion throughout the world.

It was the express command of Christ, that "repentance and remission of sins" should be preached in his name among all nations, beginning at Jerusalem.*—This is a passage of Scripture, which, as it has been justly observed, (Milner's Church Hist. ch. i.), at once points out what the Christian religion is, and where we may look for its commencement. The first Christian church was accordingly established at Jerusalem; but within a short time after the memorable day of Pentecost, many thousands of the Jews, partly natives of Judæa and partly inhabitants of other Roman Provinces, were converted to the faith of Christ. The persecution which soon after succeeded the death of the proto-martyr, St. Stephen, was the occasion of propagating the Gospel throughout Palestine. The apostles alone ventured to remain at Jerusalem. The rest of the disciples dispersed themselves into the several parts of Judæa, Galilee, and Samaria; and wherever they went, they successfully preached the doctrine of Christ.

While the apostles and others were thus diligently employed in propagating the Gospel, Saul of Tarsus was persecuting the infant church. But in the midst of his career, he was suddenly converted to the faith of Christ, and commissioned as his apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made considerable attainments both in Hebrew and Grecian learning. He possessed also a spirit of indefatigable labor, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of this great apostle must accordingly be attributed much of the unparalleled success of the Gospel at its first publication.

About this time, the churches throughout Judæa, Galilee, and Samaria enjoyed an interval of repose from the persecution of the Jews, and were in consequence considerably strengthened and enlarged. At this favorable conjuncture, St. Peter, leaving Jerusalem, where, with the rest of the apostles, he had hitherto remained, travelled through all quarters of Palestine, confirming the disciples, and particularly visited Lydda, Saron, and Joppa, the inhabitants of which places almost universally received the Gospel. (Acts ix, 35.)

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the divine purpose to extend the knowledge of it to the Gentiles. This important event took place at Cæsarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have been just related, some further circumstances took place respecting the extension of Christianity. When the disciples, who were driven from Jerusalem on the death of St. Stephen, had passed through Judæa and Samaria, they travelled as far as Phœnicæ, Cyprus, and Antioch, as yet confining their labors to the Jews. At length, however, some of them, on their arrival at Antioch, addressed themselves to the Greek* inhabitants of that city, and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the church at Jerusalem, the apostles immediately sent Barnabas to confirm the work of their conversion; who, finding so promising a field for apostolical labors, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian church among the heathen; and in this city the disciples were first denominated *Christians*.

The subsequent history in the Acts of the apostles is almost exclusively confined to the travels of St. Paul and his fellow-laborers, which are so universally known, that it would be superfluous to enter into any minute detail of them. It may be sufficient to observe in the words of the apostle himself, that "from Jerusalem, and round about unto Illyricum, he fully preached the Gospel of Christ." This comprehensive circuit, included Syria, Phœnicia, the rich and populous provinces of Asia Minor, and of Macedonia and Greece; in which extensive districts, the cities of Antioch, Lystra, and Derbe, of Thessalonica and Philippi, of Athens, Corinth, and Ephesus, particularly witnessed his zeal and

* i. e. Heathens. See the various reading.

the Christian cause. Nor were these the boundaries of his ministry. If, and, according to Clement and others*, the countries west of Italy, Spain, and possibly the shores of Gaul and Britain, were visited by this apostle, till his various labors in the service of Christ were at length terminated by his martyrdom near Rome in the year 64 or 65.

Travels of the rest of the apostles, and of the further propagation of Christianity during the remainder of the first century, but very short and incomplete accounts remain. St. Peter was more particularly successful amongst the Jews. The last historical notice in Scripture of this zealous apostle is at Antioch. After this, he was probably engaged in preaching chiefly to the Jews of the dispersion in Pontus, Galatia, Cappadocia, Bithynia, and Bithynia, to whom his first epistle is addressed; and about the time he is supposed to have left those provinces, and to have proceeded to Jerusalem (Euseb. Hist. Eccl. lib. iii.); where he is reported to have received the martyrdom in the same year with his illustrious fellow apostle St. Paul. It is said to have continued in Palestine till near the commencement of the Jewish War, (A. D. 66.); at which eventful period he quitted that devoted land and travelled into Asia. He fixed his residence at Ephesus; which city and the neighboring territory were the great scene of his ministry for the remainder of his long extended life.

St. Andrew, according to Socrates, (Hist. Eccl. lib. i. c. 19), preached in the north of Europe, Egypt, according to Eusebius and St. Jerome, was visited by him, who founded a church at Alexandria. The extensive field which is assigned to St. Thomas by Origen and Sophronius is Parthia, Media, Carmania, and the neighboring nations. Socrates records St. Andrew to have preached in Scythia, and St. Bartholomew in India.

The districts which are thus assigned by ecclesiastical tradition to these apostles, there are others, in which Christian churches were unquestionably founded, and which are incidentally mentioned in Scripture; as Cyrene and its neighborhood, and the whole northern coast of Africa; Cyprus, Crete, and the islands of the Ægean Sea. It is, however, impossible to trace with accuracy the labors of the apostles and their various fellow-laborers in the great work of propagating Christianity throughout the world.

It is evident from the narrative of St. Luke, from the Epistles of St. Paul, from the testimony of ecclesiastical writers, and occasionally even from the authors themselves†, that the Gospel was preached in almost every part of the Roman Empire, and even far beyond its boundaries, within the thirty years after our Lord's ascension; and that in most of those parts numbers were "daily added to the church."

We pursue the history of its progress during the subsequent ages, it may, however, be irrelevant to the design of this brief sketch of the subject, to enquire into the causes of the rapid extension of the Gospel which has been just mentioned, and to the effects which it produced in the world. Various have been the attempts of antichristian writers to account for the extraordinary propagation of Christianity at this period, from the operation of causes merely human. A strenuous and labored effort of this kind was particularly made by a late English historian, whose unhappy prejudices against the religion of Christ he attributed its rapid success to certain causes, which he represented as wholly unconnected with any divine interposition.

It cannot be denied, that the wisdom of Providence had ordained the introduction of Christianity at a period when the state of the world was peculiarly favorable to its successful propagation; and to these we have already briefly adverted. Withstanding the moral necessities of mankind, and the extent, union, and power of the Roman Empire, Christianity had to contend with difficulties which human support could have enabled it to surmount. It was directly opposed to the most inveterate prejudices of the Jews, and to the prevailing princi-

* Historical Geography of the Old and New Testament, vol. ii. p. 298.

† Particularly Tacit. Annal. lib. xv. C. Plin. Trajano Imp. lib. x. Ep. 97, with Paley's notes on those passages, Evid. vol. ii. p. 234.

of the Decline and Fall of the Roman Empire, vol. i. chap. 15. For satisfactory reasonings and insinuations of the sceptical historian, see the Bishop of Ely's Essay for Christianity, and the Tracts of Lord Hailes and Mr. Milner.

ples, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were alike irreconcilable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions, from its first introduction to its establishment as the religion of the Roman Empire, which were alone sufficient to have overwhelmed and extinguished a system not founded in truth, and supported only by human wisdom and power.

That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and, within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world, that is, under circumstances which must have proved fatal to the most artful imposture, is a fact unparalleled in the history of mankind, and can only be satisfactorily accounted for on the ground of its divine origin, and of some supernatural interposition in its favor. And such interposition, according to the express promise of their Divine Master, actually accompanied the ministry of the apostles; "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." (Mark xvi, 20.) The various miraculous gifts which they publicly exercised, and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the divine origin and truth of their doctrine. But, besides these more extraordinary and sensible attestations to their ministry, there were both in their instructions themselves, and in the manner in which they were conveyed, and in their general dispositions and conduct, as real, though not as striking, marks of divine agency and guidance. They displayed in the most simple, yet forcible manner, the intrinsic excellence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its punishments, and the sublimity of its rewards. They were, above all, *examples* in their own persons of the truths which they labored to inculcate upon others, exhibiting in their uniform practice the sublimest virtues of our holy religion.

Nor was the result of their endeavors to instruct and reform mankind less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labors of the first preachers of Christianity, is universally allowed to have been, in the highest degree, beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved, previous to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the apostles and from the epistles of St. Paul, confirmed as they are incidentally by the testimony of an impartial witness*, exhibit the most pleasing and satisfactory view of the pure and elevated principles, dispositions, and manners of the primitive Christians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the middle and lower classes of society. But as the numbers of the disciples are uniformly represented to have borne at an early period, no inconsiderable proportion to the rest of the people, and were every where daily increasing, the beneficial consequences of their principles and conduct were felt in *public* as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general state of the Roman Empire became in the course of a few centuries visibly and essentially improved†.

* See the letter of Pliny already referred to, in which the blamelessness and purity of character which distinguished the first disciples of Christ are distinctly acknowledged. The ancient Apologists, also, of the church constantly appeal to their virtuous conduct, and to the beneficial effects of Christianity, as an evidence in their favor, with a confidence which nothing but a consciousness of its truth could have inspired.

† See on the subject of the beneficial influence of Christianity, Paley's Evidences, vol. ii. chap. 7. and the Bishop of London's late Essay. See also Mr. Nares's Sermon on the Translation of the Scriptures into the Oriental Languages, note 17.

CENTURY II. But to resume our account of the progress of Christianity—During the *second century* the boundaries of the Christian church were considerably enlarged. It is, indeed, by no means easy to determine, with any degree of certainty, the different countries into which the Gospel was first introduced in this age. Justin the Martyr, who wrote about the year 106 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus." (*Dial. cum Tryph.*) These expressions of the eloquent Father may be admitted to be somewhat general and declamatory, yet it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Undoubted testimonies remain of the existence of Christianity in this century in Germany, Spain, Gaul, and Britain. It is possible, as we have already seen, that the light of the Gospel might have dawned on the Transalpine Gaul before the conclusion of the apostolic age; but the establishment of Christian churches in that part of Europe cannot be satisfactorily ascertained before the second century*. At that period, Pothinus, in concert with Irenæus and others from Asia, labored so successfully in Gaul, that churches were founded at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany which was subject to the Romans, and from thence into our own country. By Tertullian also it is related, that the Moors and Gæthulians of Africa, several nations inhabiting the borders of Spain, various provinces of France, and parts of Britain inaccessible to the Romans, and also the Sarmatians, Daci, Germans, and Scythians, received the Gospel in this age. (*Ad Jud. c. 7.*) Towards the end of the century, Pantænus, a philosopher of Alexandria, is said by Eusebius (*Hist. Eccl. lib. v. cap. 10.*) to have preached in India, and to have found Christians in that country. But although there is reason to believe that India had already partially received the light of Christianity, it is more probably supposed, that the labors of Pantænus were directed to certain Jews of Arabia Felix, who had been previously instructed by St. Bartholomew the apostle†.

The same causes, which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gospel; but other miraculous powers were undebtably continued during this century; though, as the number of Christian churches increased, they were gradually diminished. In addition to these divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned, as having contributed materially to this important effect. This was *the translation of the New Testament* into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin Versions, that which has been distinguished by the name of the *Italic* was the most celebrated, and was followed by the Syriac, the Egyptian, and the Ethiopic; the dates of which cannot, however, be accurately ascertained.

CENTURY III. In the *third century*, the progress of Christianity in the world was very considerable; though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian Prince, succeeded in converting a tribe of wandering Arabs to the Christian Faith. (*Euseb. Hist. Eccl. lib. iv. cap. 19. p. 221.*) The fierce and warlike nation of the Goths, who, inhabiting the countries of Mæsia and Thrace, made perpetual incursions into the neighboring provinces, and some,

* Mosheim supposes, that some preachers in the first ages might have labored in Gaul, but with little success. And with this opinion Tillemont nearly agrees. See Mosheim. *Comment. de Rebus Christianis ante Constantinum*, sect. 3. The late reception of Christianity in Gaul is argued from Sulp. Sev. lib. ii. cap. 32. "Ad tunc primum inter Gallias martyria visa; serius trans Alpes religio Dei suscepta." These were the martyrs of Lyons.

† See Mosheim, cent. ii. part 1. Other ecclesiastical writers, however, interpret this account of Eusebius as literally referring to India, particularly Jortin and Milner.

‡ The origin of this denomination is uncertain. See, however, some observations upon it in the *Christian Observer* for May 1807, p. 283.

likewise, of the adjoining tribes of Sarmatia received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by the miraculous powers which they exercised, and by the sanctity of their lives, became the instruments of converting great numbers, and, in process of time, of softening and civilising this rude and barbarous people.

In France, during the reign of the Emperor Decius (A. D. 259,) and in the midst of his persecution, the Christian churches, which had hitherto been confined to the neighborhood of Lyons and Vienne, were considerably increased. By the labors of many pious and zealous men, amongst whom Saturninus, the first bishop of Toulouse, was particularly distinguished, churches were founded at Paris, Tours, Arles, Narbonne, and in several other places. From these sources the knowledge of the Gospel spread, in a short time, through the whole country. In the course of this century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded, in particular, the churches of Cologne, Treves, and Metz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true. (See Usher and Stillingfleet, *Antiq. et Orig. Eccl. Brit.*)

In this century, the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence; and, though the number of miracles was considerably diminished, some extraordinary powers were still continued to the church. The piety and charity of the Christian disciples continued also to excite the notice and admiration of the heathen; and the zealous labors of Origen and others, in the translation and dispersion of the New Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the church.

(To be continued.)

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT BOMBAY.

(Continued from p. 84.)

FEB. 21, 1817. As we attempt to proceed in the business of printing, little difficulties and hindrances multiply. The man who was employed to make the types which were wanting, has been taken sick, and it is now uncertain how soon they can be prepared.

As soon as we began to compose a sentence with our new types, an unexpected difficulty arose. When two certain vocal marks, which frequently occur in *Mahratta*, fall on the same consonant, our types are not formed to express them both. To remedy this defect we had to submit to the tedious process of filing away in different shapes an adequate number of the types.

"Calcutta, 24th Jan. Died Mrs. Elisabeth Yeoman, aged 110 years."

25. Received a very kind letter from Mr. Burder, giving a very animating account of the success of their missions in Africa, and the *Otaheitean* islands.

March 20. At 10 o'clock P. M. finished the printing of a Scripture tract in *Mahratta* of 8 octavo pages. The number of copies printed is 1500. We began on the 17th to strike off the sheets, and almost the whole of the work from beginning to end has been done with our own hands. Difficulties of various kinds and such as could not well be described, have occurred, but we have been able so far to overcome them all, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future attempts to serve him in the work of this mission.

29. As brother Hall called at one of the schools to day, the master came with an anxious countenance, and asked if he had heard the news? What news? it was

asked. Upon this he called several of the largest boys in the school, and bid them relate to him what they had heard. It was this: "A ship at no great distance, they could not tell where, or of what description, had foundered, and the mariners, to appease the wrath of an imaginary goddess of the ocean, had sacrificed a man."

The Hindoos are a most credulous people, and ready to believe any thing that is marvellous except the truth of God. The story they relate is probably a fabrication, though by no means incredible. *There is good evidence that human sacrifices, within a few years past, and within a few miles of Bombay, have been repeatedly made on various occasions to local deities.*

29. The following paragraph in this day's paper is worthy of notice, as it records an extraordinary fact concerning that most dreadful disease, the small pox.

"On the 10th of March died Samuel Ayres, in his 37th year, who had twice been attacked with the small pox, once in the 7th year of his age, and the last, which produced his death, on the fourteenth day after he was attacked by this dreadful disorder, which he bore with the utmost fortitude and Christian resignation, leaving behind him a disconsolate widow and infant daughter to bemoan his loss."

30. This morning (Lord's day,) a Jew lately from Choub, a place not far distant upon the coast, and under the Mahratta government, came to us. He appears to have read many of the Hindoo books, and to be well acquainted with the Mahratta language. He has been to us several times, and wishes us to employ him as a school-master for both Jewish and Hindoo children. We have desired him to ascertain how many Jewish boys he could collect for a school, and to let us know on what terms he would teach it. Could we find a Jew of such qualifications, and at the same time of an unexceptionable moral character, it might be of great importance to our general object to employ him as a school teacher, and reader of the Scriptures. But we have some reason to fear that this man is not such a character.

The Jews here are in general of a very degraded character. The police magistrate has repeatedly remarked to us, that the Jews are the most quarrelsome people in the place;—that they are a very drunken people, peculiarly violent in their passions, and most injurious, implacable, and revengful towards one another.

On this Sabbath a Hindoo woman was to have been brought to us whom we never saw, but who, as one of our hearers has told us, is desirous that we should baptise her. She is a woman unmarried, but living, as many others are, with an English officer, by whom she has had four children, only one of whom is now live.

The officer, with whom she is thus sinfully living, came to us a few Sabbaths ago, and desired us to baptise his child. Our views on the subject of baptism were made known to him, and he was exhorted to reflect on the great sin in which he was living, and to repent and return to the right ways of the Lord, and then his child would become a proper subject for baptism. We have heard no more from him on this subject.

When the woman who is living with him proposed to come to us for baptism, we told her, as we are informed, that she had put on petticoats and a gown like a Catholic, and that was Christianity enough for her. And true it is, that the Roman Catholics have so degraded Christianity in this country, that the notion is very prevalent among the natives, that for a man to put on a hat, jacket and breeches, is enough to constitute him a Christian.

After our public worship to day, the officer before mentioned called again, and was much more solemnly and plainly reprov'd and admonish'd than before. He went away promising to reflect seriously on what had been said to him, and to reform.

In the evening we all attended the great Portuguese church. The crowd of people was great. A sermon was first delivered in the Portuguese language. Afterward as it began to grow dark, a long procession was formed, each man carrying in his hand a large wax candle, torch, or some other means of making a display. At the end of the procession came four men bearing on their shoulders a platform, on which was an image representing the Savior bearing his cross. When the image came in sight the crowd fell on their knees, and began to make

their crosses and mutter their prayers. The image was borne once around the church, and as it was advancing the second time in front of it, a little boy, elegantly dressed and seated on a platform, was borne by four other men and advanced to meet the image of the Savior. As he came near, he bowed repeatedly and unfolded a white handkerchief on which was painted the face of Christ. This boy, it was said, was designed to represent the sister of Mary the mother of Jesus. Soon after was brought forward in the same manner an image of the Virgin Maria. Then all returned and entered the church, which closed the exercises of the evening.

April 7. Received a letter from Dr. Worcester, dated October 17th by the ship Bengal.

(To be continued.)

JOURNAL OF THE MISSION AT JAFFNAPATAM, CEYLON.

(Continued from p. 37.)

Saturday, Oct. 12, 1816. Mr. Meigs went to Batticotta, found but one mason there; the work advances very slowly. It is difficult to accomplish much in this country. We employed about forty Coolies and carpenters to work on and about the house, the wages of all of whom amounted to \$2 37, and they provided for themselves. Coolies will work for a little more than four cents per day, carpenters for eight, and masons for twelve, and sometimes for ten. But it must be considered that one man in America will do as much work in a given time, as three or four of these.

Tuesday 15. The Rev. Mr. Sqaunce and his wife arrived in Jaffna from Point de Galle. The Rev. Mr. Carver arrived on the 14th from Trincomale. He went from Columbo round the other side of the island to come to Jaffna. Mr. S. and Mr. C. are appointed to this station. They are very good men, whom we esteem and love, and with whom we live on the most intimate and friendly terms. There is no strife between us, for we are brethren. Mr. Lynch, who is now here, is appointed to visit Madras, and expects to depart in a few days. There are now ten Wesleyan missionaries on the island at the following places, viz. at Columbo the Rev. Messrs. Harvard and Clough; at Galle, the Rev. Messrs. Erskine and McKenney; at Matara, the Rev. Mr. Calloway; at Batticotta, the Rev. Mr. Jackson; at Trincomale, the Rev. Mr. Broadbent; at this place, those already mentioned. We wish there were as many more of them here, equally devoted to Christ.

This day we received letters from the Rev. Dr. Carey, Calcutta, announcing the arrival of the ship Union with \$1,000 from the Treasurer of the A. B. C. F. M. for the missionaries; also that \$1,000 had been sent by the ship Agawam, which had not arrived.

Wednesday, 16. Mr. Warren and Mr. Poor came from Tillipally in the morning, dined with us and returned in the evening. This evening held our weekly prayer meeting in concert with our brethren at Bombay. Yesterday Mr. Warren, and Mr. and Mrs. Poor moved from Cangasantory to Tillipally. Though the house is not finished, they will be able to live in it.

Friday, 18. Mr. Poor came from Tillipally, when we read the public letter to be sent to Dr. Worcester. Resolved, that our Secretary procure a copy of the communications from Sir Alexander Johnstone, relative to the emancipation of slaves in Ceylon, to be sent to the Secretary of the American Board of Commissioners.

Saturday, 19. The Rev. Mr. Lynch has concluded to spend the rainy season in Jaffna, the weather being so bad that he is unable to proceed to Madras. Sent a letter of inquiry on several subjects to Dr. Carey of Calcutta.

Wednesday, 22. Each of us received a letter from Dr. Carey, announcing the arrival of the ship Agawam. This day completes one year since we sailed from Newburyport. How many mercies have we received from the hand of God in the space of one short year. Surely mercy and goodness have followed us all the way. How very different has been our lot from that of our brethren who preceded us.

Tuesday, 29. Yesterday Mr. Meigs went to Batticotta to superintend the work, but found none performed. The rainy season has commenced, so that we

cannot proceed in the work, but have dismissed the masons for the present. We have yet done little more than put on the roof of the house. Mr. Meigs returned by way of Changane, which is situated north of Batticotta, about two miles and one fourth, and thence through Manepy to Jaffna. They are both fine districts; their churches both good. The church at Changane is, however, much the best. The house there might be fitted and repaired for one family, but it is much broken by the banians. Changane is a fine station for a missionary. The house at Manepy is gone much to decay. The road was through a delightful country, covered with fruit trees, and very fertile.

Friday, Nov. 1. Mr. Meigs went to Tillipally the first time; found them all well, and pleasantly situated. Called on Mr. Bast, sitting magistrate of Mallarum, a very good man, and an active friend to our brethren at Tillipally. Returned on Saturday.

Monday, 4. Received letters from Calcutta and America. One from brother Tricomb; one to Mr. Poor from his brother at Danvers; one to Mr. Warren from Mr. Allen, Newburyport; one to Mrs. Meigs from Mrs. H. P. Peet, Bethlem.

On account of the great variety of business which we have on our hands, and the sickness of our families, we make but little progress in Malabar. We read the Malabar Testament to our servants, through our interpreter, and through the same channel make serious observations to them from the portion read. Some of them at first objected to attending; but they now all regularly come in to our morning and evening devotions. It is a very pleasant sight, and we rejoice in the prospect of doing them good, by telling them of Christ and his salvation.

Monday, 11. Yesterday attended church in the fort, and heard Mr. Glenie preach on the worth of the soul; an excellent sermon, solemn, interesting, and well calculated to awaken stupid sinners. In the evening, Mr. Meigs preached to our Wesleyan friends. We have now very rainy weather, and nothing is doing at Batticotta.

Thursday, 28. This being the last Thursday in November, is observed in many parts of N. E. as a day of public Thanksgiving. We had determined to observe the day. Besides our common mercies which we have received from God, we have received special mercies for which we will praise him.

Saturday, 30. This morning borrowed 500 rix dollars of Mr. Mooyart.

Sabbath eve, Dec. 1. Received a letter from the Rev. W. C. Loveless, and the Rev. R. Knill, who has lately come from England to join Mr. Loveless at Madras. This evening Mr. Meigs preached for the Methodists.

Monday, 3. Mr. Richards went to Tillipally the first time, and found the children all well and prosperous in their work. Many occurrences have prevented his going before; particularly the sickness of Mrs. Richards, and the rainy season.

Thursday, 5. This morning received a letter from Mr. and Mrs. Bardwell at Bombay. They arrived there on the 1st of November, after a pleasant passage of 27 days. They touched on their way at Quilon, Cochin, Tellichery, and Goa. Found the brethren at Bombay well, and much rejoiced to see them. Mr. Bardwell was graciously received by Sir Evan Nepean, and thought it probable he would be permitted to remain there.

Friday, 20. Mr. Richards is quite unwell, he has been feeble most of the time since we have been in Jaffna. The fatigue of coming from Columbo probably injured his health. He thinks he has an affection of the liver. His eyes are very weak, so that he is able to accomplish but very little study. He has not ventured to preach since he has been in Jaffna. Indeed he did not preach for a considerable time before we left Columbo, because it injured his eyes. The feeble health of Mr. Richards has of course thrown most of the active duties of the mission on Mr. Meigs. He has, nevertheless, found time to make some progress in the Malabar language. We have a very good instructor, who is also our interpreter. His name is Gabriel Thasera. We think we just mentioned him to you in our former journal, as one of our pupils at Columbo. He is of the Chitty cast, who are merchants, is nearly seventeen years of age, a Roman Catholic by education, but possesses a candid mind, open to conviction, capable of examining subjects for himself, and distinguishing between truth and error; so that we cannot avoid strongly hoping that he will ultimately become a Protestant. He possesses a very intelligent and active mind, and an uncommon thirst for knowledge. He has been study-

ing English about five years, and already reads and speaks the language with more propriety than any other native we have seen on the island. He began Murray's English Grammar with us while at Columbo, and is now rapidly acquiring a critical knowledge of it. He was at first very unwilling to have any thing said to him personally on serious subjects; but we have now gained his confidence so far, that he is very ready to listen to us, and we often converse with him. He has a tender conscience, and we cannot but hope and pray that the Lord may renew his heart, and make him an instrument of great good to his perishing countrymen.

Saturday, 21. Mr. Meigs and Gabriel went to Manepy, five miles distant, to converse with the people about schools. Assembled most of the principal men of the district, and held an interesting conversation with them nearly two hours, on several subjects. They expressed great pleasure at the idea of having schools established among them, and said that not only their children, but many grown people, would be glad to attend. They are extremely desirous to learn English as well as Tamul. There are now no regular schools in the district. The church they say is the best place in which to keep the school, being central. They were then asked if they had any objection to having their children read the New Testament, and be taught Christianity? They answered, "No." They were then asked if they ever read the Bible? They said, "No." "Do you wish to read it?" One of them said, "Yes, if it contains good things, and the right way to heaven." Upon which Mr. Meigs undertook to give them some account of the Bible; of the manner in which it was written and given to men, of the excellence of its doctrine and precepts, and of our great need of a Revelation from heaven; that no other book revealed the way in which sin could be pardoned, and men restored to the favor of God. He recited to them the commandments, briefly explaining each of them as he proceeded, and frequently asked their opinion of them. They said "good, very good; that is right." Indeed the reasonableness of the requirements and prohibitions of God's word is such, as to approve itself to the conscience of every rational being. They seemed, however, much better pleased with the second table of the law than with the first. "Thou shalt have no other gods before me," and "thou shalt not make unto thee any graven image," &c. did not suit them so well, though they did not refuse to acknowledge it right.

When he was about to come away, the Maniagar was requested to cut out a banian tree that is growing in the wall of the church, and a reward was promised him for his trouble in doing it. He told Gabriel that he would do it on the Sabbath. "What!" said Gabriel, "do it on the Sabbath! Don't you remember the fourth commandment, which has just now been repeated and explained to you. The Maniagar pretended to be ignorant of the fact, that it is sinful to labor on the Sabbath, and said he would do it on Monday. "Very well," said Gabriel, "you may do it on Monday, but don't do it on the Sabbath, for it is the Lord's day. After they had left the people, Gabriel expressed his surprise that the people should be unwilling to hear truth so interesting, and of so great importance to their eternal welfare. "For," said he, "though these people pretended to be pleased with what you said to them on the subject of religion, I know they were not. They do not love to have any one talk to them so seriously." He then wished to know from what this unwillingness to hear the truth could arise. He was told that the sacred Scriptures assign the true reason, "men loved darkness rather than light, because their deeds were evil." "Very true," said he, "and if the Collector of Jaffna should come to them, and appoint over them a Maniagar, they would be much better pleased than with hearing such excellent truth."

Monday, 23. To-day Gabriel came to us with a question proposed to him by one of his countrymen, which shows that the man with whom it originated was not destitute of an inquisitive mind. We do not read in Genesis that the sun and moon were created till the fourth day. Now how could it be known how many days had passed before the sun and moon were created? for by them we measure our days and nights.

(To be continued.)

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 38.)

Nov. 22, 1816. We have frequent conversations with the people, rally acknowledge that the Christian religion is good, often confess that they defend their heathenish practices; they urge the customs of their country as reasons for their conduct; many say they would become Christians, but for offending their relations. But we cannot learn their sentiments from their conversation. They are quite as ready to utter a falsehood as the truth. When they lie and deceive, they appear to have no shame or remorse. Paul says in Rom. i, of the ancient idolaters, may be applied generally to the natives.

Nov. 23. As many of the natives attend our family prayers in the morning, we have adopted the practice of praying by an interpreter. From our coming here the Tamul Bible has been read in the family morning.

Nov. 24. At 10 o'clock, A. M. preached in our house. At 1 P. M. at our congregations at these places vary from thirty to eighty persons; many have yet attended.

Nov. 27. Many beggars around. Many persons apply for medical aid. We have reason to believe that the practice of medicine here will be the most effectual means of gaining access to the hearts of the people, and of accomplishing the object of our mission.

Nov. 28. This day we have observed as a season of thanksgiving to God, that we should unite with our dear friends in America.

Dec. 1. Three Brahmins attended our meeting at Mallagum. After we made proposals to the people for establishing a school among them, they acceded to our proposals, and promised to assist us as much as they

could. 2. Employed a man who is acquainted with the English language to teach at Mallagum.

Dec. 4. Resolved that our salaries and all the proceeds of our mission be put into a common stock, from which shall be defrayed all our personal, family, and missionary expenses; also, that an account of these expenses shall be kept for the inspection of the Prudential Committee. Engaged a schoolmaster to collect boys and instruct them in Tamul at this place.

Dec. 7. This morning an old Brahmin called on us from Mallagum. For months past he has been attending to the subject of Christianity. He appears rationally convinced of its truth, and of its superiority to the Hindoo religion. But one great difficulty with him is, "How can I give up my support?" We can make him willing in the day of his power.

Dec. 11. Visited the head Brahmin of Tillipally; found him near his house. He appeared to be somewhat agitated on seeing us. We made several inquiries about the nature of his religion, and stated to him the principles of our religion. He asked our questions, but was not inclined to say much. As he excused himself from coming to see us in consequence of having much to do, we appointed him to visit us again to hear some of his sacred books, and to read some portions of the Bible.

Dec. 15. At Mallagum we were driven into a rest-house by the rain. We met a Brahmin with whom we had a long conversation. He told us that the book of wisdom, which was written by men who live in the wilderness, was one country to another, they have an account of one Christ, the Son of God, who has done many good things for men. We asked many questions, which the Brahmin said he could not answer. We told him we had heard of Christ, the principal parts of which we related to him. He said he would like to read the New Testament, and would come and see us.

Dec. 18. Went to Panditrepo, two miles west of Tillipally, to make inquiries on the subject of establishing a school there. A large portion of the people are Roman Catholics. At the head man's house we had much conversation with the people, and think we shall succeed in our object. Learned from the

newspaper the animating intelligence of the formation of a national Bible Society in the United States of America. Ere long we hope it will gladden the hearts of many in this pagan land.

Sabbath, 22. The headman of Panditrepo and four others (Catholics,) visited us. We conversed much with them on those parts of Christianity in which we agreed. We lent them a Bible and New Testament, which they had never seen; also a tract, a dialogue between a Christian and a heathen, for which they inquired. They appeared to be much pleased that we lent them these books. Having united in prayer, we separated. These are more intelligent men than any we have found among the heathen. There are Roman Catholics in all the parishes around us, but no priests residing among them. There are two priests at Jaffnapatam; it is the duty of one of them to visit the surrounding parishes at stated times.

Thursday, 26. In visiting the people, a Brahmin happened to fall in our way. In answering our questions he was obliged to expose, in the presence of the people, some of the bad practices of the Brahmins.

Friday, 27. Met with another Brahmin with whom we had much conversation, while a number of persons were standing around. The people listen to these conversations with deep interest, but with very different feelings. Some are willing to see the Brahmins exposed, others fear it.

Saturday, 28. This day a young man from Jaffnapatam applied to us to teach him a knowledge of Christianity. In consequence of reading a few chapters in the Bible, he has strong desires to become acquainted with its contents. He appears to be a sincere inquirer after truth. He is deeply convinced of the wickedness of idolatry.

Tuesday, 31. Went to Milette, two miles east of Tillipally, to make inquiries on the subject of establishing a school there. The people informed us that they wished to have their children instructed, but could do nothing towards supporting a school. We think they spoke the truth; the natives in general are poor. Until more missionaries are sent out, we shall confine our missionary labors to the four parishes mentioned in this journal, viz. Tillipally, Panditrepo, Mallagum and Milette. In each of these parishes we hope to establish Tamul and English schools, and to preach the Gospel. We are in great and immediate want of school books and Bibles.

Friday, Jan. 3. Agreed to give another poor boy the value of two measures of rice per week, to enable him to attend school. Though this is not enough for his support, yet it is of essential service to him. Many here might attend school if they could receive such assistance.

Thursday, 9. Within a few days we have received several packages of letters from America; one from Mr. Evarts, dated April 18, 1816. These letters are like cold water to a thirsty soul.

Friday, 10. Applications for medical assistance greatly increase. In compliance with advice of our friends, and for very important reasons which induce them to give such advice, we are about to open a subscription at Jaffnapatam, to procure money for the support of an alms-house.

Tuesday, 21. For several days we have been engaged in preparing letters for America. A letter has been prepared by us, and by our two brethren Richard and Mcigs, now residing at Jaffnapatam, for the Secretary to the A. B. C. F. M. It contains the substance of a letter and journal, sent to him in October last shortly after our arrival at Jaffna. It contains also our view of the importance of sending out to this Island more missionaries, a printing apparatus and some person to superintend it, and a quantity of Bibles and school books. With these extracts from our journal, we send a small plan of our premises. We have a prospect of soon having the perusal of Balden's history of Jaffna, which will enable us to give an authentic account of the building of the churches, &c. We send for "the Society of Inquiry" a Tamul book, consisting of select portions of Scripture, the Lord's prayer, and a part of Watts's catechism for children, written upon olass.
(To be continued.)

THE QUESTION, AS STATED BY THE REV. JAMES VAUGHAN.

THE QUESTION now before us, is, not whether there shall be missions, but whether we shall have the honor of co-operating with those who are engaged in

them; whether we are willing to promote their honorable efforts; whether we shall share with them *the blessing of those who are ready to perish.*

It is a serious consideration, Sir, that the time is fast approaching when we shall meet the Heathen at the bar of God. On that awful day, the Heathen will know the full value of that blessed Gospel which has been graciously committed to us. With what unutterable shame shall we hear their reproaches, if we have neglected to use any means within our power to impart that Gospel to them! With what inexpressible joy shall we receive their gratitude, if we have been in the smallest degree instrumental in their salvation!

THE FEELINGS OF A CHRISTIAN.

Speech of the Rev. T. T. Biddulph, at the formation of the Bristol Church Missionary Association.

Sir, we are met to-day to promote an object which is dearer than all others to the bosom of the ALL-GRACIOUS; the object which occupied the counsels of JEHOVAH from the eternity which is past,—and that which will be the object of divine complacency through the eternity that is future:—the object which produced that ineffable display of grace which the Bible reveals; that for which the world was originally built, and to which the universe, with all its splendid furniture of rolling orbs, is but a paltry scaffolding: which scaffolding, when the main fabric is completed, will be given up to a general conflagration, as no longer of any use. We are met, Sir, to promote an object, in the progression of which toward its destined perfection, every new step occasions new songs among the innumerable company of angels who surround the throne of God. Concerning this building we are assured, that, ere long, *the top-stone shall be laid on with shoutings, Grace, grace unto it.*

Such, Sir, is the object of our present meeting. The means which we propose to employ for promoting it, are the legitimate means—the means which are divinely appointed for accomplishing the end in view. We propose to send to the benighted nations of the earth *the Gospel of Salvation.* The command which we have received is *to go into all the world, and preach the Gospel to every creature.* We will labor to obey it. The means, Sir, are adapted to the end; not indeed independently of accompanying divine influence, but as accompanied by the promised energy of the Holy Spirit. The Gospel is the rod of God's power, to be sent out of Zion, whereby his enemies are to be made his footstool; and multitudes of converts, innumerable as the drops of morning dew, raised up to the praise of the glory of his grace.

We may adopt, Sir, the language used by the sons of Jacob. We may say, with respect to the Heathen World, *We are verily guilty concerning our brother, in that we saw the anguish of his soul when he brought us, and we would not hear.* We have seen, Sir, the anguish of the unhappy widow, laid and confined by the influence of a bloody superstition, and often by bamboos stretched by the hands of unrelenting Brahmins, on the consuming pile with the corpse of her husband.—Sir, through the horrid din of the surrounding multitude her piteous cries have mocked our ears, and we have refused to hear. The moans of murdered infants from the distant banks of the Ganges have also reached us, but have not interested us. We have neglected to send thither the Gospel of the grace of God, the only antidote to ignorance, error, superstition, and vice.

Our indolence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent Christians; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate,—repentance toward God, and faith in our Lord Jesus Christ: repentance, for our past indifference to the glory of God and the interests of our Redeemer's kingdom: repentance, for our disobedience to his great command, *Go ye into all the world, and preach the Gospel to every creature:* repentance, for our disbelief of his gracious promise, *Lo, I am with you always, even to the end of the world:* repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And

while, in the retrospect of guilty neglect, we cry, *God, be merciful to us sinners*, we are desirous of exercising the other evangelical duty—faith in our Lord Jesus Christ, by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make.

THE FEELINGS OF A HINDOO.

Extract of a Letter from Kishna, a Heathen, to the Rev. Dr. John.

REVEREND AND KIND FATHER—

You will indulge me (though I am still under heathen profession) with that filial liberty with which you favor your spiritual children in the Christian Religion.

In requesting you, Reverend Sir, to grant me a Tamul Old and New Testament, and if possible also an English Bible, I do it from a sincere heart which chiefly values this Sacred Treasure.

Being acquainted a good deal with the glorious transactions of the Honorable Bible Society, and other benevolent London Missionary and other Religious Tract Societies, whose publications I frequently read when communicated by my Christian friend; and being impressed with the preference of the Christian Love and communion, and, above all, with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate: I am conscientiously bound to confess, Reverend Father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Savior Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is—1st, my timidity; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected, if they come to know my resolution: and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection. The example of Nicodemus, in the Gospel, comforts me much in my present situation, and makes me to wait for the Lord's time. I pray earnestly for his grace and goodness to fulfil my hearty wishes. I humbly trust that the Lord will hear the other good benefactors' prayers for me.

The establishment of some charity English and Tamul Schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood. Since the Christian schoolmasters are far superior in fluent reading, correct writing, regular composing letters and petitions, in which, alas! our schoolmasters are very poor; many intelligent natives of my persuasion acknowledge and confess the happy effects which your charity school will have, and which we see already to our great pleasure. Though many fear, by this, you wish to persuade my nation to accept the Christian religion, yet they are confident, from *the well known and much distinguished* benevolent principles of the Reverend Missionaries, that they will not force them to do what their heart is not inclined to.

I will confess from the bottom of my heart what I feel, and what I observe and hear from other natives, that your charity schools will have the most blessed and abundant fruits; when you will also find that many heathens read the Holy Scriptures, although they are hitherto ignorant of *printed* books, nor are they acquainted with the best mode of reading. This charity has already roused the attention of the public, and impresses them with a just idea of the benevolence of their Christian English superiors. I am also one of those who offer my poor prayers to God Almighty for the increase of your charity schools, and that he may open the hearts of many English gentlemen and rich natives too, to aid this most beneficial institution.

I beg also another Tamul Old and New Testament, for my religious friend Kanagasabay, who though convinced, and acknowledging the purity of the Christian religion, is much given up to the principles of Vedandem. In his conduct he is upright, and a sincere friend to myself and to my Christian friend.

For the precious book which you will be pleased to give me now, I wish to be thankful to God and to the other benefactors. May the Lord reward them abundantly in this and in the next life! May they also see the rich fruits of their pious labors even in this world!

You and other most worthy benefactors who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty; and you will see numbers of heathens, with their families and children, who will come and thank you in heaven, and prostrate themselves before the Lord and glorify his sacred name, not only for his saving mercy, but also for having chosen you, as sacred instruments, for our salvation.

I humbly rely on your paternal indulgence to pardon my liberty in this letter. The contents are, I may freely say, coming from a heart which the grace of God has brought to the knowledge of the Christian religion; and in the English, I am assisted by my Christian friend, with whom I am intimately connected about ten years, and hope the precious principles of the Christian religion will bind us in the same union till the last days of our life.

I remain, with profound respect, Reverend and worthy Father,

Your most obedient and most humble unworthy Servant,

(Signed)

KISHTNA.

Tranquebar, March 20, 1811.

LETTERS FROM THE MISSIONARIES.

Extracts of a Letter from the Rev. Edward Warren, written a short time after he and the Rev. Mr. Poor established themselves at Tillypally, to Capt. George Tutcomb, supercargo of the vessel which conveyed them with their brethren Richards and Meigs to Ceylon.

DEAR SIR,

You will be pleased to know that the Lord continues his unremitted favors to us. The Hon. and Rev. T. J. Twisleton has continued to be our most active and most valuable friend. In the Rev. J. Chater we find a brother, Christian, and missionary, and I trust we love him as such. In Sir Alexander Johnston we have found a friend to the cause in general in which we are engaged, and he has showed us so little attention and kindness. We are much indebted to him for the valuable information he has given us relative to this Island, and particularly of this district and of the state of the people here. The Rev. G. Bisset has been very kind to us, and Gov. Brownrigg and lady paid us, while at Columbo, all the attention we could wish. The Governor expressed his earnest desire that we would remain on the island, and recommended several places for us to occupy as missionaries, particularly Jaffna, and assured us of his patronage and protection.

For these things I know you will unite with us in ascriptions of praise to our common Master; for he did not surely show us these many and great favors on our account, but that he might promote his own glory, and the advancement of his kingdom in the world; and to him belongeth praise and thanksgiving forever and ever.

I now feel as though I was on missionary ground. The wretched state of the heathen around us is enough to excite pity and compassion in the breast of the most obdurate, if they have ever enjoyed the blessings of a civilized life, and can feel for human wretchedness. I am with brother and sister Poor occupying the house a few years since the residence of the Rev. Mr. Palm, who left this to take the charge of a Dutch congregation in Columbo. The house, though very old, we have made comfortable to live in. Within a few feet of the house are the walls of a large stone church, which has not had a roof upon it, I presume, for more than fifty years; yet the walls are so good that we are about to repair them, and put a roof upon them, for the purpose of preaching in. We now preach once every Sabbath by an interpreter, to those people who will come and hear us; and once at a village two miles distant, where we have one valuable Christian friend.

He is of Dutch extraction, but native mother; a magistrate of much respectability, and good information; an active zealous Christian, and a real friend of missions. He strengthens our hands much. Besides preaching on the Sabbath, we go from house to house. None of the people refuse to hear when we go to them; on the contrary many people assemble wherever we go, and hear with silent attention.

But our school is the most pleasing and most promising part of our labors. We have about thirty very bright interesting boys. They will please you much, if you will call and see them. They are learning English, and committing portions of Scripture and Watts's catechism in Malabar. Lessons are written on the *olla leaf*, by the Malabar master, and they commit them. I am often astonished to see, with what facility they commit their lessons, and no less so to see how they retain what they commit for months. They are much pleased with the idea of learning English, and I should not be surprised if they should speak it before we shall be able to speak to the people with tolerable ease in their language. All the time we can get we devote to the study of the language. We find it a difficult language to speak. In its purity, it is considered a very copious and elegant one; though the natives speak it as might be supposed they would, very incorrectly, for none of them attend at all to the grammar of their language.

We have companies of sick, lame, and blind, flocking to our door for medical aid. We think that attention to their complaints, will be a powerful means of gaining their attention to the religion we wish to preach to them. Indeed we have evidence that it will. *We feel the want of an Institution like an Alma-house*, that we may receive the sick into a comfortable habitation, and afford them proper covering, for without it the medicine often is lost, and worse than lost upon them, as many of them are so poor they are literally naked, and without a hut to shelter them from the unhealthy night winds. Consumptions are frequent; intermittent fevers, dropsies, &c. are common complaints. Most of the people are without proper food in sickness, and not a few of them have nothing but what they beg.

Now a small annual fund would enable us to relieve many hundreds of these miserable wretches; \$300 or \$400 for our station, would meet the present calls.

Our brethren, Richards and Meigs, who are yet residing at Jaffna town, are fitting up a house about eight miles from us,* and will take possession of it in a few days. They will be about seven miles, and we are about eight miles, from the Fort at Jaffna. Point Pedro, where ships sometimes anchor, is about fourteen miles from us. We purpose to send a chart of this district, on which all the parishes are marked out, to the Prudential Committee. We shall also send one of the *olla* books, containing the texts of Scripture, Lord's prayer, commandments, and portions of the catechism, which the boys have been learning.

We have a most valuable friend in J. N. Mooyart, Esq. sitting magistrate and fiscal of Jaffna. Brother Newell resided with him when in this district. He was then an Universalist, but now a humble, warm-hearted Christian. He married the daughter of the late missionary Dr. John, of Tranquebar, an agreeable woman.

The Rev. J. Glenie, colonial chaplain of Jaffna, is an active friend to missionaries. From him we receive no little favor, and regret that he is called to leave this to go to Trincomale. We hope, however, he will c'er long return.

Extracts of a letter from the missionaries in Ceylon, to the Corresponding Secretary.

Jaffna, January 20, 1817.

REV. AND DEAR SIR,

IN October, 1816, we forwarded to you, by way of Calcutta, some extracts from our journal kept during our residence at Columbo, accompanied with a letter containing some account of our plans and prospects at this place. As we did not send a duplicate of those communications, we shall now copy the substance of them, and give you some further information of our affairs.

* At Batticotta. They now reside there. Ed.

If the journal and letter referred to have been received, you have learned the goodness of God to us, in permitting us to enjoy an almost uninterrupted course of prosperity till we entered upon missionary ground. From this letter you will receive that the favours of God have been multiplied, by which our hearts are encouraged and our hands strengthened for the good work in which we are engaged.

The brethren here recapitulate some of the leading particulars recorded in the journal to which they refer, and which were published in the numbers of the Panoplist for Aug. Sept. Oct. last.

On the 20th of September brother and sister Poor, and on the 25th brethren Richards and Meigs with their wives, left Colombo by water, and arrived at Jaffna about a week afterward. We were received with Christian affection and hospitably entertained by J. N. Mayart, Esq. in whose family brother Warren resided. With a zeal that is according to knowledge, and with the genuine liberality of sentiment which characterizes many Christians at the present day, this gentleman is ever ready to co-operate with all those whose plans are formed with reference to the promotion of Christ's kingdom. Brother Warren has done much in making arrangements for repairing the dwelling houses at Batticotta and Tillipally. So much was necessary to be done at Batticotta that there was no hope of its being put into a habitable state before the rainy season commenced. Consequently, brethren Richards and Meigs, who had been previously appointed to that station, hired a house in Jaffnapatam, in which they now reside. They have been employed in study, preaching occasionally, and in forwarding the repairs of the house at Batticotta when the weather permitted. Though the house at Tillipally was in a very unfinished state, brethren Warren and Poor removed into it on the 15th of October, believing that they should render it comfortable during the rains, and be in favorable circumstances for attending to the concerns of the mission. They have not been disappointed. They have been properly situated for superintending the repairs of the house, and for building a *bungalo*, (a small temporary building,) for schools and other purposes. On the Sabbath they have constantly preached by an intermission in their dwelling house to an audience of from forty to fifty people. They have a school at Tillipally consisting of thirty boys who are learning English and Tamil. They preach also on the Sabbath at Mallagum, two miles distant from Tillipally, to an audience whose number vary from fifty to seventy. At this place they have recently established a school. D. Bast, Esq. at this place has much intercourse with the natives, and is of essential service to the brethren at Tillipally. In our last letter we said considerably on the subject of schools; that it is practicable and very desirable, that schools be established on an extensive plan, to be taught by native school masters under our superintendence. From the additional information we have obtained, we think that an attention to this subject may be urged with still greater force. There appears to be a peculiar preparation among this people for such exertions. They have a prevailing disposition to educate their sons; their prejudices against Christianity are fewer, and the influence of the Brahmins less, than in other parts of India. The many advantages resulting from missionaries having influence with the rising generation are too obvious for the Prudential Committee to require a particular enumeration. We have only to mark here, that it will be our object to attend to the subject of schools to as great an extent as our means will permit, consistently with a due attention to other branches of our missionary work.

Wherever we establish schools there we can preach to advantage, and most actually open the way for the distribution of the Scriptures.

A printing press we consider absolutely necessary to the prosperity of our mission. A large portion of this people are able to read. Many of them would willingly read the Bible if they could obtain it. We have frequent calls for it which cannot satisfy. There is no printing press in the District of Jaffna. But few books in the Tamil language have been printed in the island, and there are none for sale. Tamil books imported from the continent are excessively dear, even at the first cost, and the duties here are twenty-five per cent. The natives have few printed books, and most of these were distributed by missionaries.

There is a small difference between the written and the printed characters; but those who have opportunity soon become acquainted with the latter. It is very desirable that books may be circulated in such numbers, that the printed characters may be generally known. We think it an important object to introduce printed books into our schools. We are now in want of Tamul Testaments for those under our care who can read, and are now committing portions of Scripture written upon ollas.

We have applied to the Columbo Auxiliary Bible Society for some English and Tamul Bibles, and have a prospect of obtaining a few. The Tamul Old Testament, we understand, is out of print, but this we much need, as many people think we are introducing a new religion. In view of the facts here mentioned, we feel justified in applying to the Committee for a printing press, and for some person qualified to superintend it; for a fount of English types; a quantity of printing paper, ink and money, that will enable us to print such books in the Tamul language, as will be most needed at the time we may be prepared to print. We can procure here at a moderate price China paper, which serves well for common writing paper and the printing of tracts. But the paper used in this country for Bibles and other books of importance, is usually imported from Europe. We shall immediately take some steps for procuring Tamul types, and for ascertaining what books it may be expedient to print. The Rev. Mr. Glenie, the colonial chaplain at Jaffnapatam, who is a decided friend to missions and has shown us many favors, has assured us that he will use his influence for us in supporting a press. On the whole, we think that the sooner we have a printing establishment here, the brighter will be our prospects of usefulness among the people.*

The principal reason that influences heathen parents to send their children to our school is that they may acquire a knowledge of the English language. We are therefore in immediate want of the books mentioned in a former letter.

In our last letter we suggested to the Committee the most prominent reasons which occur to our minds for their sending out more missionaries as soon as is practicable. Those reasons were drawn from the contemplation of the extensive missionary field into which we have entered, the spiritual distresses and wants of this pagan people, the facilities here for using with them the means of salvation, and the importance of properly supporting the establishment which we may be permitted to commence. We should greatly dread the consequences of the removal of one or more of our number, after we shall have formed our plans, and closely engaged in the active duties of the mission, unless we shall have a fair prospect of soon receiving assistance from home.

We mention as an occasion of thanksgiving to God, that, as a body, we have been favored with much better health than is usually enjoyed by strangers in this climate. Brother and sister Richards were unwell for a season, but are now better. Instead of diminishing our number, God has increased it by granting a daughter to brother Meigs, and also to brother Poor.

On reviewing the providences of God towards us hitherto, we discover much that is calculated to increase our confidence in him, and to encourage us to go forward in our work. In prospect of the future we have reason to proceed with trembling steps. It becomes us to cultivate a spirit of dependance on God, and resignation to his will; as he can easily blast our pleasing prospects, and he only can crown our efforts with success. We therefore request, dear Sir, that you, and that the churches in our beloved country, would "pray for us, that utterance may be given unto us, and that we may open our mouths boldly to make known the mystery of the Gospel."

With expressions of respect and affection, we acknowledge ourselves to be your unworthy fellow laborers in the Gospel vineyard.

EDWARD WARREN, BENJAMIN C. MEIGS.
JAMES RICHARDS, DANIEL POOR.

* A printing press with types and paper have been sent out to them. ED.

IONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.

Where no state is mentioned the
from Massachusetts proper.

3. From a contribution in (N.H.) by Mr. Moses Fitts, \$12 50	Brought forward, \$767 33
for the translations, 5 00	Moore, Natick, a new-year's gift, by Major Samuel Fiske, 7 08
1 Ashley, of West-Spring- - 50 00	Lieut. Benj. Bailey, Sterling, 1 00
7. of Newburyport, by Mr. Lankester, 2 00	The Congregational Society in Ran- dolph, appropriated from a collec- tion, by the Rev. Thaddeus Ponn- roy, 27 22
missions in Vermont, by ry Fisk, 1 00	An individual of the same town, for the American Aborigines 10 00—37 92
thly concert at Plaistow, a contribution, 5 30	Avails of a contribution at the monthly concert in Andover, by the Rev. Justin Edwards, 28 00
ly Mr. Levi Spaulding, Female Foreign Mission Soci- ety Haven and the Vicinity, by Mrs. Clarina B. Merwin, er, 82 00	16. Mr. Thwing, a small balance, 37
ign Mission Society of Bos- ton the Vicinity, by Jeremiah Treasurer, 289 14	17. By the Rev. Lathrop Thomson, from the following sources, viz. A Female Society in aid of For- eign Missions in Southold par- ish, (L. I.) 4 00
sv. Arl Hoyt, from the fol- lowing societies and individuals, viz. ale Heathen Mission and society of Kingston, (Penn.) 20 23	The Mattituck Female Society, 6 41
hen and Mission School So- ciety of Newport, (Penn.) 8 05	A circular monthly prayer meeting, convened at Matti- tuck on new year's day, 9 90
dividuals, 50 50	The congregation in Cutchogue parish, for the Domestic In- dian mission, 6 60
ution in the Methodist at Savannah, (Georgia,) af- firmation by the Rev. Mr. Hoyt, rky box kept by the Rev. t Fowler, Windsor, (Ver.) 1 23	A friend to missions, 6 48—35 40
esse King of Palmer, by the meon Colton, 1 00	The East-Hampton Female Society in aid of Foreign missions, by the Rev. Ebenezer Phillips, 20 00
ring sums were remitted by . Dr. Worcester, viz. n at the monthly concert e, (N. H.) by the Rev. Da- hant, 14 36	Mr. S. T. Armstrong, as clear profits on the 6th edition of Memoirs of Mrs. Newell, 125 00
n Salem, 5 00	John T. Keep Blandford, saved by abstaining from the use of sugar, by Rev. J. Keep, 1 00
friend in do 10 00	Several children in the school of Miss Lois Knox, Blandford, 1 50—2 50
aiton Female Cent for the mission to the ees of our own coun- Miss Huldah Dodge, ry, 90 00	19. The Foreign Mission Society of Bath and the Vicinity, by Mr. Jona- than Hyde, Treasurer, 127 00
n Miss Hannah Wor- school in Hollis, - 1 16	The Cent Society in New-Marlbo- rough, by Mrs. Sally Worden, Treasurer, remitted by B. Wheel- er, Esq. 20 00
sin Hanover, Dauphin (Penn.) by the Rev. dgrass, 85 50—136 02	20. A friend to charitable institutions in Berkley, by Maj. Adoniram Crane, 1 50
Foreign Mission Association lev. John Walker's Society, eld, (N. H.) by the Rev. l. Whiton, 12 50	The Female Foreign Mission Society in Boylston, by Mrs. Polly Hast- ings, Treasurer, remitted by Jo- tham Bush, Esq. 28 06
lady, the avails of her in keeping school, same, 6 25—18 75	The third Religious Society in Abing- ton, by the Rev. S. W. Colburn, 12 83
Ham Jackson, the annual tion of his children, 9 00	21. Females in Romney, (N. H.) by the Rev. Drury Fairbank, 1 62
regation of the Rev. Martin	22. The Female Missionary Cent So- ciety in Gloucester, by the Rev. Levi Hartshorn, viz. for Foreign Missions, 13 00
	for Domestic do. 8 00—21 00
	Several ladies in Arkport, (N. Y.) by C. Hurlbut, Esq. 6 00
	26. The New London Foreign Mis- sion Society, by Mr. Isaac Thomp- son, Treasurer, 140 00

Carried forward, \$767 33

Carried forward, \$1,374 86

Brought forward, \$1,374 86	
A collection at a monthly prayer meeting, St. Johnsbury (Ver.) remitted by Dr. Luther Jewett,	7 87
23. Benjamin Hobart, Esq. of Abington,	5 00
29. A contribution at a monthly prayer meeting at Norwich plain, (Ver.) remitted by H. W. Bailey,	10 83
The Cent Society in Lanesborough, by Miss Ruth Collins, Treasurer, remitted by Asa Burbank, Esq.	15 75
30. The Rev. Artemas Dean, remitted to Messrs. Dodge & Sayre,	5 00
	<hr/>
	\$1,419 31

SCHOOL FUND.

Jan. 5, 1818. From a young lady in Essex county, for a child named A — H —, the second semi-annual payment,	15 00
9. The Charitable Society in Phillips's Academy, for a child named SAMUEL PATTERSON, 2d. annual payment,	30 00
Misses in Miss Paine's school in Foxborough,	35
12. The Windsor, (Ver.) Juvenile Charity Society, by the Rev. Bancroft Fowler,	22 13
A collection in a small circle of Christians, Newark, (N.J.) who meet for conversing on the Scriptures,	9 38
14. The following sums were remitted by Rev. Dr. Worcester, viz.	
A collection in the monthly concert at Keene, (N. H.) for educating heathen children,	3 13
For the Foreign Mission School,	3 64
A lady in Keene, for educating heathen children,	15 00
Miss Emery, Hamilton, collected from a few small children for educating heathen children in our own country,	1 92—23 69
Friends to the promotion of Christian Knowledge in Hampstead, (N. H.) by Dea. John True,	17 16
The West Branch of the Female Cent Society in Alstead, (N. H.) by Mrs. Ann Arnold, Treasurer,	21 20
Contribution in the second parish of Alstead, by the Rev. Levi Lankton, remitted by the Rev S. S. Arnold,	26 00
The Education and Foreign Mission Society, in the west parish of Alstead, by Major Charles Webster, Treasurer,	34 29—81 49
17. The Ladies Association of New-Hartford, (Conn.) for educating heathen youth, by Asenath Yale,	27 50
The Gentlemen's Association of the same place for the same object, by William Cooke,	24 50—52 00
The Congregation in Cutchogue parish, (L. I.)	6 60
The Female Catechetical and Benevolent Society in Lee, for the Foreign Mission School at Cornwall, by Miss Harriet Hyde, Treasurer,	6 00

Carried forward, \$263 74

Brought forward	
The Female Mite Society of Ta., (Me.) for schools and natives of this country, by the Benjamin Tappan,	
The Juvenile Mite Society of the same place, for the same object,	
Mr. Jesse Haskell, Rochester, The Juvenile Society of Newburyport, by Samuel N. Tenney, Treasurer,	
A collection from several persons for the Foreign Mission School at Cornwall, by Mr. Samuel Tenney,	
21. The Ladies' Society in the parish of Newbury, for educating heathen children, by the John Kirby, remitted by John Osgood,	
Contribution in the third parish of Newbury, by the same,	
The First Juvenile Society in Newburyport, by Rev. Dr. Dana,	
The Juvenile Society in the First Presbyterian Congregation in Newburyport, by the same,	
These two united are appointed to the education of a heathen in Hindoostan, to be named LIAM COOMBS.	
22. The Heathen School Society in Chemsford, by Miss Lucy —, Treasurer,	
23. A contribution at a monthly concert at Westminster, for a child to be educated in the family of the Daniel Poor, to be named MAXA, out of respect to the donor, a semi-annual payment,	
The Female Missionary Cent of Gloucester, by the Rev. Hartshorn,	
A collection from children of the school of Miss Post, in the Rev. Roswell Hawks,	
Avails of a charity box, kept in a reading circle in Richmond, Cherokee children, remitted by Perry, Esq.	
29. A female friend in Framingham, by Miss Susan Eaton, the following sums, viz.	
For educating heathen children in Ceylon,	
For educating children of the Cherokees,	
30. Contribution in a Sunday school in Westborough, by Miss M. B. The Society in Morris, (N.J.) for instruction of heathen youth in the Bible, by Mr. Lewis Mills, See remitted to Messrs. Dodge & Co.	
The Heathen School Society, in New-York, (N. Y.) by the same,	
31. Mr. Travis Tucker of New-York, (Vir.) by William Maxwell	

Total of donations received \$1,957 83.

LETTER AND JOURNAL FROM THE REV. ARD HOYT TO THE CORRESPONDING SECRETARY.

Chickamauguh Mission-house, Jan. 6, 1818.

REV. AND DEAR SIR,

My last was written at Savannah, and contained a brief account of what we had done as the servants of the Board, and of the Lord's very gracious dealings with us up to the 2d of December. With satisfaction inexpressible, with joy unspeakable, we are now permitted to erect our Ebenezer in this place, and date Chickamauguh.

Before I take up my journal to give you particulars, permit me to observe, that the Lord has been trying us with mercies ever since we left Savannah. We have met with no disaster; we have not been hindered in our journey a single hour by the sickness of any one of our numerous family; we have never felt the heart of a stranger; nor do I know that any one of the family has had a gloomy hour. You certainly will join with us in praising our covenant God for his kind protecting providence and for his abundant grace. But I must hasten to my journal.

Wednesday, Dec. 3. We left Savannah, taking with us as many of our goods as we could conveniently carry in our waggon, having put the remainder on board a boat for Augusta. Possibly we have encumbered ourselves with more baggage than was expedient; but we did what we thought was best, and we still think that what we have brought will be worth more to the mission than the expense of bringing them.

To save repetitions, and at the same time to give as particular an account of ourselves as is practical, I will here state our mode of travelling. Provision for our food being laid in beforehand where it could be purchased best, our females made preparation for supper and breakfast where we lodged. Morning devotions and breakfast were attended to by candle light, that we might be prepared to pursue our journey by the first morning light; and thus we had no occasion to stop, except a few minutes to feed our horses at noon, until night returned. But notwithstanding the whole day was thus spent in travelling, such was the state of the roads, and the weight of our load, that the horses could travel only about twenty miles a day, and sometimes not even that distance, though most of the family generally walked to lighten our load. This will account for our being so long on our journey.

Sabbath 7. We rested in Jacksonville, brother Butrick and myself both preached.

Wednesday, 10. Arrived in Augusta just one month after we left Wilksbarre.

Thursday, 11. Spent in Augusta; concluded that brother Butrick should stay and take a collection here on the Sabbath, and then come on to Athens by stage.

Friday, 12. Left Augusta, and arrived at Athens on the 18th. Mr. Butrick arrived the evening before. Being now near the Indian country, and finding our spiritual life dropping, we thought it best to spend a day in fasting and prayer. Accordingly, Friday 19th was set apart for this purpose, and we found it very refreshing to our souls. Nor did it hinder our progress; for meantime our sisters of Athens prepared food for the remainder of our journey. The widow of the late Dr. Findley, like a true mother in Israel, was very active in making this preparation for us.

Saturday, 20. We left Athens and proceeded on our journey. Night overtook us in a very obscure place, but through the good providence of our covenant God, we found a house where we could spend Sabbath with one of Zion's pilgrims.

Sabbath, 21. About twenty or thirty persons were collected from the woods, who were very attentive, and some of whom appeared considerably affected, while we spake to them of the great salvation.

Monday, 22. Performed our usual task of travelling, and came to the ancient Indian line.

Tuesday, 23. With great joy and elevation of spirits we entered the territory of the natives. Night coming on, we encamped by the road side in the true style of the country. Our waggon, with blankets hung on poles formed a semi-circle, in the front of which, by the side of a fallen tree, we made a fire. Here we pre-

pared and took our tea, read a chapter, sung the psalm entitled, "the Traveller's Psalm,"* and with great joy and satisfaction bowed the knee around the family altar. Under the suspended blankets the young people slept, myself and wife in the waggon. I believe we all felt perfectly at home, and, so far as I could discover, every one rejoiced that we were now to rest on Indian ground. A rain in the latter part of the night rendered our situation rather uncomfortable; but the thought of having entered the field of our future labors rendered every thing pleasant.

Wednesday, 24. Rose early, had a sweet time in family worship, and after breakfast pursued our journey. The rain continued the whole day; the road so bad that we were obliged to walk. All of us, wet and cold, travelled through mud and water the whole day before we could find a resting place, still every thing appeared pleasant, and the health of every one was preserved. This night we lodged near the High Tower, where Mr. Cornelius met the Council.†

Thursday, 25. Our landlord, learning our business, entreated us to stay with him until the next day; as there would be a large number of the natives collected at a short distance, many of the Chiefs would be present, and he wished us to hear what they would say respecting a missionary establishment; stating that some were rather complaining that all the schools should be at the north, and none in this part of the nation. We thought best to wait, but not to attend the meeting ourselves, or to send any word, as we had no instructions of this nature.

Before night our landlord returned; said there were at least a hundred Indians at the meeting; that as soon as he mentioned us and our business to the Chiefs, they called the whole to attend a talk; that they were all very anxious for an establishment here, like the one at Chickamaugah, and if we would commence immediately, they would put up buildings for us at any place we should choose, at their own expense, and send at least a hundred children. He brought us a little scrap of paper, on which was written as follows:

"Sir,

"December the 25th, 1817.

We have agreed for you to teach school for us Natives here in this settlement we want you to commence as quick as possible we want our children to learn we want you to pick out the place to set your school house

GEORGE PARRIS JOHN DERHITY THOMAS SANDERS
JOHN DOWNING MOSES PARRIS."

As there appeared to be already some jealousies on account of all the missionaries being sent to Chickamaugah, we concluded it would not do to let this pass unnoticed; therefore directing our letter to the persons who had signed this paper, we wrote as follows:

Brothers,

Dec. 25, 1817.

We thank the Good Spirit that he has brought us to your nation. We thank him, and we thank you that we have been so kindly received, and that you have invited us to establish a school immediately in this settlement. But are very sorry that we cannot immediately comply with your request.

Brothers, The President of the United States and our Fathers who have sent us to teach your children, and to preach the Gospel to you, greatly desire that your whole nation may receive the benefit of our instruction, having no partiality to any particular part. They wish also to send teachers to the Chickasaws, Choctaws, Creeks, and all our red brethren. We cannot tell where we shall be placed till we go to Chickamaugah, talk with our brethren there, and send to our fathers. But we will certainly tell them what you say, and if they please to direct us to settle in this part of your nation, we shall be highly pleased with it. Possibly we may come from Chickamaugah, and hold a talk with you on this subject, and then look out a place for our school where you shall direct.

ARD HOYT, }
D. S. BUTRICK, } Missionaries

To our dear Brothers, George Parris, &c. (inserting all their names.)

* 94 in Dr. Worcester's Selection. Ed.

† See Pan. for Dec. last, p. 565. Ed.

The man to whom we gave our letter appeared highly pleased, and promised to deliver it as soon as possible.

Friday, 26, and Saturday, 27. We travelled without any occurrence worthy of notice, except that wherever the natives understood our business, they appeared highly pleased.

Sabbath, 28. We spent in the midst of natives, numbers within our view, children at their play, adults pursuing their common vocations, all ignorant of the Sabbath, and of him who made it for man. Judge what must have been our feelings to see and hear these things, and yet be unable to communicate to this perishing people one idea respecting their Deliverer. They could not understand our speech; we were therefore obliged to worship by ourselves.

O that our brethren of New England could see the darkness with which these people are covered, and hear their cries for help, even while they are ignorant of their real wants! Could they look from the doors and windows of their sanctuaries, where they are weekly fed with the bread of life, and see these their poor brethren for whom Christ died, perishing, eternally perishing, for lack of this food, surely they would grudge no expense of labor or money to cause some of this heavenly manna to fall on this barren spot.

Monday, 29. Having travelled as usual till near dark, we were very glad to find a place where we could warm and dry ourselves, and be sheltered from the storm; but our satisfaction was greatly increased to find one of the natives cheerfully entertaining us free of expense, because we were missionaries.

Tuesday, 30. We hoped this day to reach the Moravian Mission House, but night coming on before we got through, we were again obliged to take up our lodging in the forest, as there is no travelling in these roads in the night. The weather was cold; but having plenty of wood, we made ourselves tolerably comfortable, and had a pleasant night from the consideration of the work in which we were engaged, and from the presence of our gracious Redeemer.

Wednesday, 31. Our friends at the Moravian Mission House hearing that we were near, one was sent very early in the morning to meet us and conduct us in. We were received with the greatest affection by our fellow-laborers, Mr. John Gambould and his wife. They had appointed to celebrate the Lord's supper this evening with their little flock, and at their request we gladly united with them. Our brother, Mr. Charles R. Hicks, of whom you have doubtless heard, made one of the company. He appears a very intelligent and eminently pious man, and, from his rank in the nation, being nominally the second Chief, but in influence the first, will doubtless be of great service to the mission. This king, (for so he is styled by the natives,) will probably be a nursing father to the church in this dark land. Our friends here having appointed to celebrate the new year by public worship, and numbers of the Indians being expected to attend, we were constrained to engage to stay and preach to them.

Thursday, Jan. 1, 1818. Spent very agreeably, and we hope profitably in this place, according to the appointment of yesterday.

Friday, 2, and Sat. 3. Went on our way to Chickamaugh, did not quite reach the Mission House, but brother Kingsbury met us, spent the night with us, and conducted us in on Sabbath morning. I must leave you to judge of our feelings on meeting our dear brethren here, to find them all well, and join with them and their Cherokee congregation in the public worship of God. Our hearts are united, our spirits refreshed, and we trust in God, that in all our labors he will cause us to be of one heart, and one mind.

Brother Buttrick sends his Christian salutations.

Accept, dear Sir, my sincere respects and most affectionate regards.

ARD HOYT.

THE MOTHER OF THE LITTLE OSAGE CAPTIVE.

Extract of a Letter from Rev. E. Cornelius, dated Natchez, Dec. 24, 1817.

RELATIVE to the Osage girl taken prisoner by the Cherokees in the Arkansas country, I now have it in my power to state, and to my great joy, that the poor outcast orphan has found a mother in this region. Soon after my arrival here, I

related the history of the poor girl in the company of a lady of some fortune, who has a plantation near Natchez. She was much affected, but said nothing at the time. Ten days after she requested brother Smith to inform me, that if \$100 would redeem the poor orphan, Mr. Kingsbury might draw upon brother Smith, and she would pay the sum. I have not yet heard whether the poor orphan has been taken to Chickamaugah, but cannot doubt he has received the child before this time.

UNION AND ORDINATIONS.

ON the 26th of November the two Congregational churches and societies in Pittsfield, Mass. were united under the pastoral care of the Rev. HEMAN HUMPHREY, late of Fairfield, Con. The introductory prayer was offered by the Rev. Mr. Churchill, of Canaan, N. Y. Sermon by the Rev. Mr. Shepherd, of Lenox, from Gal. i. 3; the charge by the Rev. Dr. Hyde, of Lee; consecrating prayer by the Rev. Mr. Dorrance; the right hand of fellowship by the Rev. Mr. Jennings, of Dalton; concluding prayer by the Rev. Mr. Bradford, of Sheffield.

On the 17th of Dec. the Rev. DANIEL KINBALL, Preceptor of Derby Academy, was ordained at Hingham, as an Evangelist in the Congregational churches. The sermon was from 2 Tim. iv, 5; by the Rev. Mr. Coleman, of Hingham.

On the 11th Dec. the Rev. THOMAS B. BALCH was ordained as an Evangelist at Georgetown, District of Columbia, by the Baltimore Presbytery. On this occasion the Rev. Andrew Hunter presided; the Rev. James Muir, D. D. delivered the sermon; and the Rev. James Inglis, D.D. gave the charge.

By the same Presbytery, on Sabbath evening, the 14th December, the Rev. ELIAS HARRISON was ordained as an Evangelist, at Alexandria. On this occasion the Rev. Stephen B. Balch presided; the Rev. James Inglis, D. D. delivered an eloquent and impressive sermon, and the Rev. Thomas C. Searl gave the charge.

Extract of a Letter to the Editor, dated Utica, Dec. 31, 1817.

"I REJOICE to inform you that a Society has this day been organized in this place, for educating pious and indigent youth for the ministry. The clergy and distinguished laymen of the country were present. Dr. Davis delivered an eloquent and appropriate sermon to a crowded and brilliant audience. After service the gentlemen interested remained in the church, and formed themselves into a society. Six hundred and thirty-one dollars were subscribed on the spot, of which several subscriptions were \$50. It is expected the sum will be increased to \$1,000 in this village before the week closes; an auspicious beginning indeed. Agents were this evening appointed for each town in the county. A general agent has been chosen to visit every town in the county, and then to extend his labors through the western district of this state, to organize branches.

"The Rev. Henry Smith was designated for this service, and will begin his journey in a few weeks."

CHARITABLE EDUCATION SCHOOL.

AN institution with the above designation has recently gone into operation under the tuition of the Rev. WILLIAM R. WEEKS, at Litchfield, South-Farms (Conn.) It is designed to concentrate the exertions of the friends of religion in Litchfield county, to the object of fitting pious and promising youths in indigent circumstances, for the Gospel ministry. The plan is to select such youths wherever they can be found, to place them where they will be trained up in a course of rigid discipline, laborious study, strict economy, and cultivated piety. The resources of the school are to be derived partly from the industry of the students, and partly from the donations of the charitable in that county. These donations are to consist not only of money, but of all articles necessary for food and clothing. The trustees have issued a very interesting pamphlet, containing the constitution, bye-laws and rules of the school, instructions to the students, and an address to churches and congregations. Some extracts from these papers may hereafter appear in our pages.

ERRATA.

In our last number the following errors are noticed. In p. 28, l. 12 from top, for *can read cure*. Same page l. 6 from bottom, for *collection read collector*. P. 30, l. 3 from top for *zealous read jealous*. P. 47, l. 23 from bottom, for *become read became*.

THE
PANOPLIST,
 AND
MISSIONARY HERALD.

No. 3.

MARCH, 1818.

VOL. XIV.

REVIEW.

CIX. *The Bible a code of Laws; a Sermon delivered in Park-Street church, Boston, Sept. 3, 1817, at the ordination of Mr. Sereno Edwards Dwight, as pastor of that church, and of Messrs. Elisha P. Swift, Allen Graves, John Nichols, Levi Parsons, and Daniel S. Butrick, as Missionaries to the heathen.* By LYMAN BEECHER, A. M. Pastor of a church of Christ in Litchfield, Conn. Andover: Flagg & Gould. 1818.

THIS is not one of those middling discourses, which nobody either admires, or condemns, and which pass without much handling, from the press to the most quiet shelf of the subscriber's book-case. Thousands will read it, but with very different emotions. It will be eulogized by some, and censured by others. While by the orthodox it will be regarded as an efficient auxiliary to the cause of truth and righteousness, it can scarcely fail, we think, of being most "liberally" stigmatized, in certain quarters, with the polite appellations of *bigotry*, *rant*, and *sophistry*. It is calculated, in our judgment, to produce some disquiet, even in "high places;" and though it may possibly be deemed impolitic, to betray any symptoms of alarm in the citadel, by opening a regular fire upon this new assailant, we shall expect to hear a shower of small shot, rattling like hailstones upon his armor; and to see a cloud of missiles, falling short of their aim.

Mr. Beecher appears before the public, in the present discourse, under some disadvantages. His well known sermon upon *duelling*, that on the government of God, and some others, had earned for him a reputation, which it required a considerable effort to sustain. The public are apt to rise faster, in their demands upon an author, than the best directed application of an active and powerful mind can urge the possessor forward in the road of improvement. The man who only reaches a height, to which he had before attained, is almost sure of being placed, in the general estimation, considerably below it. Moreover, to satisfy those who have never been over the ground, nor even taken a distant view of its rugged aspect, he must progress as fast, up the most laborious and slippery steeps of the hill, as he did on the plain below.

It is no slight commendation, we think, that Mr. Beecher has, in the sermon before us, triumphed over these disadvantages. It will, we are confident, be placed by a majority of voices, considerably above the author's other printed discourses. There is more originality in the groundwork, a wider range of thought and of diction throughout, more of "bone and muscle," and compactness in almost every joint and member. It is characterized by more brilliant flashes of genius

contains bolder and higher strains of real eloquence, and surpasses all its predecessors, from the same pen, in closeness of reasoning and orin of demonstration. It is not akin to those *light*, thin, porous, "board-measure" productions, which have length and breadth, more than enough; but no weight, or thickness. If it is long, it is also thick and solid. Very rarely, indeed, have we found so much *matter* in a single discourse. It is evident that the author must have employed much time and labor, in *condensing* his paragraphs. He is not a mere gilder, but a substantial dealer, in the precious metals. Instead of aiming to make the most of his materials, by spreading a few grains of gold over a wide surface, his object must have been, to present his customers with as many well-wrought, well-refined and solid masses, as he could find room for, in a given space.

Whether this species of profusion, we had almost said of *prodigality*, in an author, is discreet, or not, may admit of a question. Certain it is, that very few men can afford it; and nobody has a right to demand, or expect it. The man who invites his friends to an entertainment, ought to be *generous*. But there is such a thing as going too far. He may expend more upon a single meal, than his finances will allow. By providing too great a variety of dishes, he may tempt his guests to take more than they can digest;—thus injuring them, while he impoverishes himself.

In this view, we apprehend, some will be apt to bring an objection against the sermon before us. It contains matter enough, for three, or four. We do not say, that under all the circumstances, Mr. Beecher ought to have confined himself to fewer topics; because there are exceptions to *all* general rules. That which would be wholly inadmissible in ordinary cases, may be rendered, by time and place, perfectly proper. But this discourse can never be recommended, as a model for young preachers. It is much too long. It is also deficient in unity. It seems ambitious of accomplishing too much in a day. The building has too many stories;—or if not, they are out of proportion. We behold a goodly tree; but some of the branches are larger than the trunk. Or to speak without a figure, one of the inferences is considerably longer than the body of the sermon; and in several others, points are discussed, with admirable ability, indeed, which are much more difficult to settle, than the foundation itself. Now all this may have been proper, in the case before us, and we are aware, that the preacher might, if he chose, plead high authority, for constructing ordinary sermons on the same plan. But we feel a confidence, that he will make no such appeal; and we must be permitted to express a hope, that no authority will ever prevail against that "*unity*, which is the bond of perfectness." We can, at present, however, only just touch upon this interesting topic. Perhaps we may find occasion to express our sentiments more fully hereafter.

Mr. Beecher's thinking and writing are both *English*. A hearty despiser of French tinsel, he enriches his pages, with the good, old, genuine Saxon currency. His eloquence is the eloquence of thought and feeling. Wide awake himself, he is not apt to let others sleep in his company. He lays hold of his subject, like a man, who feels that he has an important work before him, and who is determined, by

excite some little jealousy in the copious vocabulary of our language.

"More infallible," p. 31, seems to be more than a legitimate derivative. It is like saying, more *true*, more *supreme*, or more in-

"Sorrow of holy love, for sin," p. 45, is a phrase, which we are to see "shorn" of ambiguity in the next edition. Near the end of p. 6, "natural government," as distinguished from moral government, we take to be, not the *end* but the *beginning* of an argument, or illustration. A definition in this case was necessary; but it should have been given on the preceding page.

Speaking of the alleged obscurity of the Bible, which is supposed to excuse those who mistake its meaning, Mr. B. forcibly remarks; "This indeed is a kind hearted system in its aspect on man; with tremendous its reaction upon the character of God." If the sense of this sentence is intended to be ironical, we do not exactly wonder if it coincides with the last. If it is to be taken in its literal and proper sense, we cannot subscribe to its correctness. That, surely, cannot be a kind hearted system even in its aspect on man, which sets man at naught and his honest and most laborious efforts, to find out the true meaning of the Scriptures.

We have always understood a mere speculative opinion, to be one, which has no influence either direct, or indirect upon a man's practice. Thus the opinion of one man may be, that the centre of our earth is a solid rock, and another may believe, that it is composed of

Neither of these opinions, whether true, or false, can have any practical influence, and hence we denominate them purely speculative.

Attempts have been made, to give currency to a more "liberal" definition. Opinions have been styled merely *speculative*, and we innocent, or wholly indifferent, which obviously tend to the

We have rarely, if ever, met with a more eloquent, impassioned triumphant appeal in behalf of the heathen, and in answer to certain popular objections against missionary labor, than the following.

"If the Gospel would be no blessing to them, it is none to us. If their superstitions are as salutary to them in their moral influence, as the Gospel would be to us, as the Gospel is.

"Make the exchange then, ye who profess such charity and philanthropy towards the heathen. Give them your Bibles, and pastors, and sabbaths, and receive their idol gods, and brahmans, and religious rites. Demolish the temple of Jehovah; and rear up to roll through your streets the car of Juggernaut, smeared with blood of human sacrifice," and covered with emblems of pollution. Put out the Sun of Righteousness, and bring back the darkness visible. Kindle the fires, that shall consume annually, in a circumference of thirty miles, hundred and seventy-five widows on the dead bodies of their husbands, leave behind thousands of children, doubly orphans. Welcome to your short religion, which shall teach your children, when you are sick, to lay you down by the cold river side to die; and when their mothers shall shrink from the glowing flame, with their own hands to thrust them in. Welcome to your hearts religion, which shall teach you to entice your smiling children to the waves, plunge them in, to attract by their cries the sympathy of strangers, or to poison and become the food of alligators. Welcome to your hearts religion, which, if sin shall annoy, and the fear of punishment invade, will send you to drink from the waters that lave your shores, and wash in their flood, as your most effectual remedy. Fill your houses with Indian gods, of brass, and wood, and stone; blow the trumpet of jubilee at your emancipation from the Gospel; and kneel before your idols, "These be thy gods, O Israel!" " pp. 48, 49.

This is bringing the question, whether the blessings of the Gospel are worth possessing or not, home to every man's family and bow. It is a kind of demonstration, which every serious and considerate person must feel. And yet, we own, we were somewhat surprised to meet with such an apostrophe, in the preacher's address to the missionaries. And though we can scarcely consent to part with it on mere consideration, we are constrained to regard its introduction, in this place, as a species of poetic license, which has rarely if ever been sanctioned, by standard rhetorical authorities.

We had intended to present our readers with a condensed analysis of this excellent discourse, but our limits forbid. Nor do we now regret it. So much pains has the author taken to condense his arguments and illustrations, that we could scarcely do him justice, without copying a great part of what he has written. This would be superfluous labor. We choose rather to send our readers to the booksellers, and we can assure them, that *twenty-five cents* will very rarely purchase so much good sense, original thought, real eloquence and sound divinity as are contained in the sermon before us.

We cannot however withhold the two following extracts. The first contains a masterly refutation of all that the Unitarians have advanced against believing in *mysteries*; and the other exhibits an animating contrast between the effects of the doctrines of grace and that of preaching which denies the entire depravity of man, and excludes the special agency of the Holy Spirit, from its cold and cheerless system.

"If the Scriptures contain a system of Divine Laws then, in expounding their meaning, their supposed reasonableness or unreasonableness is not the rule of interpretation."

"It is the opinion of some, that the Scriptures were not infallibly revealed in the beginning; and that they have since been modified by art and man's device, until what is divine can be decided, only by an appeal to reason. What is reasonable on each page is to be received, and what is unreasonable is to be rejected. The obvious meaning of the text, according to the established rules of expounding other books, is not to be regarded; but what is reasonable, what the text *ought* to say, is the rule of interpretation. Every passage must be tortured into a supposed conformity with reason; or, if too incorrigible to be thus accommodated, must be expunged as an interpolation.

"It is admitted that without the aid of reason the Bible could not be known to be the will of God, and could not be understood. Reason is the faculty by which we perceive and weigh the evidence of its inspiration, and by which we perceive and expound its meaning. Reason is the judge of evidence, whether the Bible be the word of God; but that point decided, it is the judge of its meaning only according to the common rules of exposition.

"Deciding whether a law be reasonable or not, and deciding what the law is, are things entirely distinct; and the process of mind in each case is equally distinct;—the one is the business of the legislator, the other is the business of the judge.

"In *making* laws, their adaptation to public utility, their expediency, and equity, are the subjects of inquiry; and here the reasonableness or unreasonableness of a rule must decide whether it shall become a law or not. But when the Judge on the bench is to *expound* this law, he has nothing to do with its policy, or utility, or justice. He may not look abroad to ascertain its adaptation to the public good, or admit evidence as to its effects. He is bound down rigidly to the duty of exposition. His eye is confined to the letter, and the obvious meaning of the terms, according to the usages of language.

"But what is meant by the terms *reasonable*, and *unreasonable*, as the criterion of truth and falsehood? It cannot be what we should *naturally expect* God would do; for who, beforehand, would have expected, under the reign of infinite power, wisdom, and goodness, a world like this; a world full of sin and misery. It cannot be what is agreeable to our feelings or coincident with our wishes; for we are depraved; and the feelings of traitors may as well be the criterion of rectitude concerning human governments, as the feelings of the human heart respecting the divine.

"The appropriate meaning of the term *reasonable*, in its application to the Laws of God, is the accordance of his laws and administration with what is proper for God to do, in order to display his glory to created minds, and secure from everlasting to everlasting the greatest amount of created good.

"But who is competent, with finite mind and depraved heart, to test the revealed Laws and Administration of Jehovah by this rule? To decide upon this vast scale whether the doctrines and duties of the Bible, and the facts it discloses of divine administration are reasonable or not, the premises must be comprehended. God must be comprehended; the treasures of his power, the depths of his wisdom, the infinity of his benevolence, his dominions must be comprehended; the greatest good must be known, and the most appropriate means for its attainment. All his plans must be open and naked to the inspection of reason, the whole chain of causes and effects throughout the universe and through eternity, with the effect of each alone, and of all combined. Reason must ascend the throne of God; and, from that high eminence, dart its vision through eternity, and pervade with steadfast view immensity, to decide whether the precepts, and doctrines, revealed in the Bible come in their proper place, and are *wise* and *good* in their *connection* with the whole; whether they will best illustrate the glory of God and secure the greatest amount of created good in a Government which is to endure for ever. But is man competent to analyze such premises, to make such comparisons, to draw such conclusions?

"If God has not revealed intelligibly and infallibly the laws of his government below; man cannot supply the defect. If holy men of old spake not as the Holy Ghost gave them utterance, but as their own fallible understandings dictated; and if, since that time, the sacred page has been so corrupted, that exposition according to the ordinary import of language fails to give the sense, then it cannot be disclosed; and the infidel is correct in his opinion that the light of nature

is man's only guide. The laws of God are lost, the Bible is gone irrecoverably until God himself shall give us a new edition, purified by his own scrutiny, and stamped by his own infallibility.

"Apply these maxims concerning the fallibility of revelation, and the rule of interpretation to the laws of this commonwealth. The wisdom of your ablest men has been concentrated in a code of laws: but these laws, though perfect in the conception of those who made them, were committed to writing by scribes incompetent to the duty of making an exact record, and the publication was entrusted without superintendence to incompetent workmen, who by their blunders, *honest indeed*, but many and great, defaced and marred the volume; to which add, that at each new edition every criminal in the state had access to the press and modified the types unwatched, to suit his sinister designs. What now is your civil code?—You have none.—The law is so blended with defect and corruption, that no principles of legal exposition will extricate the truth. What then shall be done? Your wise men consult, and come to the profound conclusion, that such parts only of the statute book as are reasonable, shall be received as law, that what is reasonable, each subject of the commonwealth, *being a reasonable creature*, must decide for himself; that the judges, in the dispensation of justice, shall first decide what the law ought to be, and thence what it is; and that such parts of the statute book, as by critical torture, cannot be conformed to these decisions, shall be expunged as the errata of the press, or the interpolation of fraud. And thus the book is purified, and every subject, and every judge is invested with complete legislative power. Every man makes the law for himself, and regulates the statute book by his own enactments.

"But is this the state of God's government below? Is the statute book of Jehovah annihilated, and every man constituted his own lawgiver? The man who is competent to decide, in this extended view, what is reasonable, and how, in relation to the interests of the universe, the Bible ought to be understood, is competent without help from God to make a Bible. His intelligence is commensurate with that of Jehovah; and, but for deficiency of power, he might sit on the throne of the universe, and legislate and administer as well as He.

"The mariner who can rectify his disordered compass by his intuitive knowledge of the polar direction, need not first rectify his compass, and then obey its direction; he may throw it overboard, and without a luminary of heaven, amid storms, and waves, and darkness, may plough the ocean, guided only by the light within." pp. 16—20.

"But it is alleged by some, that they have experienced all that appertains to this change of heart, and know it to be vain. That they may have experienced fear and trembling, such as the faith of devils inspires; and that these fears may have been succeeded by composure and joy, such as the *law* of the hypocrite affords; may be admitted. But "what is the chaff to the wheat, saith the Lord?" What is the blade without root that withereth, to that which beareth fruit; the plant, which our heavenly Father has planted, to that which he taketh away because it is unfruitful; the lamp without oil that goeth out, to that, which is replenished and shines with growing light to the perfect day? Is it incredible, that a heart, "deceitful above all things," should be deceived; or that a heart, "desperately wicked," should find no abiding pleasure in a religion, which it *professed*, but did not *feel*? "They went out from us, but they were not of us; for, if they had been of us, doubtless they would have continued with us." It is not a new thing to resist the Holy Ghost; nor an impossible, nor (we fear) a rare event, by stigmatizing the work of the Spirit, to commit a sin, which shall never be forgiven. May God grant that the lightness, with which some men treat their past convictions of sin, and fears of punishment, do not prove at last the too sure indications of that hardness of heart and blindness of mind, to which, in his most tremendous displeasure, the blasphemed Spirit gives up the incorrigible sinner.

"This moral change then, *an indubitable fact, and indispensable to salvation*, is, according to the Scriptures, "accomplished by the power of God giving efficacy to truth." Men are begotten again by the *Gospel*, born of incorruptible seed, which is the *word of God*, and sanctified by the truth. These blessed operations of the Spirit are experienced sometimes in solitary instances, like single

spirit of sin, in a land of drought; and sometimes multitudes, almost contemptuously, become the subject, first, of solicitude and conscious guilt, and after, aids of love, joy, and peace.

"But it is also a matter of fact, and a tremendous fact it is, that, so far as these orious displays of the renovating grace of God are accomplished by the instrumentality of preaching, they are exclusively confined to the exhibitions of these doctrines, which we have enumerated as fundamental. Where these are faithfully preached, the arm of the Lord is not *always* revealed in revivals of religion; but few ministers, in that case, spend their days without cheering interpositions of divine grace giving seals to their ministry. But where the doctrines of the Trinity, the entire unholiness of man, the necessity of regeneration by special grace, of the atonement, justification by faith, and future eternal punishment are not preached, or are denounced and ridiculed, there the phenomena of revivals of religion never exist, and solitary instances of regeneration are comparatively known; and where they do exist, they are regarded as the effect of delusion, as proofs of a disordered intellect, rather than as indications of a merciful, wise interposition. The fact is unquestionable; and the statement of it is not ridiculous, because it is a subject of exultation on the part of those unhappy ministers, who discard the above doctrines, and whose people are the subjects of this melancholy exemption from the convincing and renewing operations of the Holy Spirit. In such places, the light does not even shine into darkness; but all is as a valley of the shadow of death. No jubilee trumpet is heard announcing release from the bondage of corruption, and calling the slaves of sin into the glorious liberty of the sons of God. Such places are not the hill of Zion, upon which descend the rain and the dew of heaven; but they are the mountains of Sion, upon which there is no rain, neither any dew. They are the valley of Shinar, in which the bones are very many and very dry, and no voice is heard proclaiming, "O ye dry bones, hear the word of the Lord;" and no prayer is made, "Come, O breathe upon these slain, that they may live." No voice announces a spiritual resurrection; and no influence from above begins it. All is dead as the grave, and motionless as death." pp. 33—35.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

Copied for the Panoplist, and continued from vol. xiii, p. 259.

2. *Good Devised.* I DIRECT my daughters to read considerably Mr. Vincent's sermons to young women, and give me some account what they have met withal. I will also have my children provided with blank-books, whereinto they shall transcribe such passages as have in reading most affected them, and they shall show me their books every Lord's-day evening.

3. *G. D.* I would shortly give a visit unto each of my kindred in *Harlestown*, and therein discourse unto them such things as may be to their advantage.

4. *G. D.* I know not why I may not enter among my projections of services, the journey which I have this day before me. Whenever I travel abroad it leaves precious impressions on the places where I come, and the Lord strangely smiles upon my going out and my coming in. It may considerably serve the kingdom of God, for me now and then to go abroad.

June 27. I rose in the middle of the night, and made a short supplication for a blessing on the services of the day ensuing, and also relating to the last article of the vigils lately mentioned: which is, I believe, obtained. In the morning I went unto *Dedham*, and enjoyed mighty assistance from Heaven in the lecture which I preached

from England. But my performances this way are so poor and mean, that they deserve indeed forever to be forgotten.

1. *G. D.* What I resolved yesterday suits well enough with the subject assigned for this day. But I will add, I must fetch another public stroke at that grand band of iniquity, *evil company*, wherein so many of our children are entangled, and do it with all the solemnity of an entire discourse upon it.

(To be continued.)

For the Panoplist.

FAIR NAMES A SPECIOUS COVER FOR EVIL DESIGNS.

WERE the beginnings of evil propensities in the soul always discernible, and, could their effects be displayed at the commencement of their operation, probably many who become tenants of the dungeon, and candidates for the vengeance of the laws of their country, would have been restrained from leaping down the precipice which has fixed the seal to their ruin. The spectacle of guilt, when stripped of the gaudy drapery in which the sophistry of a deceitful heart has invested it, is so appalling, that could a perfectly unprejudiced mind be found, and vice without coloring be placed before it, one might also find an illustration of the sentiment, "that to be hated," the monster "needs but to be seen."

But in what obscure corner guarded from the approach of sin can be discovered such a mind? Certainly no very circuitous course need be pursued to arrive at the conclusion that the human soul is not like "pure blank paper," equally susceptible of good and bad impressions. To the egregious falsehood of such a notion, the experience of every instructor, parent and guardian, is an unimpeachable witness. Nay, every man, who possesses but the smallest particle of self-knowledge, can flatly contradict the assertion of the goodness of a heart whose imaginations are only evil continually.

Among the numberless displays of perverseness which meet us at every corner, I shall here mention only one of those exhibitions of the fondness for wrong, which thrust themselves on our notice in so tangible a shape as need not be mistaken. It is the application of pleasing names to detestable deeds.

When men are engaged in that species of public murder, which under the cover of national law authorizes an unlimited extension of human misery, and poets and orators are called from their retirements to blazon the fame of those employed in this sort of butchery, no enormity is too great to be dressed in the habiliments of virtue, provided it be committed against the common enemy. That execrable doctrine, "that the end sanctifies the means," seems in such instances to be fully adopted. Who does not know, that the proud names of hero, patriot, and benefactor of mankind, have, times without number, been lavished upon those, who, if stripped of the disguises they wear, would appear little better than demons incarnate? The practical inference drawn from such misapplication of epithets is very ready. The thoughtless and the ambitious, seeing with what facility applause may thus be earned, immediately begin the work whence they may expect to gather such ample measures of fame.

As in seasons of civil warfare one who attempts to reconnoitre the enemy's camp, especially if he penetrate their lines, assumes the uniform of his intended victims, so in the conflict between holiness and sin, the votaries of the latter practise the same kind of deceit. Scarce any thing is of more frequent occurrence than mischievous designs cloaked under alluring professions. It is this wild discordance between names and things, which renders a long experience in the commerce of the world necessary to any one who would not be the dupe of artifice. But a wide difference exists between the degree of caution acquired in moral habits, and that learned in the ordinary transactions of business. In the latter, a few sufferings produce the salutary effect of increasing vigilance, as its exercise is demanded by the emergencies of life. In the former, one instance of deception serves so much to prepare the way for another, that the only fair conclusion to be drawn from the example of a man, who has been caught in every snare which cunning has hitherto placed for him, is, that he will continue to seize the baits, thrown out by the emissaries of darkness; that the more frequently he has been vanquished by the temptation, the smaller is the probability of his successful resistance. Z. Y.

For the Panoplist.

LETTER TO A BROTHER.

My dear Brother,

PERMIT me again to solicit your attention to the subject which occupied my last letter, and to urge upon you the necessity of comparing your faith and practice, not by the maxims of human wisdom, but by the infallible standard of Scripture testimony. In bringing all our thoughts, words, and actions to the inspection of that light which emanates from God himself, we hazard no mistake in the decision which may then be made concerning our own true characters; but this process must be commenced and continued in humble dependence on the enlightening influences of the Holy Spirit, which "searcheth all things, even the deep things of God." You having before many witnesses professed an unshaken faith in the Holy Scriptures, having in the view of God, of angels and of men, acknowledged them as worthy of all acceptance, and received them as the rejoicing of your heart, I have an undoubted right to anticipate a disposition in you to look to them, and them only, for the support of principles to regulate your life. To the law then let us pass, and to the testimony, with a determination to renounce whatever in faith or practice may be found inconsistent with the divine word. And may the spirit of truth animate our endeavors while searching the inexhaustible treasury of the sacred volume; then indeed shall we not labor in vain, nor spend our strength for nought.

The Psalmist has pronounced that man blest "who walketh not in the counsel of the ungodly, and standeth not in the way of sinners, nor sitteth in the seat of the scornful;" and the wise man says, "enter not into the path of the wicked, and go not in the way of evil men." A wiser than Solomon, even he in whom are hidden all the treasures of wisdom and knowledge, warns his disciples against a love of the world

or the things of the world, declaring explicitly, that whosoever would be his accepted disciple must deny himself, take up his cross and follow him. The whole tenor of divine revelation is directed to a description of the wretched state of the wicked, both in this world and in the future and in warning them to flee from the utter ruin which must inevitably overtake the impenitent sinner. Let me now, my friend, be indulged that liberty which the Gospel enjoins upon the followers of the Lamb, and ask whether your days have been passed with a view to adorn in all things the doctrine of God our Savior? or have you chosen for your associates the company of the "ungodly?" Can you appeal to the heart-searching Judge, and say, "Lord, thou knowest all things, thou knowest that I love thee?" Have you this evidence within your own breast, that Christ hath been formed within you, the hope of glory? or hath the lust of the flesh, the lust of the eye, and the pride of life, excluded from your heart an affectionate attachment to Him, whom you yet publicly acknowledge as your "Lord and your God?"

Remember, I pray you, that your example will produce in the moral and religious world incalculable evils, which you will eternally bewail as the cause of the wretchedness in that dreadful region to which the enemies of God will be banished, if you continue to walk "according to the course of this world." Many among us have, as well as yourself, a desire that those should be recognized as Christians, in whose life not a trait of the Christian character can be discovered; but on the contrary, an insatiable thirst for worldly gratifications demonstrates their entire ignorance of the nature of that religion to which they would be thought so much attached. This is an humiliating picture of the present state of the church, but none will dispute its correctness, who have "loved the gates of Zion," and whose hearts have been devoted to her interests. How often have they been filled with the keenest anguish, when perceiving so many around them having indeed a name, but entirely destitute of the power of Gospel grace. My dear friend, do, I beseech you, remember, that at the final day of righteous retribution your profession of love to the Savior will but serve to aggravate your condemnation, if in works you continue to deny him. Be entreated to forsake every evil and false way, to honor the name of the King of Zion by cleaving to him "with full purpose of heart," and may you "record be on high, and your witness in heaven," that an advancement of his kingdom far and wide in the earth would indeed fill your soul with inexpressible joy.

I remain your affectionate brother,

J. T. C.



From the Christian Observer.

ON THE SPIRITUAL OBSERVANCE OF THE SABBATH.

NEXT to the invaluable possession of the holy Scriptures, the institution of the Sabbath is unquestionably one of the greatest blessing which we enjoy, and one for which we can never be sufficiently grateful to God; and yet this high privilege, so suited to our numerous wants and infirmities, is often, I fear, not only slighted and overlooked but even grossly perverted by persons who cannot, in other respects

be classed with either the vicious or profane. Even among those who evidently wish to abstain from shewing any outward marks of contempt for a day thus set apart for the service of God, such strange inconsistencies of conduct are frequently visible, that the Creator is dishonored instead of being glorified, by a performance devoid of that fervent love, gratitude, and devotion, which alone render it, in any degree, either a reasonable or an acceptable service. By many persons a regular attendance on public worship is considered the only thing needful, and as of sufficient intrinsic merit to atone for indulgence in listless inactivity, or perhaps positive dissipation, during the remaining hours of the day; as if the interests of this world and those of the next might thus be pleasantly, at least, if not profitably reconciled.

Your learned correspondent T. S. having ably proved the obligation which lies on us to keep one day in seven holy, I shall not attempt to show the impiety of violating this important duty; but shall only advert to the effect which a conscientious regard to the Sabbath ought to have, in enabling us to bear the disappointments that may sometimes occur to diminish the pleasure we had anticipated in its observances.

Impressed with the importance of religion, many individuals conscientiously employ the whole of this sacred day either in public or private acts of devotion, repairing from the church to their closets with undeviating punctuality. Now this habit is doubtless highly laudable, and likely to produce very beneficial effects in weaning our affections from earthly things, and fixing them where alone true joys are to be found. But to estimate the advantages that are derived from this or any other established system of spending the Sabbath, it is necessary to examine the temper and disposition manifested when unexpected circumstances arise to thwart our usual wishes and intentions. The real benefit which our devotions produce on the heart is most apparent, when those every day little inconveniences assail us, from which no person however retired, or season however important, can wholly claim exemption. A slight indisposition, the loss of something we prized above its real value, an unexpected interruption to our sacred retirement, the sickness or misfortune of a friend requiring the exercise of some of those valuable hours which every rightly disposed mind would wish to call exclusively its own, in order to dedicate them to those higher pursuits for which they were obviously designed; these and various other minor trials, which our respective situations in life abundantly supply, afford the best possible opportunities of evidencing the effect which our observance of the Sabbath produces on our hearts and conduct.

It not unfrequently happens that a day begun with spiritual joy and gratitude may close with anguish and disappointment; and we ought at all times, but especially on the Sabbath, to be prepared as much to bear with resignation the latter, as to indulge with holy delight the former. What are the feelings which involuntarily affect our hearts when we first behold the light of morning? If we have enjoyed any degree of repose, been preserved from the perils of darkness, and the attacks of disease, our waking moments will, perhaps, be accompanied with irresistible emotions of heartfelt thankfulness; and the first words that escape our lips (unless we are completely choked with the cares and business of this world,) will be those of the warmest gratitude to the

Giver of all good. "My voice shalt thou hear betimes, O Lord, and in the morning will I direct my prayer unto Thee, and will look up.

If such be our sensations at the beginning of ordinary days, morning of the Sabbath will surely excite emotions of a yet sublimer nature, and all our faculties will be quickened and invigorated by contemplation of the spiritual blessings vouchsafed to us; our language will be, "Praise the Lord, O my soul, and all that is within me praise his holy name." "This is the day which the Lord hath made; we rejoice and be glad in it." How encouraging is the assurance of finding our God in his house of prayer." "Where two or three are gathered together in my name, there am I in the midst of them." How animating the hope that he will listen to our praises and thanksgivings for past mercies, and our supplications for a continuance of his inestimable blessings!

But after having enjoyed these high privileges in anticipation, we must not constantly bear in mind, that we have duties assigned to us by our heavenly Father on this, as well as on every other day, of a very different nature from what our habits and inclinations would lead us to perform? Unwelcome opportunities may be afforded us for playing the fruits of our faith, in cheerful submission to the will of God, and we may be called to adorn the doctrine of God our Savior in a manner a little anticipated or desired. A humble-minded Christian, immersed in spiritual contemplation, would perhaps be likely to disregard on this day the divine command of letting his "light shine before men," and did not occasional unwished for events call those best affections into exercise, which so strikingly evidence the sanctifying effects of Christianity on the heart and life of its converts.

But setting aside these greater disappointments, any circumstances, however trivial, that occurs to intrude upon that time which we have appropriated to higher pursuits, and to thwart our wishes for spiritual enjoyment, ought not to be viewed as a mere casual annoyance to be endured, but as a trial provided for us by unerring Wisdom, for calling into action those Christian graces so peculiarly pleasing in the sight of God. The most careful arrangements for retirement and privacy do not always secure us from the interruption of those persons who, on the Sabbath a weariness. Perhaps also the necessary instructions to servants or children, an attention to the spiritual wants of the poor, an arduous duty in a Sunday school, or other obligations of a similar kind, may be found occasionally to interfere with that abstraction of attention which we were desirous to indulge. Now though it is painful to have our feelings thus checked when we wished them to be most ardent, yet the real Christian will instantly perceive the hand of his Master pointing out to him new duties, less pleasing, probably, at first, but not on that account to be performed with reluctance. Instead of showing a cold reserve of manner, and much less of displeasure, he ought to seize with avidity the opportunity thus afforded us of endeavoring to advance the glory of God, and the salvation of our fellow-creatures. True humility will not, even on the most arduous occasions, suggest our inability to do so, but will teach us earnestly to pray, and faithfully to rely upon, that strength which is made perfect in our weakness.

It should be the desire of every sincere Christian to evince the effects of real piety on the heart and affections, by bearing slight disappointments with cheerfulness, and submitting to the heavier dispensations of Providence with patient resignation. The checks and interruptions which so often occur to embitter our Sabbaths upon earth, should lead us to long more intensely for that eternal rest which remaineth for the people of God in heaven; and the providences which sometimes detain us from the outward courts of the Most High, should endear to us the thought of that celestial temple whence we shall go out no more.

ASEVIA.

For the Panoplist.

AN EVENING REFLECTION.

A FEW days ago, having travelled in one of the districts of the western country, night overtook me at a considerable distance from the place designed for repose, and as the season was very fine, being equally distant from those extremes of heat and cold so usual in our climate, I availed myself of the weariness of my horse, and my unintentional delay in the neighborhood of a large mountain, to indulge in those feelings which seem to set us at a distance from the gay bustle of the world; and for which no local situation is more favorable than the solitude of a forest, nor any time, than the silent hours of night.

The evening was one of the richest in autumn. At such season, if the harvest fill with gladness the heart of the husbandman, the withering complexion of nature should also remind him that life is on the wane, that like the falling leaves of the grove, the beauties of youth and the strength of manhood will successively depart with the lapse of years; and as the more luxuriant the foliage may have been, the more dreary is the forlorn aspect occasioned by its loss, so the more numerous have been the "blushing honors" heaped on him by a dying world, and the greater the opportunities they have presented of doing good, the more desolate will be the evening of a life spent in earning the rewards of a criminal ambition; an evening which gleams with frightful glare reflected from distant deeds of successful guilt.

To the man in a foreign country, where the language, the manners and customs, powerfully abstracted his thoughts from his native land, and stole his affections from their legitimate objects in the circle of his family, how necessary would be some faithful monitors to recal to his mind the soil of his nativity, to intimate the just expectations that he should use an active diligence in the duties of his mission, stand aloof from all objects foreign to his principal design, and having accomplished it, to hasten his return. More needful are constant mementos to him who is seeking that "better country," the only proper home of the disciple of Jesus. Yonder fleecy clouds, which a few minutes ago threatened to shroud the western horizon, now rapidly, but imperceptibly, dissolving, and about to disappear, remind me of the fugitive glories of a world which incessantly hastens to decay, and ever bears in its bosom the seeds of dissolution.

Does a falling leaf now and then drop near me? Thousands are falling at this instant, which are unnoticed, because unseen. Thus my

fellow men drop unheeded to the grave, their exit producing no alarm, nor even catching the eye of the survivors, except that of a few so near that it could not escape their notice. These gaze a moment, but soon withdraw from the unwelcome spectacle, mingle with the crowd, shut their eyes on the opening grave, and seem determined to think of it no more, till their last trembling step from its margin introduce them to that world, where thoughtless neglect and stupid insensibility can no longer be found.

When I raise my eyes and receive a ray from these numberless worlds which sparkle in the expanse of the firmament, the sublimity of the scene very naturally leads me to meditate on the power and wisdom of the Almighty Architect, who planned and built such a system. Contrasting these magnificent displays of his perfections with the careless indifference with which we behold them, what ample exhibitions of the divine mercy are presented when we recollect, that the Creator

“still upholds a world
So cloth’d with beauty for rebellious man.”

None who are intimate with the duties of the closet need be told, how much more favorable to devotion are places of retirement than the crowded avenues of public resort, but solitude amid the wild scenery of nature possesses the double advantage of freedom from interruption, and of presenting to the mind strong inducements to praise our Maker for the goodness displayed in his works. If the darkness, which now increasing begins to obscure my path, warns me to expect also the darkness of death, the morning which I anticipate in regular succession is not more certain, than the dawn of that day which will witness the dissolution of nature, and introduce the Christian to a world needing neither sun nor moon to add to its lustre, but whose light flows from the presence of God.

HESPERUS.

EFFECTS OF DISTRIBUTING THE BIBLE.

Extracts from the speech of the Rev. Thomas Gisborne, A. M. at the fourth anniversary of the Westminster Auxiliary Bible Society, March 28, 1817.

“THE real tendencies and effects of Bible Societies, in various modes and directions, might be distinctly and advantageously illustrated. Mr. G. purposed, however, to advert to one view only of the subject; a view connected with the specific state of the times. The country has recently been thrown into alarm, by the manifestation of a dangerously seditious spirit. The legislature, conformably to its duty, as guardian of the public weal, has forthwith turned its attention to the discharge of its trust. Whatever difference of sentiment, as to the necessity of this or that measure of prevention, may have displayed itself among individuals alike desirous to uphold our existing form of government—a difference wholly to be placed aside from contemplation in the present assembly—in one wish all will agree: that whatever is rightly demanded at the hand of law by the imperious urgency of the case, what-

it may be that law, under that actual urgency, is really necessary to do for the purpose of combining the preservation of our political institution with the exercise of rational and constitutional freedom may be done; and that on any equitable measure, so required, may bestow his blessing. But it is well to consider, what is the use which law can render for the conservation of the public tranquility, of subsisting institutions, of forms of government. What is its nature, what is the amount, of that service? Law can terrify turbulence into sullen quietude. Law can produce for a season smooth tenancies, and unoffending hands. Law can overcome disaffection into seeming loyalty. Law can chase sedition into corner and suspend treason on a gibbet. Law, by wielding physical force, can repel and subjugate physical force. Law can obtain for prejudice to subside, for error to be rectified, for popular effervescence to evaporate, for means of defence to be strengthened, for dutiful fear to influence, for truth and principle to operate. But as law, cannot alter prepossessions. Law, as law, cannot transform opinions. Law, as law, cannot captivate the affections. Law cannot reverse the character. Law cannot touch the heart. Law can punish; but it cannot persuade. Law can punish; but it cannot renovate. What then is the resource? To transform opinions, to win the heart, to reverse the character, to expel wickedness and to implant virtue, to cease sedition by willing obedience, and disaffection by loyalty; you resort to arguments, and principles, and motives, and sanctions, not enough to outweigh present prejudices, desires, passions, and fictions; and to press down into relative insignificance all the positions, all the indulgences, all the sacrifices of this world, in common with consequences in their approach certain, in their magnitude immeasurable, in their duration eternal. Where are these arguments, these principles, these motives, these sanctions, to be found. They are to be found infallibly, they are to be found only, in that Volume which it is the object, the sole object, of Bible Societies to circulate. They are to be found in that Volume, which reveals a supreme Omnipotent and Omniscient Being; a God of holiness, of justice, and of mercy seated on the throne of the universe: incessantly inspecting all things and all agents; working in the conscience of every man by his Spirit; noting every action, and word, and thought of every man, and rendering it for an appropriate sentence against that day, when, by appointed Judge, our great Redeemer, actions, and words, and thoughts, shall be judged in righteousness. Here are the effective instruments, here are the pledges, of human tranquillity, of human happiness, private and public. Here is the incontrovertible duty of giving the warmest patronage, the most liberal aid, the most anxious and ever-renewing encouragement, to Bible Societies universally. Bible Societies resemble, in the analogy of their moral influence, that great system of water-pipes, with all its ramifications, by which to every part of this immense metropolis is conveyed a pure and salubrious stream; washing away stains, removing every thing which might contaminate, ready at every moment, and in every spot, to check and to extinguish the first sparks and rudiments of conflagration. It is among the singularities, the happy singularities, of meetings in the present, that they not unfrequently attract within their walls

foreigners of eminence, whom business, or laudable curiosity, or even some higher motive, has led to this country from their native shores. If such should now be the case—if it may allowably be supposed that a traveller of high distinction may be in this assembly—if from the East such a stranger shall now be amongst us—if some island in the Indian ocean shall have sent us one of her natives—if Java* shall have sent across the ocean one of her chieftains, and he should be at this very instant honoring the Society with his presence, I trust, said Mr. G. that the illustrious foreigner will find every favorable impression concerning Great Britain, which he may previously have cherished, strengthened by the spectacle which he has this day witnessed. I trust, that whenever he may return to his native isle, (and when, in consequence of having attained the objects which he seeks among us, he shall be solicitous to return, may Providence bless his voyage!) he will remember with continual joy, while he contemplates the splendor of his Indian sun, that he has beheld a western horizon glowing with orient beams; that to him a new luminary, the Sun of Righteousness, has arisen in the remote regions of the West. May he reflect, that, although our atmosphere be loaded with fogs, and our skies be deformed by tempests, and the products of our fields be dull and unsightly, may he reflect that he has yet found in this land fruits worthy to be gathered: fruits which compensated for a heavy atmosphere, and for stormy skies, and for the loss of the perennial verdure of his primeval woods; fruits, genuine fruits, of that Tree, the very “leaves” of which “are for the healing of the nations.” May he cast with overflowing gratitude, like the eastern sages of old, the spices and the gold and the pearls of his native isle at the feet of a Savior long unknown. May he receive from that Savior the “pearl of great price,” the pearl of everlasting salvation. Going forward, like the Ethiopian convert from the desert of Gaza, “on his way rejoicing,” may he make it the leading object, may he feel it the main delight, of his life, to spread abroad the knowledge of redemption, to diffuse far and wide among his countrymen the light which he has collected here!”

EXTRACT FROM THE FIRST ANNUAL REPORT OF THE GRAHAM SOCIETY, JAN. 27, 1818.

We are requested to publish the following article from the Recorder.

THE first year having closed since the formation of this society, it becomes the pleasing office of the Board of Directors to express to their friends and subscribers the motives which encourage them to proceed in their labor of love, and the manner in which they have disposed of the sacred deposit committed to their charge. The society consists of sixty-eight members, whose annual subscriptions amount to

	\$113 25
Received from twenty-nine donors articles to the amount of	93 30
Value of four black silk handkerchiefs	2 60

Total of last year's funds	\$209 35
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The benevolence of this society, thirty-two in number, have been	
transmitted to the amount of	206 43
Expenses for books, printing and stationary	21 37

Total of last year's expenditures	\$227 80
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* It had been intimated to Mr. G. by a friend, that a Japanese chieftain was then present;

Most of these young men are in Phillips' Academy, Andover, under the patronage of the American Education Society, and have been recommended by their Preceptor.

Overdrawn above the amount of last year's subscriptions, eighteen dollars.

It is confidently hoped that the object of this society need only be known, to excite in the breast of the *Christian philanthropist* fervent wishes, and correspondent efforts for its success. When we look abroad upon the different parts of our land, particularly the new settlements, and see the majority of the inhabitants destitute of religious teachers—when we reflect that there are a large number of promising young men who have entered on a public education for the ministry, and who, unless patronized by the public, must relinquish their object—when we consider also the unusual disposition manifesting itself in our land to receive the Gospel—we fondly believe that none who have felt the constraining influence of the love of Christ, or known by experience the value of the Gospel, will need additional motives to co-operate with us in this our humble attempt “to do good and communicate.”

Your committee would embrace this opportunity to offer to their benefactors their grateful thanks, for the promptness and liberality with which they have given of their abundance as the Lord hath blessed them. And while they gladly cherish the hope, that this society will continue to flourish under the auspices of Him to whom it owes its existence, they would remind its friends of the numerous applications for aid which their limited means will not allow them to furnish, and urge upon them the necessity of increasing their exertions to obtain subscribers, and augment its funds.

Subscriptions and donations will be received by the Treasurer at No. 17, Cornhill.

RUSSIAN UKASE, ADDRESSED TO THE LEGISLATIVE SYNOD AT MOSCOW, BY ALEXANDER, EMPEROR OF RUSSIA, DATED FROM MOSCOW, OCT. 27, 1817.

When it is considered how rarely a man, once “invested in a little brief authority,” recognizes his allegiance to the Almighty, and how difficult it is for subjects to offer to their rulers the intense of praise, so fast as they are eager to receive it, we are agreeably surprised to meet an article like the following.

“DURING my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the Clergy in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Savior Jesus Christ alone, and that every man, be he whom we may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto me that glory which belongeth unto Almighty God alone.

“I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they render unto the Lord of hosts alone, thanksgivings for the blessings bestowed upon us, and pray for the out-pouring of his Grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King eternal, immortal, invisible, the only wise God, honor and glory for ever and ever.

ALEXANDER.”

AMERICAN COLONIZATION SOCIETY.

In our last vol. pp. 180—183, are some documents respecting the organization of the “American Society for Colonizing the free people of color of the United States.” With these are the Memorials of the President and the Board of Managers to Congress, the Report of the committee to whom the Memorial was referred, together with the joint resolution of both

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..... Society.

..... and in favor of the establishment of
..... of January, 1818. Our limits do not
..... the report of the Secretary, nor
..... occasion. The officers chosen at
..... President, thirteen Vice Presidents in
..... B. CALDWELL, Esq. *Corresponding*
..... and DAVID ENGLISH, *Treasurer*.
..... have been appointed agents of the Society to
..... the purpose of ascertaining the most ef-
..... embrace the present opportunity to lay be-
..... then, on their appointment to this impor-
..... Washington to the Duke of Gloucester.

..... and Ebenezer Burgess.

..... of the American Society for colonizing
..... have appointed you their agents on
..... of Africa, for the purpose of as-
..... procured for colonizing the free people
..... in conjunction as much as possible;
..... the objects of the mission, or by a dispen-
..... you had a separate commission, taking
..... to let your engagements interfere with
..... have been called, is one of great impor-
..... from you the greatest diligence, skill,
..... benevolent designs of the Society, may in a
..... General instructions will be given
..... be left to your own discretion and pru-
..... greatest reliance. The objects of the
..... affecting, as they believe, not only the
..... of our fellow creatures in this coun-
..... calculate upon the cordial aid and co ope-
..... and country, whose assistance you
..... gain; and they are the more sanguine in
..... from the attention which this class of
..... the most distinguished individuals in Eu-
..... But whilst we thus say, "be ye wise as
..... recommend you to the benevolent and
..... will be on Him, who has made of one
..... in whose hands are the hearts of all the
..... pleaseth; may he be your protector, and
..... by day," and "the pestilence that walk-
..... that wasteth at noon day." May that
..... a ransom, and Ethiopia and Seba to him-
..... sons from far, and his daughters from the
..... way in the sea," and in "the wilderness,"
..... that all may issue to his honor and glory,
..... gdom.

BUSHROD WASHINGTON,

of the American Colonization Society.

..... of Gloucester, Patron and President of the
..... Institution.

..... royal highness that an association of a number
..... of the United States, has been recently form-
..... the denomination of "The American Soci-
..... color of the United States."—The object of
..... is to promote the colonizing of those per-
..... accomplishment of that object, it is neces-
..... try wherein to plant the proposed colony
..... of it, has with this view hitherto priu-
..... Society; and, in order to acquire all the in-
..... possess, in fixing its judgment on that in-

ant point, it has deputed to Europe and to Africa the bearers hereof, Samuel Mills and Ebenezer Burgess.

ware that the African Institution has been long occupied with schemes of violence connected with Africa, and the people and descendants of Africa, American Society has directed me to address your Royal Highness, as the on and President of the African Institution, and respectfully to solicit any aid assistance which it may be convenient to render to those deputies, in the bus- s with which they are thus charged. These gentlemen will promptly af- any further explanations which your Royal Highness may require, relative e nature and prospects of the American Society.

m sure that it would be quite unnecessary to trespass further upon the time ur Royal Highness, in expatiating and insisting upon the benefits which may t from the successful establishment of the contemplated colony, to the colo- themselves, to their descendants, and to Africa. Restored to the land of fathers, and carrying with them a knowledge of our religion, of letters, and e arts, may they not powerfully co-operate with the benevolent and en- ended efforts of the African Institution, in the introduction into Africa of stianity and civilization? If the exertions of the two Institutions are directed annels somewhat different, they both have the same common character of anity and benevolence—the same common aim of meliorating the condition e race of Africa. From this affinity in object, the American Society cher- the hope of friendly intercourse, and interchange of good offices with the can Institution.

have the honor to be, with great respect, your royal highness's obedient ant,

BUSHROD WASHINGTON,
President of the American Colonization Society.

PROMOTION OF CHRISTIANITY AMONG THE JEWS.

e numerous benevolent institutions which display the brightest feature of the present es, various have been the forms, and the objects to which their charity is applied are so ally diversified, that none, who are disposed to contribute for such purposes, need urge an objection that suitable channels are not open for the communication of their bounties. thout making invidious comparisons between the several beneficent societies of Ladies in town and its neighborhood, we may remark, that it affords us unmingled pleasure to wle- s the exertions in favor of the long-neglected children of Abraham. The following let- was received by the Treasurer of the Board in Oct. last, and the money was transmitted Bombay by the missionaries who sailed on the 5th of that month. For a report of this iety the reader is referred to the last vol. of the Panoplist, p. 426.

R,
a meeting of the Board of Managers of the Female Society of Boston and the ity, for promoting Christianity amongst the Jews, held yesterday, the follow- vote was passed, which, owing to the indisposition of our Corresponding Sec- y, I am authorized to communicate to you.
ted, "That information having been obtained through the Panoplist of the nenth, of a school's being about to be established in Bombay for the educa- of Jewish children in the principles of the Christian religion, the sum of one red dollars be sent to Jeremiah Evarts, Esq. Treasurer to the Board of For- Missions, with the request that he will forward the same, with the accom- ing letter, by the first safe opportunity, to the Rev. Messrs. Hall and New- American Missionaries, resident at Bombay."

With respect, AUGUSTA T. WINTHROP, *Rec. Sec.*

For the Panoplist.

HAVING A CHARITY BOX AT THE MONTHLY CONCERT FOR PRAYER.

ng the many ways of doing good, little periodical collection, for benevolent es, must be enumerated.

ie importance of the habit, which "teaches us to transfer our attentions our own gratifications to the wants of others," is such as to demand the tion of every reflecting mind.

Children will soon acquire something of self-denial, and discover pleasure in the action which leads them to its exercise. What child has not felt for "Poor Babes in the Wood," till, like Alfred, it would divide its last loaf? Tell them of poor heathen children; describe their real condition, and their hearts will feel. They will not hear, unmoved, of little children, (who "had no home but where their mother was,")* looking at the dogs and vultures coming to devour their parent.

I will not indulge myself further, Mr. Editor, but would merely observe, that enjoying the privilege of attending the monthly concert for prayer, I have long been hoping to see each one bringing an offering, however small, towards building up Zion.

The occasion is peculiarly interesting, and the minister who introduces a charity box into such meetings, may implant a habit, may cherish a principle, which shall last when his labors on earth have ceased. Z.

PHILOSOPHICAL INTELLIGENCE.

THE phenomena of the tides has lately engaged much attention in France. During the last century, no exact and consecutive observations appear to have been made, excepting those, conducted by order of the Academy of Sciences at Brest; a port favorably situated for the purpose, and in which the tides are considerable. In 1806 a new series of observations was commenced at that place, at the request of M. Laplace, and which are to be continued nineteen years, or an entire revolution of the nodes of the lunar orbit. One half of this period has now elapsed; and the result of the experiment is, that the present heights of the tide surpass those from the old observations by one forty-fifth part; a portion of which difference may arise from the errors of the observations, and the rest from a gradual change in the action of the sun and moon. The action of the moon upon the ocean, compared with that of the sun, is nearly as three to one; but these observations seem to countenance the opinion, that this ratio has increased in the port of Brest, in a quantity equal to 0.1335 of the whole action of the moon. From his rectified calculations, M. Laplace concludes, that the mass of moon is equal to the 687th of that of the earth. He also calculates, by the lunar theory, the sun's parallax at 8 min. 59 sec.; and M. Ferrer, from a new analysis of the observations of the transit of Venus, in 1769, comes to the same conclusion. The former results of the observations on that transit proved that the parallax was neither below 8 min. 50 sec., nor above 8 min. 70 sec.; which left on the distance of the earth from the sun, and consequently on other distances in the solar system, an uncertainty of one eighty-seventh; or 9 min. 10 sec. about 800,000 leagues on the distance between the earth and the sun, which is considered as unity.

Ch. Obscr. for Nov. 1817.

IMPROVEMENT IN MACHINERY.

THE greatest muscular effort which a laboring man can employ for a considerable length of time, at the least physical expense, it is well known is in a posture and action similar to that of rowing. In addition to this mode of action allowing the muscles their greatest mechanical advantage, the gravity of the body which in a rotatory motion, such as turning a winch, is, during one half the revolution, a drawback upon the exertions of the workman, is here of the greatest positive service. To render this power more generally useful for mechanical purposes, an apparatus has been contrived, called a *converter*, for changing the motion of two parallel lines into a rotatory movement.

It is understood that this apparatus is to be employed at the cranes in the dock yards, and when perfected, may doubtless be applied with advantage to all machines that are worked with a revolving handle, or crank, or capstan bar, &c. and besides giving great ease and power to the workman, will do much toward preventing those numerous accidents that occur by the *running back* of ordinary machines.

18.

* Buchanan's Christian Researches.

OBITUARY.

DIED, at Brookfield, the Rev. **EPHRAIM WARD**, senior Pastor of the first church in that town, in the 77th year of his age, and forty-seventh of his ministry. This venerable servant of Christ, in the various relations of society, and during a ministry unusually protracted, exhibited an amiable example of Christian piety, and of ministerial fidelity, prudence, and usefulness. In his preaching he was evangelical, plain, and practical; in his intercourse with society affable, affectionate, and sympathizing. While his great object from the sacred desk was to testify repentance towards God, and faith towards our Lord Jesus Christ, his deportment and conversation among his people were of a uniform tendency to conciliate their affections, and win them to obedience to the truth. Few ministers have lived so long, in such harmony and esteem with a people, or have been more useful and blessed in their labors. His amiable and obliging temper, his benevolent and social feelings, his courteous manners, and catholic spirit, united with a remarkable degree of forbearance, meekness, and candor, rendered him an agreeable companion and friend; and endeared him to a numerous acquaintance. In him his family have lost a most estimable partner, parent, and guide; his church and people an exemplary, prudent, and faithful pastor; religion a bright ornament and support; and his country a devoted and upright citizen. His death was tranquil and happy, full of Christian hope and consolation; a privileged and instructive scene to all beholders.

Mrs. LUCRETIA FAIRBANK, was born at Holliston, Mass. July 25, 1775. Her parents were professors of religion and exemplary in their lives. They early instructed their children in the principles of religion, which were the means of forming lasting impressions on their minds, and of which their lives showed the utility. The subject of this memoir was from childhood afflicted with various complaints, some of which continued during her life.

At about ten years of age her religious impressions commenced. She saw herself a sinner exposed not only to temporal death, but to the wrath of an incensed God. Neither knowing what to do, nor where to go for relief, she was still too diffident and too proud to let her case be known. This state of mind with some interruption lasted nearly a year, but as she advanced in age these impressions were effaced. From this period, until she was about nineteen years old, nothing occurred very interesting to the Christian reader. Like other young people, she was generally thoughtless and inattentive to the momentous concerns of the soul. In this interval, however, there were seasons in which she bewailed her mis-spent life, and begged of God to exercise his mercy.

At the age above mentioned she began the work of school-keeping, and followed it for several years. In this employment she had more time for reflection, and a better opportunity to learn what was in man. She now clearly saw that the fallen nature of Adam was somehow mysteriously communicated to his unhappy offspring, and that as soon as children were capable of moral action, they exhibited evidence of their descent from a sinful progenitor. These things, accompanied by the Spirit of God, led her again to examine her own condition. The result was a full conviction that she had not only a corrupt nature, but that she was a voluntary sinner; that she stood justly condemned by the holy law of God, and that no injustice would be done to her should he frown her from his presence forever.

Thus this trembling sinner remained for months without hope, and sometimes in almost total despair. In this time she was favored with the faithful preaching and pious counsel of the late Rev. Timothy Dickenson, then minister of the place, who acted the part of a kind father and friend to her. At length, the scales of unbelief began to fall from her eyes. She now saw, that although she was a condemned criminal, still a ransom had been provided, and Jesus, for the first time, appeared the chiefest among ten thousand, and altogether lovely. Her weary soul, which had so long been confined in the prison of sin, was set at liberty, and she found joy and peace in believing. Christ appeared a perfect, an Almighty Savior, and she was willing to rest her eternal all upon his merits.

But this disciple of the Redeemer was not permitted long to enjoy this happy frame. Clouds and darkness again overshadowed her, doubts and fears increased, and she was on the point of giving up all hope. Happily, however, this darkness was at length removed, and peace restored to her troubled mind. For some months succeeding this she was tranquil, took delight in reading God's word, and in waiting upon him in his sanctuary.

At length the following text occurred to her mind, Rom. x, 10. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "This text," she observed, "whether applicable or inapplicable to my case, reminded me of my duty. I found that I dishonored the cause of my Master by neglecting to confess him publicly. I resolved, though unworthy, to make the attempt, thinking that if I said away till I was worthy, I must stay away forever." After a careful examination of the subject in relation to her own case, she united with the congregational church in Holliston.

At the age of twenty-five she was married to the Rev. Drury Fairbank, pastor of the church in Plymouth, N. H. On entering this relation she observed she "was destitute of every qualification requisite to fill the station with propriety," but, continued she, "if my heart is right, I need not fear. God sometimes makes use of the feeblest saint to accomplish his everlasting purpose." In the year that she removed to Plymouth, God was pleased to pour out his Spirit upon that people, and a considerable number were called in. With this shower of divine grace she was much refreshed herself, and took a lively part in instructing and counselling those who were borne down with the weight of their sins. Her advice to them was such as did not to

resist the Holy Spirit, but immediately to make an unconditional surrender of themselves to God. She was careful not to encourage them, so long as they continued to give no evidence of a work of divine grace on their hearts. It was her fixed opinion that persons under conviction grew no better. This she had learned by experience; for she often remarked, that until she was reconciled to God by faith in his Son, she became more and more opposed to him.

For several years after this her feeble health rendered her at times unable to attend to the concerns of her family. Her disease, the nervous head-ache, often produced great confusion of thought, and sometimes almost suspended the exercise of reason. It also inclined her to melancholy. The dark side of objects seemed turned towards her. When this was the case, her hope was gone, and the distresses of her mind exceeded those of her body. In these unhappy hours she would frequently wonder, why such a wretch was continued to cumber the ground. "Why does not God cut me off, and send me to my own place? Surely in so doing no injustice would be done. I deserve to die, for I have long ago forfeited my existence. But stop, I am doing wrong. This is the language of impenitence and unbelief. It is all right. My condition is the best possible, all things considered, and I would not have it altered for the world." Such was the state of her mind, by intervals, for several years. At one season in an almost hopeless condition; then rejoicing in hope, her soul was fixed trusting in the Lord. Her experience and trials may bring to our recollection the consoling thought, that, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Mrs. Fairbank found that affliction were salutary; that they served as purifying fire to separate the dross from the pure gold.

For two or three years before her death, with more tranquillity of mind she enjoyed the comforts of religion in a higher degree. During this time she was actively engaged in promoting the cause of the Redeemer, both at home and abroad. Having been a member of the Cent Society from its first establishment, she had taken great pains to call the attention of females to the subject. It was a common remark with her, that a cent a week was but a mite, and if we give it freely it may do incalculable good; but should it do no good, we shall have the satisfaction of discharging our duty. The foreign missionary cause, the establishment of Indian schools, domestic missions, the distribution of the Holy Scriptures gratuitously, and the translation of them into the various languages, together with the education of hopefully pious young men for the ministry, were objects which lay near her heart. She was firmly persuaded, that the more Christians did to advance the cause of Zion in foreign lands, the more they would be disposed to do at home. The year preceding her death she established a monthly meeting of the sisters of the church for prayer and religious inquiry, and in her dying moments expressed her desire that it might be continued, and if it could be, that it might still be held at her house.

Mrs. Fairbank was much engaged in behalf of the Institution at Plainfield. She thought that females might afford considerable aid to indigent students who might repair thither for an education. She did not wish to dictate, but it occurred to her mind that persons of her sex might furnish considerable clothing without at all burdening themselves. She often remarked, that she had once thought that learning for a minister was of but little use; but she had lived long enough to see through the fatal delusion. "What, must the mechanic, the physician, and the attorney, serve for a course of years before they can be permitted to officiate publicly, and ministers of the Gospel be suffered to go out and preach with little or no education at all? This is perverting the order of things, and turning them upside down. No, let those designed for the ministry be scrupulously well instructed into the kingdom, and let novices stay at home." Such sentiments often fell from her lips. Hence, it is no wonder why she was so anxious that pious students should have assistance, that they might be able hereafter to bring forth from the treasures of God's word things new as well as old.

This was a woman of prayer. She had her moments of retirement from the world, in which she could pour out her soul to God. As a wife she was tender, affectionate and faithful. In domestic economy and the general direction of her household concerns, she was a pattern for her sex. Ever busy in something, her greatest fault was an over-anxiety for her family. This often led her to do more than her constitution could support, but even in this she appeared conscientious. Scarcely ever could she be persuaded that she had done too much. As a mother her affection for her children was peculiarly ardent. She was ever trying to do something to promote either their temporal or spiritual welfare. The truth of the text, "train up a child in the way he should go, and when he is old he will not depart from it," appeared to be ever present to her mind.

On the 26th of Jan. 1817, she was violently attacked with the lung fever; and notwithstanding the aid of medicine and the exertions of affectionate friends and neighbors, near the close of the second day after she was taken no hope was left of her recovery. At this time, though her pains were excruciating, and respiration very difficult, her mind resembled an unclouded sky. All appeared to be peace within. She now called her children around her, and gave each in its turn a parting blessing. She told them that they were sinners, and that they must in early life secure the favor of God. She reminded them of her former instructions, and earnestly entreated them not to forget them. To her husband she said, "and you my husband, the partner of my youth, go on in the work of the Lord, fight manfully the good fight of faith, and your reward shall be great in heaven."

After this she requested prayers. On being asked, what are your desires? she replied, "That I may not be deceived; that I may have patience to wait my appointed time; and that I may have an easy passage into eternity." After this, though perfectly rational, she said but little or account of her extreme debility.

The next morning when her departure was perceived to be near, her husband took her by the hand and said, "Fare thee well with you, give me some token." She answered, "It is well;—the conflict is over; death is disarmed of its terrors, and I am ready to go." In a few moments, without a struggle, she expired.

TO CORRESPONDENTS.

Alph was received some time since. The subject is not without interest, but the article would require more labor in abridgment than its value would justify.

M. N shall have a place in our next.

F. Z. has come to hand, and shall be attended to.

A communication has reached us, containing a number of questions on an interesting subject. The discussion of them was undoubtedly a good exercise on the occasion for which they were prepared.

From the Missionary Register.

HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Continued from p. 10.)

CENTURY IV.

HITHERTO Christianity had been established and propagated in the world, not only independently of all human contrivance and support, but in opposition to every species of worldly authority. During the long course of three hundred years, the church had been exposed to the malice and power of its numerous and formidable enemies. It had sustained the fiery trial of ten persecutions, and the various efforts which had been made to extinguish or depress it. But instead of sinking under the weight of these calamities, the numbers of the disciples were every where multiplied, and the limits of Christianity were progressively enlarged. Early, however, in the *fourth century*, a different scene began to be presented. About the year 312, Constantine the Great, having defeated the tyrant Maxentius, granted to the Christians full liberty to live according to their own institutions: and soon afterwards himself embraced the Christian religion. Various reasons might concur in producing this important event. The Christians were, at this period, the most powerful, though not the most numerous party. Arnobius, (in *Gentes*, lib. i.) who wrote immediately before Constantine's accession to the imperial throne, speaks of the whole world as filled with the doctrine of Christ, of an innumerable body of Christians in distant provinces, and of their progressive increase in all countries. The evident tendency of Christianity to promote the stability of government, by enforcing the obedience of the people, and the general practice of virtue, doubtless, also, contributed to increase this favorable impression on the mind of Constantine. And what is more to his honor, it is probable that, in process of time, he acquired more extensive views of the excellence and importance of the Christian religion, and gradually arrived at an entire conviction of its divine origin. About the year 324, when in consequence of the defeat and death of Licinius, he remained sole lord of the Roman Empire, Constantine openly avowed his opposition to paganism. From that period, he earnestly exhorted all his subjects to embrace the Gospel; and, at length, towards the close of his reign, zealously employed the resources of his genius, the authority of his laws, and the influence of his liberality to complete the destruction of the pagan superstitions, and to establish Christianity in every part of the empire.

The sons of Constantine imitated the zeal of their father, as did all his successors in this century, with the exception of the apostate Julian, whose insidious attempts to restore the rites of paganism occasioned a short interruption to the triumphant progress of Christianity. These were, however, speedily counterbalanced by the renewed efforts of Jovian, and the succeeding emperors, to the time of Theodosius the Great (A. D. 379.) The activity and determination of this illustrious prince were exerted in the most effectual manner, in the extirpation of pagan idolatry and superstition, and in the establishment and advancement of Christianity; so that, towards the close of this century, the religion of the Gentiles seemed to be fast tending towards neglect and extinction.* The severe

* The language of St. Jerome strongly conveys this idea. "Solitudinem patitur et in urbe Gentilitas. Hi quondam nationum, cum bubonibus et noctuis, in solis culminibus remanebant." *Jer. ad. Lect. Ep. 57.*

edicts, and the violent means which were otherwise employed to effect that important purpose, must unquestionably be condemned. But it must be remembered, that Christianity cannot be justly chargeable with the errors of its first age, and that the wise and tolerant maxims which are now so generally acknowledged were not then sufficiently known, or were erroneously deemed inapplicable to the gross superstition of the Gentiles. But if such were the zeal of Constantine and his successors in the cause of Christianity, we cannot be surprised at its successful extension amongst many barbarous and uncivilized nations.

During this century, the province of Armenia, which had probably been some measure, visited with the light of Christianity at its first rise, became completely illuminated. This change was chiefly produced by the labors of Gregory, commonly called the *Enlightener*. In Persia also, which is supposed to have contained many Christians even in the first and second centuries, the Gospel during the present, more extensively propagated.

Towards the middle of this century (A. D. 333,) Frumentius, an inhabitant of Egypt, carried the knowledge of Christianity to a people of Ethiopia, or Aethiopia, whose capital was Auxumis. He baptised their king, together with several persons of the highest rank in his court; and returning into Egypt, was consecrated by St. Athanasius, the first bishop of that country where he afterwards preached with great success. The church thus founded in Abyssinia continues to this day, and still considers herself as a daughter of Alexandria.

Christianity was introduced into the province of Iberia, between the Black Sea and the Caspian Seas, now called Georgia, by means of a female captive, during the reign of Constantine, whose pious and, as it is asserted,* miraculous sentiments so deeply impressed the king and queen, that they abandoned idolatry, and sent to Constantinople for proper persons to instruct them: and their subjects acquired the knowledge of the Christian religion.

Soon after the death of Constantine, his son Constantius sent an embassy to a people called Homerites, supposed to have been the ancient Sabæans, and the territory of Abraham by Keturah, dwelling in Arabia Felix. One of the principal ambassadors was Theophilus, an Indian, who in his youth had been sent as a captive to Constantine from the inhabitants of the Island Diu; and, settling at last a monastic life, and obtained great reputation for sanctity. By this means the Gospel was preached to the Homerites; the king and many of the people were converted, and Christianity was established in their country. After Theophilus went to Diu, and in his way passed through many regions of India where the Gospel was already received, and where he rectified some irregularities in practice. Both Theophilus, however, and these Indian Christians were Arians. (Jortin, vol. ii.)

During the reign of the Emperor Valens, a large body of the Goths, who remained attached to their ancient superstitions, notwithstanding the previous conversion of some of their countrymen, were permitted by that prince to pass the Danube, and to inhabit Dacia, Mœsia, and Thrace, on condition of living according to the Roman laws, and of embracing Christianity. This condition was willingly accepted by their king Fritigern. The celebrated Ulphilas, bishop of the Goths who dwelt in Mœsia, contributed greatly to their improvement, by translating the four Gospels into the Gothic language.

Notwithstanding the utmost efforts of the Christian bishops in the European provinces of the empire, great numbers of pagans still remained. In Gaul, however, the labors of the venerable Martin of Tours were so successful in the destruction of idolatry and superstition and the propagation of Christianity, that he justly acquired the honorable title of *the Apostle of the Gauls*.

The authority and the examples of Constantine and his imperial successors probably tended greatly to the progress of the Christian religion during this century. But it is, at the same time, undeniable, that the indefatigable zeal of the bishops and other pious men, the sanctity of their lives, the intrinsic excellence of Christianity, the various translations of the Sacred Writings, and the natural powers which, though greatly diminished, probably still existed, in

* By Rufinus, and after him by Socrates, Sozomenus, and Theodoret. See Jortin, *Essays*, vol. ii.

2, in the church, must be allowed to have most materially contributed to extraordinary success.*

CENTURY V.

At the beginning of the fifth century the Roman Empire was divided into two sovereignties, under the dominion of Arcadius in the East, and of Honorius in the West. The confusions and calamities which, about this period, attended the invasions of the Goths, the temporary possession of Italy by Odoacer, and the subsequent establishment of the kingdom of the Ostrogoths, were undoubtedly fatal to the progress of Christianity.

The zeal of the Christian Emperors, more especially of those who reigned in the West, was, notwithstanding, successfully exerted in extirpating the remains of heathen superstitions; and the church continued daily to gain ground on the heathen nations in the empire. In the East, the inhabitants of Mount Libanus were induced, by the persuasions of Simeon the Stylite, to embrace the Christian religion. By his influence, also, it was introduced into a great part of the Arabians.

At the middle of this century, the Indians on the coast of Malabar were converted to Christianity by the Syrian Mar Thomas, a Nestorian, who has been mentioned by the Portuguese with the Apostle St. Thomas.† Some ecclesiastical writers, indeed, place the arrival of this missionary in India during the seventh century. But it is, perhaps, more correct to refer this latter event to the commencement of the church already in a flourishing state, by the labors of two other missionaries, Mar-Sapor and Mar-Perosis, during that century.‡ To these instances of progress of Christianity in the East, may be added the conversion of a considerable number of Jews in the island of Crete, who had been previously deceived by the pretensions of the impostor Moses Credentius.—In the West, the Germanic nations, who had destroyed that division of the empire, gradually embraced the Christian religion of the conquered people. Some of them had been converted to Christianity in faith before their incursions upon the empire; and such, amongst others, was the case of the Goths. It is, however, uncertain at what time, and by whom, the Vandals, Sueves, and Alans were evangelized. The Burgundians, who inhabited the banks of the Rhine, and who passed from thence into Gaul, received the Gospel, hoping to be preserved by its Divine Author from the ravages of the Huns. And, in general, these fierce and barbarous nations were induced to embrace the Christian religion by the desire of living in greater security, as a people who, for the most part, professed it; and from a persuasion, that the doctrine of the majority must be the best.

Upon similar principles that Clovis, king of the Salii, a nation of the Franks, whose kingdom he founded in Gaul, became a convert to Christianity, after his battle with the Alemanni in the year 496, in which he had implored the assistance of Christ. This prince, proving victorious, was baptised at Rheims by his bishop, of that city; and the example of the king was immediately followed by the baptism of three thousand of his subjects. It is scarcely necessary to observe, that there was probably but little of conviction or sincerity in either.—In the East, Christianity was almost extinguished by the predatory incursions of

the author has expressed himself doubtfully on the subject of the continuance of miracles in the fourth century. For, although he can by no means assent to the opinions of those who maintain, that, at this period, miracles had entirely ceased—he has no hesitation in asserting, that, after the second century, but especially after the era of Constantine, the accounts of miracles, which are transmitted to us by ecclesiastical historians and others, must be received with caution; and the evidence, which they adduce to their support, be examined with care.

These accounts may be safely admitted to be true, while many others must be entirely rejected. In general, it may be observed, that the circumstances attending these relations, the nature of the objects in support of which miracles are stated to have been wrought, seem to direct a discerning and impartial reader in his judgment respecting them. This is the system which is pursued by Mosheim, and by the learned author of the "Remarks on Ecclesiastical History;" neither of whom will be suspected of any tendency to enthusiasm.

Asiatic Researches, vol. vii. Account of the St. Thome-Christians on the Coast of Malabar. F. Wiede, Esq.

It is probable, however, either that the Christians on the coast of Malabar, or some others on the peninsula, were converted at an earlier period than is here assigned; as ecclesiastical historians state, that St. Bartholomew and Patienus preached there; and, that, at the council of the year 325, a bishop from India was amongst the number which composed that assembly.

the Scots and Picts, and, afterwards, by the persecutions of the Saxons. The Christian faith was, however, planted in Ireland by Palladius, and after him Succathus, an inhabitant of Scotland, whose name was changed to Patrick. Celestine the Roman Pontiff, from whom both these missions had proceeded. The latter of these pious and zealous preachers, who has been styled *the Apostle the Irish*, arrived in Ireland in the year 432, and was so successful in his labors that great numbers of the barbarous natives were converted to Christianity; and in the year 472, he founded the archbishopric of Armagh.

CENTURY VI.

The sixth century was distinguished by some further advances of Christianity both in the East and West. The bishops of Constantinople, under the influence and protection of the Grecian emperors, succeeded in converting some barbarous nations, inhabiting the coast of the Euxine Sea, amongst whom were the Abas, whose country lay between the shores of that sea and Mount Caucasus. The Heruli, who dwelt beyond the Danube, the Alani, Lani, and Zani, together with other uncivilized nations, whose precise situation cannot now be accurately ascertained, were converted about the same time, during the reign of Justinian. In the West, Remigius, bishop of Rheims, was remarkably successful in Gaul, where the example of Clovis continued to be followed by great numbers of his subjects.

In Britain, the progress of Christianity was accelerated during this century by several favorable circumstances. By the pious efforts of Bertha, wife of Ethelbert king of Kent, one of the most considerable of the Saxon monarchs, the mind of the king became gradually well disposed towards the Christian religion. At this auspicious period, A. D. 596, the Roman Pontiff, Gregory the Great, sent to Britain forty Benedictine monks, at the head of whom he placed Augustin, prior of the monastery of St. Andrew at Rome. In conjunction with the queen, the zealous missionary succeeded in converting Ethelbert, together with the greater part of the inhabitants of Kent, and laid anew the foundations of the British church.

In Scotland, the labors of Columban, an Irish monk, were attended with success; and in Germany, the Bohemians, the Thuringians, and the Boii, are said to have abandoned their ancient superstitions, and to have embraced the Christian religion. But this is a fact, which is by no means undisputed.

Italy about the middle of this century sustained an entire revolution, by the destruction of the kingdom of the Ostrogoths under Narses, the general of Justinian. But the imperial authority was again overthrown two years afterwards by the Lombards, who, with several other German nations, issued from Pannonia, and erected a new kingdom at Ticinum. During several years, the Christians in Italy were severely persecuted by these new invaders; but, in the year 587, Authari, the third monarch of the Lombards, embraced Christianity as professed by the Arians, and his successor Agilulf adopted the tenets of the Nicene Catholics.

The cause, which principally contributed to the conversion of so many barbarous nations, was unquestionably *the authority of their princes*, rather than the force of argument or conviction. This appears from the little effect which was produced by the change of their religion on the conduct of the barbarians. It must, indeed, be confessed, that the knowledge which they at first obtained of the doctrine of Christ was extremely superficial and imperfect. In some it may perhaps, reasonably be presumed, that the principles of Christianity were more deeply rooted, and were productive of salutary effects. But it is to be feared that the majority were Christians only in name. It should, however, at the same time be remembered that even their slight acquaintance with our holy religion was productive of *some beneficial change*, and that a foundation was laid in their nominal subjection to Christianity for their gradual civilization and moral improvement.

CENTURY VII.

In the next century, Christianity was propagated with much zeal and success by the Nestorians, who dwelt in Syria, Persia, and India, among the fierce and barbarous nations who lived in the remotest borders and deserts of Asia. By the labors of this sect, the knowledge of the Gospel was, about the year 637, extended to the remote empire of China, the northern parts of which are said to have abounded with Christians before this century.*

* In proof of this assertion, Mosheim and his learned translator refer to various authors.

In the West, Augustin labored to enlarge the boundaries of the church; and by his efforts, and those of his brethren, the six Anglo-Saxon kings, who had hitherto remained in their pagan state, were converted, and Christianity was at length universally embraced throughout Britain. Many of the British, Scotch, and Irish ecclesiastics travelled among the Batavian, Belgic, and German nations, and propagated Christianity among them. In these labors, Columban, an Irish monk, St. Gal, one of his companions, St. Kilian, from Scotland, and the celebrated Willibrood, an Anglo-Saxon, with eleven of his countrymen, particularly distinguished themselves; Columban, among the Suevi, the Boii, the Franks, and other German nations; St. Gal, among the Helvetii, in the neighborhood of the lakes of Zurich and Constance; St. Kilian, among the eastern Franks near Wurtsburg; and Willibrood among the Frieslanders, great numbers of whom embraced the Christian faith, in consequence of the pious exertions of these laborious missionaries. Willibrood was ordained bishop of Wilfeburg, now Utrecht, by the Roman prelate, and labored in his diocese till his death; while his associates spread the light of divine truth through Westphalia and the neighboring countries. During this century, according to some authors, Bavaria received the Gospel, by the ministry of Robert, bishop of Worms.

But amidst these numerous accessions to the Christian church in the West, a formidable enemy suddenly appeared in the East, by whose successful tyranny Christianity began to be depressed, and at length became totally extinguished in several of its most extensive provinces. This was the celebrated Arabian Impostor, Mohammed, who about the year 612, amidst the corruptions and dissensions of the Eastern church, undertook the bold project of subverting the Christian religion and the Roman power; and who within the space of twenty years actually succeeded, by artifice and by the force of arms, in imposing both his doctrine and his authority on multitudes in Arabia and several adjacent countries. After the death of Mohammed, in the year 632, his followers, animated by a spirit of fanatical zeal and fury, and assisted by the Nestorian Christians, extended their conquests to Persia, Mesopotamia, Chaldæa, Syria, Palestine, Egypt, and the whole extent of the northern coast of Africa, as far as the Atlantic Ocean. In the year 714,* the Saracens crossed the sea which separates Spain from Africa, defeated the army of the Spanish Goths, overturned the empire of the Visigoths, and took possession of all the maritime coasts of Gaul, from the Pyrenian Mountains to the Rhone; whence they made frequent incursions, and committed the most destructive ravages in the neighboring countries. The rapid progress of these formidable invaders was, at length, checked by the celebrated Charles Martel, who gained a signal victory over them near Tours, in the year 732. During these destructive incursions of the Saracens, Christianity, in those countries which were the seat of their devastations, was necessarily obstructed in its progress, and in some places it was even altogether extirpated. These, however, were not the only calamities which the church suffered during these disastrous times. About the middle of the eighth century, the Turks, the descendants of a tribe of Tartars, rushed from the inaccessible wilds of Mount Caucasus, overran Colchis, Iberia, and Albania, pursued their rapid course from thence into Armenia, and after having subdued the Saracens, turned their victorious arms against the Greeks; whom, in process of time, they reduced under their dominion. During the last twenty years of this century, the provinces of Asia Minor, which had been the splendid scene of the first Christian triumphs, were ravaged by the impious arms of the Caliphs, and the inhabitants oppressed in the most barbarous manner.

CENTURY VIII.

While, however, the success of the Mohammedan arms was thus subjecting so large a part of the Eastern Empire, and obscuring, as far as their influence extended, the glory of the Christian church, the Nestorians of Chaldæa carried the faith of the Gospel, such as they professed, to the Scythians, or Tartars who were seated within the limits of Mount Imaus.†

In Europe, several unenlightened nations were, during the eighth century, brought to the knowledge of Christianity. The Germans, who with the exception

* To avoid breaking the thread of the narration, the Author has here pursued the history of the Saracenic Conquests through the following century.

† This expression comprehends Turkistan and Mongul, the Usbeck, Kalmuck, and Nagai Tartars, which were peopled by the Bactrians, Sogdians, Gaudart, Saka, and Massagetes.

of the Bavarians, the East Frieslanders, and a few other nations, had hitherto resisted every attempt to instruct them, were at length converted to the faith of Christ, by Winfred, an English Benedictine monk, and afterwards known by the name of *Boniface*. By the indefatigable exertions of this celebrated missionary, the Christian religion was successfully propagated throughout Friesland, Hesse, Thuringia, and other districts of Germany. During the same period, Corbinian, a French Benedictine monk, labored assiduously among the Bavarians. Ramold, a native either of England or Ireland, travelled into Lower Germany and Brabant, and diffused the truths of Christianity in the neighborhood of Mechlin. Firmin, a Gaul by birth, preached in Alsace, Bavaria, and Switzerland. Liefvyn, a Briton, labored with the most ardent zeal, though with but little success, to convert the Belgæ and other neighboring nations; whilst Willebrod, and others, persevered in the work which they had so happily begun in the preceding century. To the account of the accessions to the Christian church during this century must finally be added the conversion of the Saxons, a numerous and formidable people, who inhabited a considerable part of Germany, and of the Huns in Pannonia, by the warlike zeal of Charlemagne. The violent methods, which were used by this great prince for the accomplishment of his design, destroy both the merit and genuineness of his success, although the ultimate effect of it undoubtedly tended to the propagation of Christianity.

CENTURY IX.

We are now advancing into those dark and superstitious ages, in which the light of Christianity could scarcely be distinguished, even in the countries which already nominally possessed it. About the middle, however, of the *ninth century*, Cyril and Methodius, two Greek monks, were the instruments of converting the Mosians, Bulgarians, and Chazari, to the Christian faith. Their labors were afterwards extended to the Bohemians and Moravians, at the request of the princes of those nations, who, with many of their subjects, submitted to the rite of baptism.

About the year 867, under the reign of the Emperor Basilus, the Macedonian, the Slavonians, Arentani, and others, inhabitants of Dalmatia, sent an embassy to Constantinople, declaring their resolution of submitting to the Grecian Empire, and of embracing the Christian religion; and requesting to be supplied with suitable teachers. Their request was granted, and those provinces were included within the pale of the church.

The fierce and barbarous nation of the Russians, inhabitants of the Ukraine, embraced the Gospel under the reign of the same emperor. The observations, however, which were made at the close of the sixth century, respecting the nature of such conversions as have been just related, must constantly be borne in mind. In the case of numbers of individuals, the profession of Christianity was, no doubt, sincere; but as to the great body of the people, it was probably merely formal.

In the course of this century, Christianity began to be preached in the frozen regions of Scandinavia,* and on the shores of the Baltic, which had hitherto been involved in the grossest pagan darkness. In the year 826, Harold, king of Jutland, being expelled from his dominions, implored the protection of the Emperor Lewis, the son and successor of Charlemagne. That prince promised him his assistance, on condition that he would embrace Christianity, and permit the ministers of that religion to preach in his dominions. To this the Danish Prince consented. He was accordingly baptised, and returned to his own country, attended by two eminently pious ecclesiastics, Auscarius, and Aubert, monks of Corbie. These venerable missionaries labored with remarkable success during two years, in converting the rude inhabitants of Cimbria and Jutland. On the death of his companion, the zealous indefatigable Auscarius went into Sweden, A. D. 828; where his exertions were also crowned with success. After having been raised, in the year 831, to the Archbishopric of Hamburgh, and of the whole North, to which charge the superintendence of the church of Bremen was afterwards added, this admirable Christian missionary spent the remainder of his life in travelling frequently amongst the Danes, Cimbrians, and Swedes, to form new churches, to confirm and establish those which had been already planted, and otherwise to promote the cause of Christianity. He continued in the midst of these arduous

* This term commonly includes the three kingdoms of Sweden, Denmark, and Norway.

and dangerous enterprizes till his death in the year 865. Rembert, his successor in the superintendence of the church of Bremen, began, towards the close of this century, to preach to the inhabitants of Brandenburg, and made some progress towards their conversion.

Whilst these accessions to the Christian church were making in the north of Europe, the Saracens, who were already masters of nearly the whole of Asia, extended their conquests to the extremities of India, and subjected the greatest part of Africa, as then known, to their dominion. Sardinia also, and Sicily, submitted to their yoke; and towards the conclusion of the century, they spread terror even to the very gates of Rome. These desolating incursions not only obstructed the propagation of Christianity, but produced in great numbers of Christians a deplorable apostasy from the faith.

The European Christians suffered almost equally from the ravages of the pagan Normans from the coast of the Baltic; who not only infested the shores and islands of the German Ocean, but at length broke into Germany, Britain, Friesland, Gaul, Spain, and Italy, and forcibly seated themselves in various provinces of those kingdoms. By degrees, however, these savage invaders became civilised by their settlement among Christian nations, and were gradually persuaded to embrace the religion of the Gospel.

(To be continued.)

THE WORLD DYING.

Extract from the speech of the Rev. William Jowett, late Fellow of St. John's College, Cambridge, at a Missionary Meeting in England.

I AM not for precipitate counsels; but I would remind the meeting, that every moment we lose, the world is sinking beneath our feet. It has been calculated, estimating the population of the globe at a thousand millions, and allowing thirty years for the period of one generation, that in every moment of time, the soul of one human being passes into eternity. How awakening this reflection! and could I conceive that it is my dearest friend, who is this moment expiring, what must be my feelings? And yet this alters not the consideration. I am bound to call every human being my neighbor, my friend, my brother. My Savior has taught me to do so. Whether he be the person that is within the reach of my arm, or the man that treads the antipodes of the earth, he is my neighbor. The place or manner of his death cannot change the question. Whether he be languishing in pain, without God and without hope, on the sultry deserts of Arabia; or breathing out his spirit in the holy raptures of the Christian death-bed, it is enough for me to know that a kindred soul to mine is at this moment departing,—he is dying—he is dead! ere I can give utterance to the thought, another,—and another,—and another, is no more. O, could I call up the spirits of those, who have departed this life since the present assembly began its meeting; could they tell you the scenes that in the last few moments have burst upon their view; some, perhaps, unfolding a tale that would harrow up the soul; others animating us by a ray of that joy, *which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive*; how gladly would I leave to them the pleading of this cause! But they are dead;—they are gone down into silence;—still there are millions yet alive, and other generations yet unborn. By that solemn voice, then, that speaks to our imagination from the graves of the departed; and by that awful account, which we must ere long give of our religious privileges at the judgment seat of Christ, we are adjured to add fresh vigor to our deliberations and exertions, in behalf of those millions that are now alive, and that are yet to live.

THE REMEDY.

Extract from a Missionary Sermon delivered in England.

THE object of Missionary exertions assumes a far more important aspect, when we consider man as universally fallen, polluted, guilty, and undone; and the Gos

pel as exhibiting the only method by which he can be restored to his prior happiness, his long-lost purity, the favor of God, and his forfeited heaven.

Is he guilty? It presents a sufficient Savior, an atoning sacrifice, a forgiving God. Is he polluted? It opens up for him a fountain for sin and for uncleanness. Is he the victim of ignorance and error? Here then he receives the lessons of the heavenly prophet. The Spirit of God becomes his kind instructor, and the tutored savage is made wiser than the learned sage; wise unto salvation. Does he feel himself the subject of passions that lead him perpetually astray from God? The same Spirit becomes the inmate of his bosom, to subdue his passions to curb his lusts, to control the will and sanctify the nature which he has received. In every point of view the Gospel meets his case. Is he a sinner? It offers pardon. Is he a debtor? It presents to him his discharge. Is he a captive? It gives him liberty. Is he a fallen heir of glory? It restores him to his throne and constitutes him again a king and a priest unto God. Is he thirsty? It is a river of life. Is he weary? It is a sweet repose. Is he ignorant? It is a divine instructor. Is he diseased? It is immortal health and vigor to his soul. Is he dying? It is eternal life.

THE MOTIVE TO EXERTION.

THE promise of God, says an animated preacher, is the proper motive to exertion. It is this motive which we hope will animate our fellow Christians throughout the land, till one voice of acclamation be heard from every quarter to encourage the missionary in his pious efforts. No exertion will, we trust, wanting to send forth the light and truth of the Savior to every land. It is in these exertions may surprise or offend. An unusual light may disturb the safeguard, may detect the impostor, may alarm the heretic, may arouse the formalist, and displease the worldling; but are we therefore to stand idle? Shall we use every endeavor to excite an interest, and to induce men to come forward in the cause of a perishing world? Shall we not say to the adventurous missionary: Go forth in the name of your God;—stand on the walls of Jerusalem, and keep not silence till the church become a praise in the earth? We cannot, we dare not hold our peace. We must not let it be our fault, that such a stupendous discovery, as that of *God manifest in the flesh*, should rest with ourselves. Whatever projects others may pursue or relinquish, whatever they may undertake or contrive, whatever they may set up or pull down, it must be our business to hold up the torch of truth, to reach forth the word of life, to raise the ruins of the church, and count nothing done while so much remains to be achieved. We tame calculators, who would bid us be content with keeping our religion to ourselves, and warn us from interfering with the religion of other nations, must be told, that there is no religion but that of the cross of Christ.

THE MISSIONARY.

Extract from a sermon of the Rev. Melville Horne.

AN opinion seems to prevail, that our meanest ministers are fittest for Missions, and that our best and greatest are superior to the office. This opinion, we conceive, is as pregnant with mischief, as unfounded in truth. Surely we better spare one or two great men than millions of wretched heathens can purchase with their services. An able General is worth half his army; an apostle Bishop half his clergy. On great men the Almighty suspends, sometimes, the fate of churches and nations; and this is a crisis in the affairs of the world, which seems to call for the services of no common characters. The meanest of our missionaries should be greatly good, to embark in a godlike work, on godlike motives. Great activity, industry, patience, fortitude, and perseverance, qualifications essential to the Missionary. Without these he can never succeed. Zeal, disinterestedness, talents, elocution, will not avail without their firm support.

Men thus diligent in the noblest business cannot be mean men, nor shall they stand before mean men, but before the princes of God's people. Usefulness, peace,

honor will attend their steps. They are the men whom we want. They have the qualifications of Missionaries, though they should not have one splendid trait in their characters. But to these veteran qualities which maintain the tug of battle, if we can accumulate on our missionary every endowment of nature, and every improvement of education, nothing will be superfluous. The master builders of the Sanctuary must be no common artists. "Bazaleel and Aholiab, in whose hearts is the Spirit of God, in wisdom, in understanding, and in knowledge; to know how to work all manner of work of the Sanctuary," must build it. When on earth, the generous St. Paul could not brook to build on another man's foundation; or to boast of things made ready to his hand in another's line of service. Could he be permitted to aid the labors of the church from heaven, what could we offer him but this deserted standard, and request him to lead us to Delhi, to Ispahan, and Mecca!

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Missionaries at Bombay to the Corresponding Secretary.

Bombay, July 10, 1817.

REV. AND DEAR SIR,

Our last letter to you was of May 20th, and forwarded the next day by the Alexander, Capt. Neal. On the 31st of the same month arrived the Cicero, Capt. Edes. By this arrival we received yours of Dec. 18, 1816, also letters from Mr. Evarts, together with remittances, private letters, &c. The remittances will be particularly acknowledged in our communications to Mr. Evarts.

It is a great encouragement to us in our work, to be so far furnished with the pecuniary means of prosecuting the various objects of our mission, and for them we would gladly express our gratitude, both to the Board and to the Christian public; at the same time soliciting a continued remembrance in their prayers, that we may be found the faithful stewards of our Lord and Master.

We have nothing new to communicate at present. We enclose to you several papers, containing statements of our translating, printing, schools, preaching, &c. These will present a pretty full view of our missionary operations in their different departments. Though they will bring you no good tidings of heathen converted by the instrumentality of your mission here, yet we hope they will be satisfactory, and show sufficient encouragement for the vigorous prosecution of this mission, until it shall please a sovereign God to bless it to the salvation of thousands of these heathens.

With the expectation that four more missionaries would soon arrive in this country, and thinking it probable that they might land in Ceylon, we have forwarded a letter for them, in case they should arrive there. In that letter we have expressed our desire that two of them should immediately join us.

About eight months ago, almost the whole of our medicine was stolen. We are very frequently in want of medicine, either for ourselves, or for the poor sick around us. Medicine of a good quality can hardly be procured here, and when attainable, the price is most exorbitant. We therefore think it desirable that a small quantity should annually be sent out to us, if it can be sent direct to Bombay. We shall accordingly give in the margin a list of the articles which are the most necessary for us to have always by us.

We do not expect soon to have another opportunity so favorable for writing to you, or for receiving communications from you as that afforded by the Cicero; but we may be sure of opportunities more or less favorable, and we hope that God will enable us, by and by, to send you some more encouraging accounts of the usefulness of our mission. For this we would strive together with you in our prayers to God, that his kingdom may come and his will be done, here and in all the earth, as it is in heaven.

With the sincerest feelings of affection and respect for the Board and for you, Rev. and dear Sir, we subscribe ourselves, yours,

G. HALL, S. NEWELL, H. BARDWELL.

*Letter from the Missionaries in Ceylon. to the Corresponding Secretary.**District of Jaffna, Ceylon, June 2, 1817.*

REV. AND DEAR SIR,

IN our public journal of March, 1816, and in our letters and journals of Oct. and Jan. following, directed to you and sent by way of Calcutta, we gave an account of our reception on this Island; the course of conduct we pursued previously, our fixing on this district as the field of our missionary labors; of our journey to this place, and some account of our prospects of usefulness here. These letters and journals we trust you will have received before this reaches you. We are sure it will afford you much satisfaction to learn from them the merciful dealing of God towards us. We are again, in addressing you, permitted to speak of uninterrupted mercy. With favor hath he compassed us as with a shield.

Our prospects for schools are at present flattering. The brethren Richards and Meigs have not been able to open a regular school at Batticotta; yet eight or ten promising boys attend at the house to be instructed in English. They are encouraged to hope, that as soon as they can prepare suitable places at their station, and in the adjoining parishes, they shall have many boys under their care. The brethren at Tillipally commenced a school on their first settlement there. About thirty boys were collected in a few weeks, who have been instructed in Tamil and English. Those who could read Tamil have committed to memory many passages of the Sacred Scriptures, much of Watts's catechism, translated into that language, and many pious hymns. They commit to memory with surprising facility. Within a few weeks since the gathering of their harvest, the school has increased. Some boys who first attended have left the school, yet they have now forty under their care. They have opened a school at Mallagum, two miles distant from Tillipally, the residence of D. Bast, Esq. He has been of essential service to our mission. They expect soon to commence a school at Panditrepo, the adjoining parish west of Tillipally. We think it interesting to remark, that the building for this purpose was erected by a man whose son was recovered from a state of mental derangement, while under the care of the brethren. Many boys are by his influence engaged for the school. The building at Mallagum, which we expect will soon be completed, is erected by subscription. The expense is defrayed principally by the native inhabitants of that parish. These however are in the native style, and cost about 200 Spanish dollars each. The brethren at Tillipally obtained permission from government to repair a part or all the old church buildings in two parishes near them, viz. Milette east, and Oodoville south of Tillipally, for the accommodation of schools and the people who may assemble to hear the word of God preached. The buildings at these places are in a favorable state to be repaired, as those we now occupy were when we took possession of them; and the situations as promising for missionary stations.

We find much difficulty in procuring suitable instructors for our schools, particularly those who are qualified to teach both English and Tamil; and such instructors are necessary at our out stations, as all the boys who attend our schools wish to learn English. The wages of such teachers will be, we think, from three to eight Spanish dollars per month; common Tamil teachers less. The native have prejudices against having their daughters instructed, either in their own, or the English language. We are happy to perceive that these prejudices are not so strong in the people round us as they were. Some now consent to have their daughters taught Tamil. Their sons are generally taught to read, and write on the utla leaf, except those who belong to families of low cast, or are very poor. Such grow up as ignorant as the cattle in the fields. Though we meet with many encouragements at present, we expect to be called to encounter many obstacles in attempting to establish schools on an extended plan. Prejudices exist in the minds of some, against putting their sons under the instruction of Christian teachers. Many are at a loss to conjecture why we come so far to settle among them as they have no idea that a person can be actuated by any motive superior to worldly interest. Some fear that we wish to entice their children from their country. We pray that our conduct may be such as to remove these fears from their minds. We are aware that we must contend with principalities and powers, and spirits of wickedness in high places. We know that the great adversary of souls will exer-

his force to prevent the spread of the Gospel among this people. May we have patience and faithfully to use the appointed means, and look to God to pour his Spirit, break down the strong holds of Satan, and erect his holy kingdom in the hearts of this degraded people.

Beside the difficulties above mentioned, others are in the way of our successful labors among the children and youth, which we can, in some degree at least, remove. The rich are in general most strongly attached to heathenism, and least disposed to send their children to our schools; but the poor are inclined to send theirs to us for instruction. This is no cause of wonder or discouragement, when we recollect we are taught, both by precept and example from the word of God, to look to the poor for the fruits of our labors. For not many rich, not many noble are called, but God hath chosen the poor of this world to be heirs of the kingdom which he has prepared for his chosen. But the poor cannot support their sons at school; they are obliged to send them out to beg their food, or earn it as they can at employment. Many of them often have nothing to eat but the common fruits on the hedges, roots, and leaves, which they eat to satisfy the cravings of hunger. Many who have some lauded property, assure us that they cannot support their numerous families, and send their sons to school; though they wish to have them learn; and those who do send, often detain their boys at home to assist in the labors of the field, and earn something for their support. The consequence is, their studies are interrupted, and the religious impressions which may have been made on their minds are too often effaced. The same effect is, in a greater or less degree, produced by the children spending their evenings at home with their heathen parents and associates, and repeating heathen stories and songs.

To counteract these evils, and enable the poor to attend school, are desirable objects, which can be obtained only by taking the boys to reside with us, and by giving them support. On inquiry, we are assured that many active boys may be found, whose parents will gladly put them under our care, if we will support them. The brethren at Tillipally have been solicited by parents to take their sons to live with them. They now give a small sum weekly to twelve boys, who could not attend their school without this assistance. They have occasionally given clothes to those who were detained from school for the want of them. The missionaries above stated have induced them to give much attention to this subject, and they have ascertained that twelve Spanish dollars will support a boy a year, if a number are together. The Rev. C. David at Jaffnapatam, has a school on this plan supported by government; and one is also attached to the Tranquebar mission.

One great object of these schools is to qualify natives to instruct. The good effects which must result from the establishment of schools on such a plan, by which the boys may be kept from the influence of heathen society, and be regularly employed in useful studies, are so desirable, that the brethren at Tillipally have determined to take ten or twelve of their most promising boys, who are anxious to be entirely under their care, and keep them in a building which they erected in their garden for the accommodation of a school. They will make a written agreement, in which the parents will engage not to take their sons from the school without permission, nor do any thing to entice them from it. The brethren will engage to support, so long as they have the means of doing it, and educate the boys, while they conduct with propriety and show a disposition to learn; and when properly educated, they will either employ them, or use their influence to procure for them suitable employment.

The importance of establishing such schools appears more evident, when we consider the great need there is of well qualified native teachers, and the superiority they will have over foreigners, particularly, if God should, as we would most devoutly pray, prepare them by his grace. Should the Board approve of supporting the boys we now take, and we feel assured they will, we trust we shall receive from them all the assistance that is necessary for the support of promising boys at each station; such as may, by the divine favor, become distinguished blessings to multitudes who are now sitting in the region and shadow of death. If proper teachers could now be found, schools might be established and superintended by us in many parishes. Are there not pious individuals, who will cheerfully contribute to the support of one or more boys? We trust the Christian public will not permit an object, so intimately connected with the success of

our mission, to fail for want of support. They feel as we do, that our success will be with the rising generation. We shall not, we trust, be disappointed in our belief, that the pious zeal and liberal charities of our sisters in the churches, so often manifested on similar occasions, will be called forth to aid in the support of this object. Small associations may be formed for the purpose of rescuing from the tyranny of Satan these unhappy youths, and bringing them to the light of the Gospel of the Prince of Peace. We hope their charities and prayers will, ere long, cause many here to rise up and call them blessed.

Our attention has been much called to the sick around us. Many flocked to our doors for medical aid, as soon as they were informed that we had the means of assisting them. We have reason to hope that God will bless our attention to them for their spiritual, as well as temporal, good. It affords us an opportunity to recommend the Great Physician to many from different parts of the district, whom we should probably otherwise never see. We may converse with them in the most favorable circumstances to leave a good impression on their minds. Our morning prayers are often attended by many who come for medical aid, at which time we preach to them Jesus Christ. But we find that an attention to their wants subjects us to considerable expense, as many of the objects are wasting with hunger as well as disease, and some have no place in their sickness to shelter them from the weather. These circumstances induced the brethren at Tillipally to solicit assistance from their friends here. Through the active benevolence of the Rev. James S. Glenie, chaplain of this district, and J. N. Mooyart, Esq. magistrate of Jaffna, they collected enough to put up a building for an hospital, and furnished it with some accommodations for the destitute sick. The Rev. J. Glenie gave the timber for the building, and circulated a subscription paper. Mr. Mooyart contributed very generously for the object, and other gentlemen were very friendly and also contributed. They now raise a small monthly subscription, but its continuance is wholly uncertain, as the contributors belong either to the civil or military departments, and are liable to be removed to other stations. The Rev. Mr. Glenie was a few weeks since removed to Point de Galle. We regret his departure, as he is a decided friend of missionaries, and feels deeply interested for the moral improvement of this people. Mr. Mooyart is also a valuable friend to us; he is an active, zealous Christian. Four persons have already been brought to the hospital with their limbs very badly broken, and many other bad surgical and medical cases. The pressure of business induced the brethren to take a small boy from a Dutch family, to assist brother Warren in taking care of the sick, that his time might not be too much taken off from the study of the language, and other duties of the mission. The natives have no correct knowledge of surgery, and very little of medicine. We shall continue to assist these poor objects as far as we can at both our stations; and we hope the Board will give us a little assistance. We shall be obliged to look to them, from time to time, for the principal medicine which cannot be obtained here.

We cannot close our letter without expressing an earnest desire, that more missionaries may be sent to assist us in this field already white for harvest. Four or six more may now be as profitably employed here as ourselves.

We subscribe ourselves, your unworthy fellow laborers in the vineyard of Christ.

EDWARD WARREN, BENJ. C. MEIGS,
JAMES RICHARDS, DANIEL POOR.

JOURNAL OF THE REV. GORDON HALL, AT BOMBAY.

[It will be observed, that the following journal has been anticipated in the order of time, by that of the united occupations of the Bombay Mission, which in our last number brought down the date to April, 1817. This narrative of the individual labors of Mr. Hall will, we think, excite no less interest than those already given respecting the employment of this very laborious mission.]

Oct. 12, 1816. This afternoon, while on my tour among the natives, I found a young man and his wife's mother engaged in a furious quarrel. The occasion of the quarrel was this. The young man had requested that his wife might be sent to his house: I asked him the age of his wife, but this he could not tell me until

he had asked another person, who told him that her age was seven years. But he mother of the girl refused to send the man his wife, unless he would first expend an hundred *rupees* in a family entertainment. To this the husband objected, and about this they were contending. But after I came up they soon desisted, apparently ashamed of such a shameful contention. The Hindoos among themselves are extremely quarrelsome and abusive, especially in their language, though they do not so frequently come to blows. I have repeatedly come up to a company of ten, twenty, or thirty, who were engaged in violent contests, and even in assaults upon each other. In such cases, I have repeatedly desired them to listen to a few words. I then reminded them that the great God was looking upon them, that his command was, that they should love one another, that they should love and forgive their enemies, and render them good for evil; that if they would do this, God would forgive and love them; but if they would not do this, God would never forgive their sins, but punish them for ever, &c. I have been astonished to see the effect of such an address. The bare rehearsal of some of the divine commands and precepts seemed to have an irresistibly appeasing power on their minds. In this way I have repeatedly seen a fierce contention apparently quite subside in five minutes. I never found cause to regret my interference on any such occasion, but rather the reverse.

13. *Lord's day.* Soon after sunrise went to the *Sonahore*, that is, the place where the natives either bury or burn their dead. At that early hour one human body had been brought for burning, and the carcass of a cow for burial. This is the second time I have been present at the interment of this deified animal. The carcass is slung on poles by ropes and carefully carried on men's shoulders. A hole not very deep is dug in the sand by the sea shore. A large quantity of salt is then spread over the bottom of the grave, upon which the body of the cow is deposited. The grave is then filled up with the sand, and the whole ceremony is conducted with at least as much solemnity and respect, as when a fellow-man is consigned to the grave. I improved the occasion as well as I could in endeavoring to convince the people, that they ought to worship the great and eternal God, instead of such a dying brute, which to call God, and worship as God, was the highest degree of sin and provocation. In the afternoon spoke to a considerable number of people in different places, about the momentous concerns of their souls.

14. This evening came to a place where I found an aged Mussulman lecturing some Hindoos on the unity of God. I asked him how this one God must be worshipped, and how he could be reconciled to sinners? He was not inclined to say much, and I proceeded to address a large number of people who were soon assembled. I have spoken to the heathen in several other places.

16. In my route this evening, I fell in with a company of *Gosaweas*, a class of religious mendicants, highly venerated by the Hindoos, but a most ignorant, arrogant, self righteous, and in general, it is believed, a vicious set of people. The conversation of these people, like that of the Hindoos generally, turns naturally and almost exclusively, either upon religion or upon filling their bellies, as their expression is. Though all the moral notions and sentiments of these heathens are so gross and monstrous, yet their conversation habitually manifests such a remembrance and recognition of some superior power appointing and controlling all the allotments and vicissitudes of human life, as does most severely reprove, and ought deeply to shame, that multitude of atheistic Christians, who still talk for hours, if not for weeks, about even more than the ordinary events of life, without the slightest acknowledgments of a divine Providence. Hence, it is usually very easy to enter upon religious conversation with the Hindoos. In the little company of *Gosaweas*, just mentioned, was one of a distinguished demeanor. Perceiving him to be a stranger, I asked him whence he came? for here is no danger of giving offence to the Hindoos by this kind of inquisitiveness, to which they are themselves much habituated. He replied, apparently with a consciousness of no small degree of superiority, that he was from *Nushee*, a place twenty or thirty miles distant on the continent, and that he was a *Jotesch*, that is, an astronomer. I replied, that I felt gratified, and that I wished to ask him some questions about the *Jotesch shasters*. "Will you tell me whether, according to these *shasters*, the earth is a plane or a sphere?" After fully comprehending the question, he confessed that he knew nothing about it, thus proving himself to be as much a novice and impostor, as nine tenths of those who prefer

their claims to superior science, and as such do actually command respect among the ignorant multitude. It is a remarkable fact, and one which may ultimately be highly serviceable in pulling down the fabric of Hindoo superstition, that their religious books, held equally sacred, are directly at issue on several points in geography and astronomy. For instance, one class of their books declare the earth to be a plane, while their other books, with the same pretended supreme authority, as positively declare it to be a sphere. Thus obviously do they destroy the authority of each other. The conversation soon turned on their mythology, and one began to boast that he allowed of but one god, the god Mahadave, and that he worshipped no other. I asked him if Mahadave did not in a rage cut off one of Brumha's five heads, and was he not consequently a sinner. "No," was his reply, "for Brumha had perjured himself, and his head was cut off as his punishment." Then you allow that Brumha, one of your greatest gods, was a sinner? "Yes," he replied, and manifestly with shame. But was not Mahadave severely cursed and punished for what he did? "Yes." But can those who commit sin, and are cursed and punished for it, be the great, the sinless, the everlasting God? I enlarged, and finally told him that God had declared, that the wicked should be turned into hell, and that all, who did not in this life repent and obtain pardon from God, would certainly suffer in that lake of fire for ever.

The poor creature, though apparently convinced, would make no acknowledgment, but declared, that he would never worship any but Mahadave, and that if Mahadave went to hell, he would go there with him. After a word more of exhortation, I left them and proceeded to another place.

17. As I was walking in a populous part of the town, but a part where an European is scarcely ever seen, a money changer, a Hindoo, sitting upon his stall in the angle of two public roads, politely made me a *salam*, (obeisance) and invited me to take a seat near him. As he had seen me before, and knew what things I was in the habit of saying to the people, the conversation of course began on religious subjects. In the course of the conversation I repeated some of the commands against idolatry. He asked where such commands were. Are they written? I took a little book from my pocket, and read to him the commands in his own language. By this time there were about twenty persons collected. But, "How," he asked, "and to whom were these given?" I then told him of the awful manner in which God gave the law from Mount Sinai. "But if God is an invisible and immaterial being, how could he write the commands on tables of stone?" When I remarked that nothing could be impossible or hard to him who created all things, he was not, or at least he pretended not to be, satisfied.

The Hindoos seem universally to possess some dark, indescribable, and unintelligible notion of a supreme, invincible, immaterial, abstract existence, or being, who is no more than a negation of all qualities. Hence, the people of all ranks are perpetually objecting to the doctrine that God is a spirit, and saying that it is impossible for an immaterial being to create material objects, or to have any immediate control over them. Here they found their system of polytheism, and their god Brumha is installed as the creator of all things, Vishnu the preserver, and Shew, or Mahadave, the destroyer; all gods in human form. And on the same principle, as new emergencies arose in the imaginations of the bewildered idolaters, and larger claims for a greater variety of gods, they went on multiplying them, and assigning to them their respective functions, until they swelled the catalogue of their deities to the monstrous number of thirty-three millions.

But to return to the stall of the money changer. As I was speaking of the great blessedness of those who love and serve the true God, one of the company replied, "But if you worship God, and if he so blesses his servants, how comes it to pass that you are travelling about through the mud on foot, and not riding in a chariot? Give me a plenty of money and a carriage to ride in, that is what I want." I told him that God gave to his servants something better than money and chariots, peace of soul in this life, and afterwards an everlasting inheritance in heaven. In this life they are sometimes poor and afflicted, and sometimes they are rich and prosperous, as God pleases to appoint them, but hereafter they will all be alike, and completely happy in heaven for ever. But that the wicked, though they might have abundance of worldly riches and comforts, if they died in their sins, must go away into everlasting burnings.

18. Took a walk before breakfast, and came up to a large collection of people. man's wife had left him, and ran home to live with her mother. He had seized her by the hair of her head, and was dragging her back. Three or four other males were striving against him in behalf of his wife.

Quarrels of this kind are so frequent that they excite no surprise, the people tremble and laugh at it, as they do at any other piece of sport; and the parties, instead of making any secret of their shame, rather seek its publicity, and only abuse each other with the most disgraceful language. I very seldom go among the people in the morning, and still more seldom do I find people at that hour of the day disengaged, and in a favorable situation for instruction.

Nov. 21. The following is a literal translation of a passage in the sacred books of the Hindoos.

"The sin of killing one ram is equivalent to the sin of killing a cart load of insects; that of killing one bullock equals the slaughter of a hundred rams. The guilt of slaying a hundred bullocks equals the slaying of one cow. The sin of killing a hundred cows is equal to that of killing one brahmin; and know thou, that the great guilt of killing one woman equals the sin of killing a full hundred brahmins." *Herresworejia*, 2 *chup*.

To attach guilt to the killing of animals, is, perhaps, inseparably connected with the doctrine of transmigration. As the Hindoo believes in this doctrine, he knows not but that the beasts, birds, and the reptiles, which he sees, are animated by the souls of his deceased ancestors; for he supposes that every man, according as his sins may be, is liable as a punishment, to be doomed to pass, by a series of births, through more or less of the grades of animal beings, 8,400,000, which number embraces all the varieties of living creatures in the world. Hence, in the opinion of the Hindoo, every living creature becomes inviolable and must not be innocently destroyed.

But the degree of guilt attached to the killing of a woman, as stated in the passage above quoted, is very extraordinary, it being made equal to that of killing a hundred brahmins; for among the Hindoos the females are in great degradation, and treated as incomparably inferior to the men. I asked our *pundit*, what the guilt of killing a woman could be a hundred fold greater than that of killing a brahmin, since they considered the former as so much inferior to the latter? He confessed himself unable to give an explanation, but said he would think of it, and make inquiry. After a month's delay he could give no better answer than this. "A certain god committed a great crime, and his guilt was imputed to women, trees, mountains, fire and water. Hence, guilt and curses attach to females which do not attach to males. Therefore, whosoever, without cause, kills a female, the superior guilt of the female is imputed to the murderer." He seemed evidently ashamed of his explanation, and unable to offer any other one.

(To be continued.)

JOURNAL OF THE MISSION AT JAFFNAPATAM, CEYLON.

(Continued from page 82.)

January 1, 1817. RECEIVED a letter from the Hon. and Rev. T. J. Twistleton containing the melancholy news of the insanity of Wm. Telfrey, Esq. translator government, and also of the New Testament, Cingalese. He was violently seized on the 22d Dec. This evening attended meeting at the Wesleyan's place of worship, and Mr. M. preached a new-year's sermon. On Monday Mr. and Mrs. R. went to Tillipally to visit our friends at that place.

Thursday, 2d Jan. One of the dancing girls, belonging to one of the heathen temples, came to our house this morning to give us an exhibition of her activity and skill in her art. She was gaily though modestly dressed, had an elegant form and fair complexion, in comparison with most of the natives of this part of the island. She was accompanied by several persons with *tom toms*, (a kind of drum,) and other instruments, with which they were accustomed to play while she danced. They were influenced wholly by the desire of gain. They told us they had received considerable money from some gentlemen before whom she had danced;

and were quite disappointed, because we would not suffer her to dance in our presence. The commencement of the new year gave them an occasion of coming. When they came up we were busily employed at Malabar, but were interrupted by the noise of *tom tom*, beating. We immediately ordered them to cease, and took the opportunity to converse with them on the impropriety of their conduct; taught them that industry was a duty enjoined upon all; showed them, as well as we were able, the folly and wickedness of serving idols and trusting in them, and declared unto them Jesus Christ as the only way to heaven.

The dancing girls are supported in the temples, and it is their employment to dance before the idols. The one that came here took much pains to exhibit her person to the best advantage, but did not speak a single word, though we asked her several questions, they were all answered by a man who was with her, and who appeared to be the principal man in the company.

Friday, January 10. Yesterday and to day received several letters from our friends in America, containing much pleasing intelligence. God continues to pour out his Spirit on our native country, and to carry on that good work which he has graciously begun. The number of those who pray for the peace of Jerusalem is rapidly increasing. It is indeed refreshing to hear good news from home. Our friends would surely write oftener, if they knew how much we are pleased and profited by the perusal of their letters. We had one from J. Evans, Esq. Charlestown; one from Capt. J. Pearson, N. Port; two from Miss C. Pearson, do.; one from Br. J. Nichols, Andover; and one from Miss Lydia Richards, Plainfield.

We have now recommenced working at Batticotta; we have been prevented from doing much for about two months, during the rainy season. We hope now to be able to move out there in about two months.

Monday, 13th. To day received word from the Manigar of Batticotta that the Coolies will not work at the house to morrow, because they have received orders from the Brahmin to go and assist in rebuilding a temple, which was destroyed by fire about six months ago. The temple was before covered with ollas, but the Brahmin now says, that the goddess Patricaller has appeared to him in a vision, and ordered the temple to be rebuilt of stone, and covered with tiles, instead of ollas; and the poor deluded people believe the Brahmin.

This morning heard the mournful tidings of the death of W. Telfrey, Esq. of Columbo. A mysterious dispensation of divine Providence!

Thursday, 16th. Have seen a letter from the Rev. G. Bisset, chaplain to government, to J. N. Moysart, Esq. of this place, giving some particulars of the death and burial of Mr. T.: shall extract the account by permission of Mr. M.

Columbo, January 6, 1817.

"Yesterday we saw the most melancholy sight that ever was presented to the members of the Bible Society; the funeral of Mr. W. Telfrey. His remains were accompanied to the grave by the Governor, Sir Wm. Coke, and nearly all the civil and military in Columbo. He is much regretted by all, and the Bible Society cannot hope to repair his loss. His disorder was pronounced by Dr. Farrell, to be water on his brain, and it has been ascertained, that such was in truth the cause of his death; for there was an extraordinary quantity of water in his head. He appears to have begun in some degree to suffer as early as the 1st of December, but on the 22d his head was so much affected, as to render it necessary to bring him into the Fort, and place him under the care of Dr. Farrell. He was at first violently attacked, but after a few days sunk almost into a state of insensibility. On Saturday the 4th, he uttered a few incoherent words in the morning, but about 12 o'clock he said he "wanted to go." The men who were with him asked him, where he wanted to go? and he replied very distinctly twice, "to heaven! to heaven." These were the last words he ever spoke. A little before 3 P. M. he fetched a deep sigh, and expired. The committee yesterday came to a resolution of entering into a subscription to erect a monument to his memory; and though very few members were present, about one thousand six dollars were immediately subscribed. I trust that the work of the translation will, however, go on without interruption. Mr. Armour, Mr. Clinter and Mr. Clough, will superintend, and the natives, employed under Mr. Telfrey so long, must be well accustomed now to the business."

y, 20th. Last evening preached for Mr. Lynch. He expects to leave for Madras, on Wednesday next, to remain several months. We shall rege packet of journals, letters, &c. for America by him to Madras, to be d to Calcutta. The Rev. Messrs. Squance and Carver are to remain in let; one of them probably most of the time at Point Pedro, 21 miles from Mr. Squance has been unable to preach for a considerable time. He ease on his lungs, and he has also a very serious attack of the liver com- We have many fears respecting the result of his sickness. After Mr. es to Madras, they will have but one active missionary on this part of l, while Mr. S. continues sick. It is our united and earnest prayer, that speedily recover his health. He is a man of talents, acquires the lan- th great facility, and is a very zealous missionary. We all love and im.

tether is becoming a little warmer. "The thermometer stands at 78° n the house. During the months of Nov. Dec. and Jan. the thermom- is on an average at about 76° in the house. It has not been lower this an 74°, nor higher than 78°. The weather is now very pleasant and n. The paddy (rice,) fields present a beautiful appearance to the eye; y having nearly attained its growth. It will be ripe in a few weeks.

r Richard has been gaining health about ten days past, and we hope he be able to engage in all the duties of the mission. In addition to what said above of Mr. Telfrey, we have since learn- l, that he had com- s Pali translation of the New Testament to the end of St. Paul's epistle ion, and the Cingalese to the end of the 2d chapter of the epistle to

Mr. Telfrey was also preparing for the press a Pali Grammar and ury; and we think also a Dictionary of the Cingalese.

t, 1817. P. S. Having now an opportunity to send directly to America abay, we shall send this to that place, to go by Capt. Hackett, of New- s sent a copy of this some time ago by the Rev. Mr. Lynch to Ma- re forwarded by him to Calcutta, for America. But as there is some ty when that will arrive, if ever, we think it prudent to send this by the omboy.

er Richard we think is slowly recovering his health. The rest of the and sisters are well. We have received several more letters from Dr. Worcester's, dated May 7, 1816, has been received.

(To be continued.)

IONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

from the Newark, N. J. Mission Society, by Aaron, Esq. Treasurer, \$156 50
rk Female do. 95 50—250 00
in the western States, by Elisha P. Swift, in his be sent of the Indian mis- 516 00
Following accounts, remitt-
F. Dwight, Esq. as agent
ard, viz.
in at North Milford, Con. by Mr. Safford, 3 67
at the monthly
for prayer, in the
city in Danbury, Conn.
by Mr. Andrews, 16 50

Carried forward \$30 17 2766 00

Amount ought to have been re-
- for the last number, but the letter
the notice of it was accidentally

Brought forward \$30 17 2766 00
The Union Society of young
ladies in Danbury, by the
same, 9 00
A friend to missions in Chesh-
ire, Con. 1 00
A little girl, which she had re-
ceived as reward for com-
mitting to memory the Gos-
pel of St. Matthew, 25
A lady of New Haven, 5 00
Mr. J. Little, of Winchester,
Vir. by Mr. Whiting, 9 50—44 99
3. The Religious Charitable Society
in Hardwick, by Mr. William Cut-
ler, Treasurer, 24 00
The Female Cent Society in Rich-
mond, Ver. by Mr. Jesse Hawley, 12 00
Collections in Concord, by the Rev.
Ezra Ripley, D. D. 20 00
The Female Cent Society in Berk-
ley, by the Rev. Thomas Andros,
remitted by Maj. Crane, 20 00

Carried forward \$30 17 2766 00
18

Brought forward \$896 93		THE SCHOOL FUND.	
4. The Religious Charitable Society in the county of Worcester, by the Rev. Joseph Coffe, Treasurer,	55 00	Feb. 2. From a widow at Westfield, by T. Dwight, Esq.	50
6. The Female Cent Society in Wilmington, by Mrs. U. Hitchcock,	14 09	The Heathen School Society of Branford, Conn. for heathen schools in India, by Samuel Plaut, Treasurer,	16 75
7. A female friend in Concord, N. H.	50	3. A missionary box kept in Miss Edes's school in Charlestown,	2 64
Assa, Elisabeth, and William McFarland, saved by abstaining from sugar,	1 50	Ladies in Braintree for a child to be named RICHARD SALTER STORRS,	30 00
9. The avails of four collections at the monthly concert for prayer in the first Presbyterian church of Newark, N. J. by the Rev. Dr. Richards,	40 50	4. The Male Association for educating heathen children in India, in the first parish of Bradford, by Mr. Jesse Kimball, Treasurer,	17 00
A gentleman in Cayuga, N. Y. in a letter to Mr. S. T. Armstrong,	10 00	Avails of a charity box kept by a little boy two years old, son of the Rev. Daniel A. Clark of Southbury, Conn.	3 00
The same, a small balance,	18	5. A Society for educating heathen children in the first parish in Rowley, for a child to be educated in the family of Mr. Newell, to be named EZEKIEL ROSEBURN, in memory of their first minister, and the donor of their ministerial lands, by Dea. Joshua Jewett, Treasurer,	30 09
10. The Education and Foreign Mission Society of Thetford, Ver. by Mr. Simeon Short, Treasurer,	6 30	10. The Education and Foreign Mission Society of Thetford, Ver. by Mr. Simeon Short, Treas.	6 70
13. Contribution in the first society in Brattleboro', Ver. on the day of annual Thanksgiving, by the Rev. Caleb Burge,	50 00	Females in Fair Haven, by the Rev. Sylvester Holmes,	17 25
Female Association in Haverhill, by Mrs. Sarah Gale,	23 25	13. Miss Jaquith's school in Uxbridge, the avails of their industry one hour at each intermission; for heathen children in the West,	5 00
Young Ladies' do.	5 72	13. B. K. in the county of Worcester,	1 09
Gentlemen's Association in do. by Mr. Caleb B. Le Bosquet, Treasurer,	16 86	14. Children in Keene, N. H. by the Rev. David Oliphant,	1 38
F. K. in the county of Worcester,	2 00	Children in a small school in New Marlborough, N. H.	1 00
14. The monthly concert for prayer in Keene, N. H. by the Rev. David Oliphant, for the western mission,	9 62	16. Females in Westboro', for ELISHA ROCKWOOD, the remainder of a semi-annual payment, by Miss Hannah Fay, Treasurer,	2 00
An individual in New Marlborough, N. H.	1 00	23. Contribution at St. Albans, Ver. by Horace Jones, Esq.	20 00
14. By the Rev. Ard Hoyt, received on his journey to the seat of the Indian mission, the following sums, viz. Collection in the Presbyterian church, at Savannah, Geo.	76 50	25. A young man in Bennington, Ver. by Mr. Hiram Biingham,	1 00
Collections in Augusta, Geo.	155 40	Avails of a charity box kept by a young man in Andover,	1 00
Contribution at a prayer meeting at Athens, Geo.	13 25		2 00
18. An individual in Reading, for the Cherokee mission,	50		
23. Females in Pelham, N. H. who meet weekly for prayer, by the Rev. J. H. Church,	8 00		
27. Mr. William More and wife in Worcester, by the Rev. C. A. Goodrich,	4 00		
The Female Benevolent Society of Jericho, Ver. by the Rev. Thomas A. Merrill,	30 00		
			\$156 22
	\$1,421 09	Total of donations in Feb.	\$1,577 31.

NINETEENTH ANNUAL NARRATIVE OF MISSIONARY SERVICE DIRECTED BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT, PRINCIPALLY IN THE YEAR 1817.

We cheerfully comply with a request of the Trustees of the Missionary Society of Connecticut to publish the following narrative; though the length of the article renders a division of it unavoidable.

Friends to the enlargement of the Redeemer's kingdom,
 CONCISENESS has been regarded in the compilation of the following Narrative. On this principle, the number of miles travelled; of families, schools, and sick

persons visited; of conferences, councils, church and prayer meetings, and funerals attended; of hopeful converts admitted to Christian privileges on a profession of piety; and of sacramental administrations; with those more minute details of missionary duty which every man employed is required to give, in the journal of his labors, will be found to have been omitted. The reasons are obvious. The insertion of such articles would be repetitious rather than useful. It would augment the size of the publication, while it could add little or nothing essential of such information as the pious reader will desire.

Those who affectionately consider this work of the Lord have well known, for years, that the missionary vocation is self-denying and laborious. Their conviction has been complete, that it demands every degree of vigilance and circumspection, of wisdom and persevering fidelity in winning souls.

It will be seen, that the views of the Trustees have embraced not only such remote sections of our country as are comparatively near, but such as are far distant. Some of the labors here mentioned were, of course, performed the preceding year—the journals not having arrived seasonably for a place in the annual Narrative.

It will be, furthermore, observed, that the Missionaries employed have been generally, though not in every instance—holding pastoral charges in the midst of the destitute regions. From this circumstance they must unavoidably derive many advantages, not soon attained by others, for a judicious application of time and strength to the service of Christ among those that do not enjoy the appointed means of salvation.

Much experience has fully persuaded the Trustees, that the establishment of good ministers in the new settlements, for such portion of their time as the people of their stated charges can afford them support, conduces most effectually to the prosperity of the Christian cause. It has, therefore, been among the objects of their plan to encourage, as far as practicable, the settlement of faithful men in the various parts of the missionary field.

The account now exhibited commences with labors performed in such parts of that field as are less distant.

VERMONT.

Wonderful and extensive were the operations of divine Grace in that division of our country. Descriptions of them have been published and widely circulated. They have awakened gratitude and praise in the hearts of God's people upon earth. Among the angels in heaven there has been joy, for many sinners were brought to repentance.

The Trustees devoutly acknowledge the love and kindness of God, our Savior, manifested in causing the exertions of Missionaries there to be instrumental in accomplishing the designs of his mercy. Through his gracious smiles, their labors were not in vain. He did not leave them to spend their strength for nought. Visiting daily, and from house to house, seemed to be rendered peculiarly efficacious.

Their preaching and instruction were employed chiefly in the more mountainous and central parts—regions which had long been spiritually desolate. The Rev. Ammi Nichols, whose stated charge is in Braintree, was more than nine weeks in the Missionary service. Much of his time was passed in places where the revivals of religion were experienced. Those revivals made his coming and labors uncommonly useful and acceptable to the people. Such was their destitute condition, and such were then their impressions on the great subject of eternal life, that nothing on earth could rejoice them more than the presence of one who came to bring the good tidings which the Gospel reveals.

For a much longer term the Rev. Justin Parsons was engaged in missionary labor. He delivered one hundred sermons. His pastoral charge is in Plainfield. He traversed a broader field than Mr. Nichols, though in part comprehending the same towns. He accordingly beheld the displays and the triumphs of grace over a more numerous population. He was joyfully received by the good people; had many expressions of gratitude for his services; and was a happy witness of the divine blessing on his exertions.

The Rev. John Lawton has a stated charge in Windham. He was employed in the county of Caledonia. There he found himself in the midst of a vast field white already for the harvest. Illustrious were the triumphs of grace. Many

stout-hearted sinners were made to bow under the mighty power of the Holy Spirit. But, while multitudes of hearts were thus open to the reception of truth as it is in Christ, teachers, skilful in the word of life, could not be obtained. Opinions erroneous and dangerous were inculcated with lamentable diligence and success. In more than twenty towns of the vicinity, there were no intelligent and able teachers of those doctrines, which make the soul wise unto salvation. It would be impossible for any person, who had not been on the ground, to conceive of the pressing calls for help, from the people of many towns, who, a year before, seemed almost as indifferent to spiritual things as the beasts that perish. He states, that about ten months previous to the date of his last communication, a lecture had been appointed and only ten persons attended. In the same place then, the people so crowded the house and thronged the windows, that the preacher was unable to retire, for more than an hour after the usual services were ended—such numbers with tears were inquiring, "What they should do to be saved?" After all, he felt as though the half could not be told.

PENNSYLVANIA.

In New Milford and its vicinity the Rev. Oliver Hill has a pastoral charge. A small part of his time was spent in the missionary field. His labors were performed in the county of Susquehannah, and in the neighboring county of Broome, state of New-York. In the course of five weeks he delivered twenty-five sermons. He found urgent need of Missionaries in that quarter. The whole county of Susquehannah had only two ministers of the Congregational or Presbyterian denomination; and those two were almost the only Missionaries who had labored in that destitute region. Though professors of religion continued steadfast in the faith, yet he had to lament the prevalence of a lukewarm spirit. No remarkable revivals refreshed and animated the followers of Christ.

In the counties of Wayne, Bradford, and Susquehannah, and in several counties of New-York bordering upon them, the Rev. Ebenezer Kingsbury, whose stated charge is in Harford, travelled and labored twenty-six weeks. While in this employment he delivered one hundred and thirty-five sermons. He had often previously been over the same ground in the same work. Calls for missionary labor were more frequent and impressive, and meetings were more solemn and full, than in any preceding period of his acquaintance with that country. Still, he found no general awakenings in any place. Individuals, however, were hopefully turned to the Lord. Some small churches were favored with considerable additions. A disposition to support religious institutions, and to hear the truth, was increasing. He was received with as much kindness as formerly, and with more apparent affection. The faithful exertions of Missionaries there had been blessed. Numbers regarded those exertions as the means by which a divine hand led them to repentance, and enriched them with the hopes and consolations of the Gospel. But it was deeply affecting to behold the destitute condition of that extensive tract. In the whole county of Wayne there was not one minister denominated Congregational or Presbyterian.

STATE OF NEW-YORK.

Among the destitute settlements of Genesee and the Holland Purchase, the Rev. Eleazar Fairbanks labored seventeen weeks. His pastoral charge is in ———. In several places he beheld very animating tokens of a grand work. A divine blessing seemed to crown his own exertions by making them instrumental of gathering souls into the fold of the Great Shepherd. He had also occasion, in many instances, to lament the too successful industry with which the most destructive delusions were propagated.

The Rev. Elihu Mason, during the term of sixteen weeks, delivered ninety-seven sermons. He had no pastoral charge. He was employed chiefly in the northern, eastern, and southern parts of the Holland Purchase. His circuits were extended over a tract of about fifty miles by forty. The settlements there had been generally formed within twelve years. Very small is the number of ministers established in that region—very few the Missionaries that have ever labored in that field. He found, however, a growing respect for moral and religious institutions. He was, in general, kindly received, and in many instances with the warmest expressions of gratitude to the Society by whose appointment he was there. Numerous were the places in which there had been recent

of the Holy Spirit—many deeply interested in the subjects of salvation at every settlement which he visited were sinners who convicted of their sin and felt, were anxiously inquiring the way of forgiveness and reconciliation to God, and yet had no ambassador of Christ to guide them. Often did the Holy Spirit draw forth tears of joy, and his instructions were received with great delight. They held meetings regularly for reading to the lay, and conferences were frequent through the week. He was much pleased to find, almost every where, a deplorable want of correct ministers. Multitudes, especially of the young, whose hearts the revivals kindled for the reception of true doctrine, were immediately exposed to be led by the persevering insiduity of false teachers that abounded among them. It was evident, beyond a reasonable doubt, that, could a number of suitable ministers be employed in that region, many flourishing churches and societies might be established. By such means, the strong delusions impressed on the minds of the people by heretical instructors, and by corrupting books, that were industriously circulated, might be effectually counteracted. Many families were destitute of the Bible. The sacred volume, and lights of every description, fully explain and powerfully enforce the doctrine and duties it reveals, is joyfully received. In the weeks devoted to another section of the Holland Purchase by John F. Bliss. His pastoral charge was in Avesa, a fertile Indian reservation had, within a few years, filled many of the towns with inhabitants. The settlements generally, so in that region, the people's great prepossession was not far from being wealthy. They were also much very much distinguished by the influence. In some of the towns that were filled with inhabitants of the Congregational or Presbyterian denomination had been founded were the houses in which he collected and formed interdenominational societies of religion, who, from various and distant parts of that country, had gathered in such towns. He was uniformly received with affection and kindness and people very fervently expressed their thankfulness to him, and to the by which he was employed. Tears of gratitude, as he called from house to house, rendered many of the scenes peculiarly tender and interesting. In the which he visited, revivals had been numerous and powerful, though not so as among the settlements in which Mr. Mason labored. In the western border of the Holland Purchase—the Rev. J. Smith was sixteen weeks in missionary service. He had the charge of the congregation in Lewistown. He was witness to no special revivals of religion. Social order and morality, however, were progressively improving. Gratitude was expressed for the benevolence of those who patronized the of the Missionary Society. While the people rejoiced in having their sins thus remembered by their distant brethren, they hoped to be excused long, from their embarrassments; and to be able not only to provide for the enjoyment of evangelical privileges, but also to assist in the same favor to the destitute in other regions. Rev. John Spencer has no pastoral charge. He, therefore, gives himself to this work. The southwesterly parts of the Holland Purchase have principal field of his labors. Occasionally, the last year, he entered the same. He delivered three hundred and eighty-one sermons. In a few places was the joyful witness of great revivals. Religious appearances were, generally, more favorable, than in preceding years. For a long period, he has conversed with those parts of the Purchase. He must be, consequently, a competent judge of the progress which morality and religion have made. The precious revivals of the past year were confined to a few towns, he labored in hope, that, in mercy to perishing sinners, the displays of grace would be yet much further extended and multiplied.

OHIO.

the northeastern division particularly—has for fifteen years shared in missionary attention and labor. In Euclid the Rev. Thomas Barr had the charge. He was employed eleven weeks in the missionary work, and fifty-seven sermons. Many towns, during the latter months of 1816, were, as will be readily recollected, with the special influence of the

Holy Spirit. He beheld them with the most grateful emotions. At the same time he found occasion to lament an insensibility to the concerns of the soul, that was awfully prevalent in a great number of places.

The Rev. Joshua Beer was twenty-one weeks in this employment. He had the pastoral charge of a church and congregation in Springfield. In several places he found a pleasing degree of attention to spiritual concerns. Numbers were rejoicing in the love of Christ. He thought it could be said in truth, that the cause of pure religion was generally, though not rapidly, gaining strength among the people whom he visited.

On the 10th of last June the Rev. Alvan Coe was ordained, an Evangelist, by the Grand River Presbytery. At the date of his last communication, he had spent about ten weeks, and delivered forty-seven sermons. He devoted himself principally to those settlements which have been recently formed beyond the Cuyahoga. There were a few instances of hopeful conversion. The population was fast increasing, and numbers of pious individuals were among the accessions it was acquiring. He was universally received with kindness, and frequently with joy. Often, however, he was compelled to bewail the prevalence of Sabbath breaking, intemperance, profanity, and many other sins.

Twenty-one weeks were spent by the Rev. Matthew Taylor, and the greater part of them in the county of Franklin. The settlements then were quite new. The people were few and scattered. Individuals were found coming to Christ. A growing regard was manifested for meetings whose object was religious instruction and enjoyment. No uncommon revivals appeared in that field. He was not connected with any pastoral charge.

The Rev. Amasa Loomis was employed about ten weeks. During that period he delivered forty-five sermons, chiefly in the more recent settlements already mentioned. He had no pastoral charge. The state of morals was improving. The profanation of the Sabbath by hunting, visiting, and servile labor, was becoming considerably less common. He had opportunities of guiding those that were anxiously inquiring the way to eternal life. He likewise had painful occasion to admonish some, who were once convinced of their sinfulness and danger, but afterwards relapsed into indifference and hardness of heart.

Twenty-six weeks the Rev. Giles H. Cowles was engaged in missionary labor. He was happily called to witness a great work of God among the people of his charge in Austinburg, Morgan, and Rome. As the fruit of that divine work, nearly one hundred of the souls, committed to his pastoral care, received the Christian hope. Most of the neighboring towns also shared richly in that glorious effusion of grace. In one settlement, consisting of nine families, sixteen persons were apparently brought into the kingdom of Christ. At the date of his last journals, that revival had, in a great measure, subsided.

The church and congregation in Harpersfield are the pastoral charge of the Rev. Jonathan Lesslie. Thirty-four weeks he labored as a Missionary. The revivals among his own people, and in many of the neighboring towns, prevented him from travelling great distances. Although the extraordinary impressions on the minds of the people had, in a considerable degree, ceased, when his last journals were dated, yet their happy effects continued to be visible generally through the country. The morals of society were greatly improved. The holy Sabbath was more respectfully and reverently regarded. Public worship and instruction were attended by greater numbers, and with deeper seriousness. The use of ardent spirits was become almost unfashionable. Profane language was scarcely to be heard. Nevertheless, it was a mournful truth, that numbers, who were once seriously impressed, had repelled the divine influence until it seemed to have been entirely taken from them. They had, consequently, returned to seek their portion in this world. Sectarian influence was likewise instrumental of establishing numbers in the belief of dangerous opinions. The utter ignorance of revealed doctrines, which those revivals disclosed in the minds of many, who were the subjects of religious impressions, convinced him more effectually, if possible, than ever, of the importance of educating children in the true doctrines of the Gospel.

The church and congregation in Steubenville are the stated charge of the Rev. Abraham Scott. He labored as a Missionary fourteen weeks, and delivered sixty-one sermons. He visited the people of several counties—some of them in the Connecticut Reserve—one in Pennsylvania—but principally between the Re-

the river Ohio. With the latter portions of his field Missionaries have very little conversant, though they were extremely destitute. No remarkable changes appeared in the moral conduct and habits of the people. In some there was evidence of improvement; in others, of degeneracy. There distressing want of salutary instruction. The spiritual means enjoyed plorably disproportioned to the growing wants of the people.

At the Rev. John Seward had a pastoral charge. He was twenty-eight in missionary labor. His services were extended nearly to the western part of the Reserve. Attention to the things of salvation was less manifest, than during the season preceding. The special revivals of that former year had greatly declined. Their effects, however, remained, and were highly precious to those favored communities by which they had been mercifully secured. On the whole, it appeared evident, that moral order and the best interests of mankind were happily advancing. In public estimation the Society's promotion of good morals stood on reputable ground. To the treasury of the Connecticut Reserve Bible Society, more than five hundred dollars had been added.

Between seven weeks were spent, and seventy-eight sermons delivered, by the Rev. Humphrey. His pastoral charge was in Burton. He was diligent and faithful in the formation of Bible classes. To assist children and youth in the acquisition of an intimate and correct acquaintance with the holy Scriptures, was the design of these institutions. He was perfectly persuaded, that a Bible with this important object in view, might be formed and conducted with great usefulness in every settlement.

Rev. William Hensford had the charge of a church and congregation in Burton. Twenty-three weeks were the time of his labors, in which he delivered one hundred and twenty-seven sermons. He enjoyed the high satisfaction of being evidence, that the divine approbation accompanied missionary exertions; and, however, there were, in which a very humbling want of religious fervor was manifest. In a considerable number of places little or no feeling was manifested, on subjects of everlasting moment.

Between thirty-two weeks were spent, and one hundred and twenty-four sermons delivered, by the Rev. Simeon Woodruff. His pastoral charge was in Burton. In sundry places he found a very encouraging attention to the cause of religion. Missionary labor appeared to be instrumental of great benefit. The country was rapidly settling, the people in many towns were doing things worthy of good report. Numerous charitable societies were especially by females, and were doing much good.

In service the Rev. Caleb Pitkin was employed twenty-eight weeks, and delivered one hundred and forty-seven sermons. On the 23d of May he was installed in the pastoral charge of the church and congregation in Charleston. He applied his labors then most advantageously applied, when his preaching was connected with daily and diligent visiting from house to house. The free conversation and instruction, of which these familiar interviews afforded opportunity, were unquestionably, in his opinion, instrumental of adding the efficiency to missionary efforts.

On the 24th of September, the Rev. Joseph Treat was installed in a pastoral charge at Sharon. He had extended his travels and labors, the preceding year, in Iowa. His primary intention had been to continue in that rising state, as circumstances, however, induced him to abandon such an intention, and proceed, partly through Kentucky, and through the southern divisions of Ohio. Near the middle of December, he was again on the Connecticut Reserve, on missions which he traversed were missionary ground throughout. He labored whole way, as health permitted and opportunities presented. In twenty-eight weeks of Ohio, which he visited, there were less than forty Presbyterian churches. He found many congregations of people who anxiously wished for the aid of stated pastors, and who were able and willing to provide for support, a part of the time. In fifty-seven weeks—the term of service, mentioned in this statement—he delivered two hundred and ninety sermons.

At Marietta, in the more central parts of Ohio, the Rev. Timothy Harris had a pastoral charge. Only a very small part of his time could be devoted to missionary employment. The country around was exceedingly destitute. He labored between seven weeks, and delivered thirty-six sermons. The people generally were

regardless of their obligations to remember and keep holy the Sabbath day, respect for religious institutions, and a desire to enjoy them stately, and nevertheless, to increase, in proportion to the preaching which could be afforded them. A blessing had evidently attended the few missionary labors performed in those settlements.

In Gallipolis—on the southern border of the state—the Rev. William R. had a pastoral charge. He labored seventeen weeks—a few of which were in Virginia. The settlements were, most of them, lamentably destitute of religious instruction. He observed serious attention in only a small number of stances. By the people at large, little was known, and little was done, subject of religion.

INDIANA.

Sixty-five weeks were spent, and two hundred and sixty-one sermons delivered, by the Rev. Nathan B. Darrow. He had no pastoral charge. His missions and labors were repeatedly extended into the adjoining territory of Indiana. Additions to the population were continual and great, though the country was thinly settled. Illiterate and enthusiastic preachers were numerous. He was much affected and distressed by observing the extreme ignorance that prevailed—particularly among the first settlers and their children. In every district many whole families were to be found without a book of any sort. As might be expected, such were unable to read. Books would, of course, be nearly useless to them, until they could be induced to emerge from that benighted condition. Many belonged to the hunting class, and consequently combined extreme idleness with extreme ignorance. Instances frequently occurred, in which they whom he presented tracts, desired him to read them—declaring that they could not read them for themselves. In a state of intelligence so low and humiliated they were prepared to become an easy prey to the assiduity and address of teachers. But the prospect of improvement was fair and cheering. As the country was passing into the regularity and stability of an independent government, the people of this rougher class were moving off, and the country was receiving accessions of respectable citizens. The inhabitants were growing more sensible to their wants, more attentive to preaching, and more earnest in their solicitude for missionary aid. The legislature had greatly honored itself by enacting laws for the suppression of immorality, and for the encouragement of literature. With the most pleasing emotions he anticipated the period, in which the vision of our country would become a delightful portion of Christendom. In his exertions four Bible Societies were formed, three in the state, and one in the territory. *(To be continued.)*

OBITUARY.

DIED, at Savannah, on the 14th of February, Mr. JAMES HUBBARD, a native of New England, date for the ministry, aged 32. Having been employed by a number of churches and charitable ladies, in Boston and the vicinity, to visit a destitute region of the state of Virginia as a missionary, he left New England for this purpose in October last. Before he arrived at Baltimore, his health appeared to be fast declining, and he was advised to embark for Savannah, where he arrived early in November. For a time, favorable symptoms appeared; but he soon sunk under the influence of pulmonary consumption. At the house of a kind and charitable individual he received every attention, which medical skill, generous hospitality, and Christian sympathy could afford. Perceiving it to be the will of God that he should not recover, he generally felt no desire to live. His faith was steadfast; and his resignation to the world was an occasional regret, that his ministry and his missionary labors should so soon terminate. During the few last days of his life he was in bodily distress; but this he bore submissively, and looked forward with patience to the hour of his release. The day before his death, he said it was 'the painful and the most happy period of his life;' and just before he expired, he declared that 'he had enjoyed a most happy season,' and exclaiming, "O wonderful glorious change," he bowed his head and fell asleep in Jesus. He was interred with marks of respect, and the Rev. Dr. Kollock delivered a very solemn and appropriate address at the funeral.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 4.

APRIL, 1818.

VOL. XIV.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FAMILIAR SERMONS.—NO. IX.

MATT. XXII, 5. *But they made light of it.*

When mankind always disposed to treat things according to their real value, and their own interest in them, we might at once conclude that Christ and the blessings which he offers are the merest trifles in the world, and objects in which we are the least interested. But the word of God and daily observation instruct us, that no method of judging is so fallacious. As well might we be guided by the decisions of the man, who, under the influence of a disordered intellect, while he makes a list of objects of acknowledged importance, magnifies sticks and staves into crowns and sceptres. Such is the infatuating influence of Satan upon those over whom it extends its dominion, that while they highly esteem and eagerly pursue the empty and perishing enjoyments of the world, they can contemptuously disregard those objects which are of everlasting consequence, and in which, at the same time, their own immortal interests are involved. The truth of this observation is illustrated in the parable of the marriage supper. The great God is represented, under the idea of a king, as making a marriage for his son. At the proper season, when all things were in readiness, he sent forth his servants to call those who had been previously bidden to the wedding. But, instead of cheerfully complying with an invitation to a royal entertainment, we are informed they would not come. And when they were still further urged, they made light of the invitation, and went their ways, one to his farm, and another to his merchandize. By this nuptial feast we are to understand Christ, and the blessings connected with his purchase. He is the great atoning Sacrifice, the Lamb slain from the foundation of the world. The benefits of his death, including pardon, sanctification and eternal life, have been freely offered to sinners. Repeatedly, and with the greatest urgency, have they been invited to partake of the waters of life, without money and without price. But alas, the greatest proportion of those to whom the provisions of the Gospel have been tendered, have continued to make light of them.

In further attending to this subject, I propose to illustrate the nature and guilt of making light of Christ and his salvation.

I. The nature.

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may therefore be lightly esteemed by mankind, although they wholly forgotten, and although they may not be absolutely dismissed. They deserve, and are calculated to awaken, the most lively and precious affections of the soul. They should be esteemed not as momentary contemplation, or as worthy of the reflections of a few hours; but as concerns of eternal magnitude. No affection or regard of which men are capable can equal their importance, and nothing short of the highest sense of their value can free men from the charge of treating them with lightness. To consider them as matters on a level with the pursuits of the world, which demand a share of their attention, is to degrade them infinitely below their real worth. It is to degrade the infinite God to the standard of man, eternity to that of time, and the soul to that of the body. Of how small consequence is the salvation of the Gospel, if it is no more interesting than the perishing objects of the present life. These will soon possess all the seeming importance which they possess; and even now, they are empty of every thing which can satisfy the soul. How lightly must they esteem Christ and his salvation, who place them in their affections, on a level with those objects? If the latter be insignificant in themselves, and transitory in their duration, the former are placed on the same ground.

3. Mankind are guilty of making light of Christ and salvation, when they are insensible of their own deep interest in these objects.

There is such a thing among the impenitent as being convinced of the necessity of repentance, and yet not feeling that it is a subject in which they are greatly concerned. They may be satisfied that religion is a reality, and that such as are not interested in the salvation which the Gospel proposes must be in a most miserable state. And yet, after all, they may possess no realizing and habitual impression that these are concerns in which they are interested. They feel no present interest, and therefore no interest at all; for if the salvation of the soul be ever important, the uncertainty of the continuance of life for the shortest space, renders it immediately important.

A conviction of the necessity of that salvation which is provided for sinners in the Gospel, may indeed appear to be inconsistent with the neglect with which it is treated. But such is the infatuation of men, that nothing is more common among men than this surprising inconsistency. They have no impressive belief that religion is their present individual concern. They persuade themselves that they entertain no doubt of the necessity of an interest in the Savior, and of the reality of the awful punishment which will overwhelm such as neglect the great salvation, and yet it often happens, that they do not feel their own necessity of an interest in Christ, nor their exposure to the consequences of abusing his grace. These are the persons who make light of the entertainments of the Gospel. They cast contempt upon Christ, and upon the blessings which he offers to their acceptance.

4. These persons are guilty of making light of salvation, who are more solicitous to obtain an interest in it, and do not use greater endeavors for that purpose, than to obtain every other object of pursuit.

We may form a true estimation of the value fixed on various objects by mankind, from the earnestness of their endeavors to obtain them. Such as are highly esteemed they will use the greatest exertions to secure as their own. They will be studious in forming plans for the purpose, and diligent and persevering in their execution. No sacrifices will be deemed too great, and no hardships too severe. Every obstacle that impedes their attainment will be encountered with cheerfulness. On the contrary, those objects which are lightly esteemed, although the possession of them may be necessary to their real happiness, will either be wholly neglected, or pursued with an indifference proportioned to the estimation in which they are held. Every sacrifice, for the acquisition of objects so little desired, will be deemed too considerable. They value their ease and comfort too highly to forego either in such a pursuit. In view of these observations it will not be difficult to ascertain the esteem in which Christ and the blessings of salvation are regarded by mankind, from the eagerness with which they are pursued. They may very properly be charged with making light of salvation when the attainment of it is not made the supreme concern. They either use no endeavors to secure an interest in the Savior, or they attend to these infinite concerns with so little solicitude and resolution, that they afford incontestible evidence, in the very pursuit of them, of the contempt in which they are held in their hearts. Those who seek salvation in this manner are disposed to magnify every exertion which they make. And even when they have done nothing with sincerity of heart, they persuade themselves that they have laid God under obligations to regard them with favor. When these are the feelings of any, they make very light of those infinite blessings which Christ bestows upon his people. They are also liable to this charge when they do not pursue the concerns of their salvation with the greatest solicitude, and the most eager exertion; when they do not perform what their hands find to do with all their might, and do not put forth all the powers of their souls, to press into the kingdom of heaven. Nor are those free from this guilt, who do not count all things but loss for the excellency of the knowledge of Christ, and are not prepared cheerfully to suffer the loss of all things that they may win him, and be found, clothed with his righteousness in the day of his appearing. While they pursue the objects of the world with greater avidity than the interests of religion, and are ready to undergo greater labor and suffering, and to encounter greater difficulties, they cannot be considered as having any just estimate of the worth of salvation. By those who esteem Christ, and place a high value upon the blessings of the Gospel, these objects are placed infinitely above every worldly pursuit. They esteem religion as the one thing needful, and are prepared, in order to be interested in its blessings, to deny themselves, and cheerfully to surrender every thing which may prove an obstacle to their salvation.

Are not Christ and his salvation worthy of all this; and will not this be the estimation in which they will be held by all those who justly appreciate their excellence? In what light then must those be considered, who prefer their ease and pleasure to their salvation; who consider every sacrifice to obtain it, too great; who, while they pursue

with earnestness and diligence the concerns of the present life, scarcely employ a thought upon the things of eternity, and much less devote their time and talents to secure the love and favor of God. These are the persons who make light of Christ. When called to participate in the blessings of the Gospel, they all unite in praying to be excused.

11. We are now to contemplate the guilt of the persons described. This will appear to be very great, when we consider,

1. That in the plan of salvation there is presented to the view of the universe the brightest display of God's perfections.

The Divine Being manifests something of his glory in all his works. But in the work of redemption, and in all his works of grace, his infinite beauty and excellence are most illustriously displayed. Before he had intimated the gracious designs toward the world, his character as a merciful Being had never been revealed. A part only of these perfections, which have filled all holy beings with admiration and delight, was then known. God was contemplated as a Being possessed of almighty power, infinite wisdom, unsullied purity, and unvarying justice. But as a God merciful and gracious, showing mercy to thousands, forgiving iniquity, transgression and sin, in the work of redemption alone has he displayed himself. Here he has exhibited such an assemblage of divine and glorious perfections as might well astonish the universe, and captivate the hearts of all who are capable of being attracted by an exhibition of moral beauty. In redeeming and saving sinners, he has "all his mightiest works outdone." He has manifested a character worthy of a God. He has expended an infinite treasure of blood and suffering for the purpose of rescuing rebels from everlasting destruction, and bringing them back to life and happiness. "God so loved the world that he gave his only begotten Son, that whosoever believed in him might not perish, but have everlasting life. Herein was love, of which the universe never witnessed a parallel, not that we loved God, but that he loved us, and gave his Son to die for us. And still further is this love toward the world commended, in that while they were yet sinners, Christ died for them.

By making light of the salvation to which they are invited, mankind are guilty of contemning this greatest display of the divine perfections. They set at nought the most illustrious of all Beings, when he is manifested to them clothed in his most glorious attributes. If they that could despise God, when his character was exhibited in the law, were accounted great transgressors, in what light must they be viewed who trample under feet the Son of God, count the blood of the covenant wherewith he was sanctified an unholy thing, and do despite to the Spirit of grace?

2. We may notice the ingratitude of this sin.

Those who undervalue these great objects, make light of a Being who did not disregard their interest when it was in the most desperate state. When they were cast out into the open field, polluted in their own blood, had the blessed Savior felt indifferent to their situation, they must have perished in their sins. But he did not make light of their misery; he did not abandon them to despair. The tenderest compassion filled his heart; and notwithstanding he was infinitely

happy in the bosom of his father, he engaged in the work of their deliverance, and covenanted to accomplish it, with a full knowledge at how great a price it must be achieved. In this great work he persevered until it was finished. The cup that was put into his hand he drank to the very dregs. Having come into the world on this errand, and borne a weight of pain and suffering which no other person probably ever endured, he voluntarily surrendered his precious life. All this was that he might accomplish the salvation of sinners, that whosoever believed in him might not perish, but have everlasting life.

How then must such persons be viewed as are guilty of making light of Christ, and of contemning all that he has ever done for their redemption? They are indeed monsters of ingratitude. They shew themselves to be insensible to kindness, and to possess hearts callous to every generous and grateful emotion. Surely the guilt arising from an insensibility to so wonderful an instance of divine mercy, must be proportionably great. They who make light of God's unspeakable gift, and of the overtures of grace, not only cast contempt upon the greatest display of divine perfections, but do violence to the highest obligations; obligations created by the number and greatness of the mercies which have been poured upon them. The ox knoweth his owner, and the ass his master's crib, but such sinners do not know, the despisers of the grace of the Gospel, do not consider.

3. The guilt of those who make light of Christ and of deliverance from sin will appear to be great, if we consider that they contemn things of infinite importance.

They make light of the Son of God, and the eternal salvation of their own souls. What being is more worthy of our affectionate regard than the Lord Jesus Christ? In his human nature he is the chief among ten thousand; he is altogether lovely. In his divine, he is the brightness of his Father's glory, and the express image of his person. And what object can be more important than the salvation of the soul, especially when we consider it not only as bringing immortal life and happiness to sinners, but as connected with the honor and glory of God? Heaven and hell are no trifles. To deliver from the one, and advance to the other is the great design of the work of redemption. To the amount of blessings involved in this work, mankind may indeed be insensible. But had they for a moment, taken up their residence among the damned, and begun to feel the gnawings of that worm that never dies, or had they been permitted to unite in one of the anthems of the heavenly inhabitants, they would no longer doubt that it is infinite. A moment's reflection might lead them to the same conclusion. What in the whole creation is half so important, so worthy the attention of sinners as the concerns of salvation. When compared with these, all the affairs of the present life dwindle into nothing. "What shall it profit a man, if he gain the whole world and lose his own soul, and what shall a man give in exchange for his soul?" Those who toil and exhaust their strength for the attainment of earthly good "labor for the meat that perisheth." "They spend their money for that which is not bread, and their labor for that which satisfieth not." "They do it," says the apostle Paul, "to obtain a corruptible crown, but we an incorruptible." The concerns of salvation are the

ing needful, the pearl of great price, to obtain which a man will sell all that he has. But whatever sinners may neglect the work of redemption, and the interests of the immortal angelic hosts do not look upon them with indifference. They are presented as earnestly desiring to look into those infinitely important things. How great then must be the guilt of those who make light of them. How can any neglect the great salvation and be justified?

In the improvement of the subject, we may be led to reflect.

Upon the extent in which the sin in question prevails.

Upon its nature, and from the guilt which is attached to it, we might suppose that it would be confined to a small number. But what is

Are mankind disposed cheerfully to accept of the invitations of the Gospel? Do all who hear its joyful sounds, immediately manifest feelings of their hearts by flocking to its entertainments? All are indeed ready. The oxen and the fatlings are killed, and the supper is prepared; but are the tables filled with guests? Do the powers of the world give place to the interests of the immortal soul? Contrary, how many who are invited to the Gospel supper pray to be excused? There is nothing in the whole circle of objects in which they are interested, which is treated with half the indifference as the Gospel and salvation. How few are solicitous to secure an interest in religion! How few realize the weight and importance of their own souls? By most men the concerns of the soul are regarded as of no moment. Were the concerns of the body treated with the same neglect, life would soon be extinguished. Is it not the case with you who hear the Gospel, that you are so much occupied with your business, or your merchandize, or some other worldly pursuit, that you cannot how to devote much of your attention to the concerns of religion? Let me appeal to your consciences whether you do not live in the neglect of your souls. If you think at all upon the subject, you will plainly, perhaps, of your inability to embrace religion. But after you must acknowledge that there is scarcely any object of desire or attainment of which you have manifested so little solicitude, is it not evident with regard to most of you, that you care for these things?

In the view of this subject we may remark, that the impenitent and careless will come to a most fearful end.

In the solemn determination of the Lord of the feast, that none of those that were bidden and made light of the invitation, should be admitted to his supper. God is highly displeased with those that despise the Gospel. He has made preparation for the Gospel feast at an infinite expense. He has sacrificed his own Son, and by his blood has opened inexhaustible provisions for the sinful and famishing children of men. All who will accept of them are welcome to the bread of life. But is it not most reasonable, that those who despise the provisions should not be permitted to taste of them? Be assured, God places a high value upon these provisions. It cannot be expected that he will throw them away upon those who have no use for their worth. You may indeed trifle with salvation now, but you cannot have the offer of it to trifle with hereafter. Your farms

and your merchandize will then fail you. How will you escape, if you neglect so great salvation? A most aggravated punishment awaits those who have trampled under feet the Son of God, have counted the blood of the covenant wherewith he was sanctified an unholy thing, and have done despite to the Spirit of grace. Listen then to God's calls of mercy, and go in to the feast. Should you continue to neglect and make light of the salvation of the Gospel, you will mourn at last, that you have hated instruction, and will sink with this heart rending lamentation in your mouth; O that we had known, in our day, the things that belonged to our peace, but now they are hidden from our eyes.

For the Panoplist.

SIGNS OF THE TIMES.

WE live in a most interesting period of the world; in a period distinguished above all others for the wonderful magnitude and variety of its revolutions. The drama of six thousand years is coming to a close. Events of the most momentous interest follow each other in quick and crowded succession. Every thing in the scientific, and political, and moral world indicates that the reign of darkness upon the earth is approaching its catastrophe.

To begin with the *scientific* world. What an entire change has been wrought in modern times in the natural sciences, and in the science of the mind! It is scarcely a century since what was dignified with the name of Metaphysical Philosophy was a mere jargon, full of unmeaning subtleties. No definite idea was formed even of the object of the science. Nor was Natural Philosophy in any better situation. The genius of whole ages was wasted in search of an imaginary something which was to cure all diseases, and convert all substances into gold. Centuries rolled away, and not a step of advance had been made towards any desirable end. How hopeless was it, to all appearance, that the human mind would have ever been freed from the darkness and perplexity in which it was involved. Who would have ventured to foretel, that any thing in the shape of system would have been brought out of that mass of confusion which was the science of former ages. Yet within a few years a correct philosophy has gone forth, and by its simple touch is turning the chaos into order, and beauty, and life. A method of investigation is pursued which leads to systematic discovery. The study of Nature is prosecuted with a moral certainty of arriving at new and interesting results. Almost every science which is taught in the customary course of liberal education is the offspring of the new philosophy. Even now, new sciences are continually springing up, and by their connexion with the arts are spreading animation and elegance over all the enjoyments of life.

Nor are the changes in the *political* world, less auspicious. Where is he that made the earth to tremble; that did shake kingdoms; that made the world as a wilderness?—What wonders do we behold! The kings of the earth have leagued together to acknowledge the law of God for the law of nations. War, which has reigned without control ever since the flood, is beginning to yield its dominion, and in its room a

pirit of genuine heavenly charity has gone forth to unite in one family all the children of Adam.

But what shall we say to the extraordinary appearances of the *moral* world; to that spirit of expansive benevolence, and religious enterprise, which is filling the world with schools, and missionaries, and Bibles; which is every where repairing the ruins of the fall, and by a thousand ties reuniting earth to heaven. Surely these are the times foretold by the prophets of old, when many shall run to and fro, and knowledge shall be increased; when wars shall cease unto the ends of the earth; when nation shall not lift up sword against nation, neither shall they learn war any more. And the times are at hand, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

M. N.

For the Panoplist.

MOTIVES FOR CHRISTIAN EXERTION.

If we want motives for exertion, we may derive them from the *country*, and from the *age* in which we live.

It appears from a comparison of the different censuses taken since the adoption of the Federal Constitution, that the population of the United States increases at the rate of about three per cent. per annum; that is, it doubles in twenty-three years. There is every reason to believe that the population will continue to increase in this proportion for many years, perhaps for a century. The vast, unsettled interior of North America will accommodate with ease all the millions which would be reduced during that period, by such a rate of increase. Let us calculate, then, according to this proportion. In 1810, the population was seven millions. In 1925, it will be two hundred and twenty-four millions. This last number scattered over a territory of more than three million square miles, would average seventy to each mile; a population about as dense as that of Massachusetts Proper, and as the average of all Europe.

This view of our population presents considerations of prime importance to those who are exerting themselves for the happiness of their fellow-men. Let it be remembered, that this mass of people, composing more than one quarter of the human race, will consist of the grand children and great grand children of the generation now on the stage; that they will imbibe from us their moral and religious principles; that their character will be moulded in our institutions, and receive all the impression of our virtues and our vices. If we neglect the education of the rising generation, they will be ignorant. If we permit a single district to remain destitute of ministers, a little empire will soon be without a preached Gospel. If we suffer the Sabbath to be violated, no quarter of the world will soon be Sabbath-breakers. The importance of every action which we perform, of every word which we utter, magnified an hundred fold from the relation in which we stand. How does the sin of Adam swell beyond conception, when we view him as the father of his race, and entailing upon countless millions the fruits of his disobedience. And surely, next to the sin of Adam will be ours, if the future millions of this new world should perish from our neglect.

We may derive another motive for exertion from the *age* in which we live. In every former period of the world, the philanthropist, who has wept over the miseries of his fellow-creatures, has wept in despair. But we have fallen upon happier days. Every thing around us indicates that the reign of darkness is coming to a close. The institutions of cruelty, as old as the deluge, and which have stood firm amid the convulsions of an hundred ages, are now shaken to their foundations. The fountains of the moral deep are breaking up. The world is forming anew. The men of this generation will be the patriarchs of the millennial age. To us is committed the high office of forming the institutions of the last times. The happiness of the millennium is to be proportioned to our efforts. The impression which we leave will endure forever.

M. N.

For the Panoplist.

ADVANTAGES OF SICKNESS.

OF the numberless excellences of Christianity, one which speaks with endearing emphasis to the humble disciple is the cheering consolation it imparts in the season of his severest sufferings. In his most excruciating pains, if his faith be unshaken, some beams of heavenly effulgence break through the clouds which obscure his worldly prospects, and sustain his courage, while he encounters the storms of adversity.

A situation in which many are placed at some period of life, but from which my own experience induces the opinion, that we seldom receive all the instruction it is adapted to communicate, is that of sickness. This should be numbered among the several forms of discipline, by which we are taught the needful but neglected lesson, that a land of trial is not the place of our rest. Though it often leaves the hard heart still harder, the stupid conscience more unsusceptible of reproof, and the whole man farther from God than before, still, such are not its ordinary effects on the mind once effectually humbled at the foot of the cross. He, who has learned quiet and unconditional submission to a sovereign God, attended by those luminous discoveries of his dreadful depravity, by which he has clearly seen, that he is a guilty rebel and cannot purchase a discharge, miserable and the author of his own wretchedness, is prepared to acquire some wholesome instruction in the school of affliction. Nor, if the learner makes any progress under a tuition so apparently severe, can he justly claim any merit; but is more ready than ever to join in the acclamation of those, whose song is, "Not unto us, O Lord, not unto us."

When disease does not impair the intellectual powers, it affords a suspension from the importunities of business necessary to the acquisition of self-knowledge, and the duties of self-examination. The man, whose affairs run in the smooth current of uninterrupted prosperity, seldom directs a thought towards the approaching hour of dissolution, the solemnities of a day of judgment, or the employments of an hereafter. The soul can no better support without injury the splendor of worldly success, and the flatteries that attend it, than the eye can endure the full blaze of a meridian sun. The person who has any good degree of intimacy with his own heart needs not be told how difficult it is, for one whose labors are employed and his affections engrossed in

he calls of business, or the interruptions of company, to maintain that pure and holy intercourse with his Maker, by which he is to expect such an assimilation to his character or a fitness for the joys of his residence. Even among those whom charity pronounces the fairest candidates for a region of purity, few keep so loose a hold of the world as to need no monitors of the transitory nature of the objects around them, and-of the precarious tenure by which they are holden. However easy the confession may escape our lips, we do not often act as if the present state was a pilgrimage; we do but half believe that the fondest of earthly hopes should be entertained with caution, that our most darling idols are dust, and perish with the using.

Now the Christian, who may have climbed so high in the scale of earthly bliss that his head becomes giddy with his elevation, greatly needs some admonition of his residence on this side of Jordan, and in a land of strangers. If his eye be not stedfastly fixed on the land of promise, he will become willing to fix his residence in the desert. Though he have stronger reasons for tranquillity than many others, nevertheless, he has much to fear. The suffering sustained in this frail monument of clay kindly advises him of its perishable nature, bids him anticipate the fall of so feeble an edifice, and to seek a shelter in a house made without hands, in that city whose builder and maker is God.

Let us here notice a very common delusion existing in the monstrous notion, that corporeal suffering in some sense atones for sin. Perhaps not very many professing Christians would in so many words make the explicit declaration, that a few tears extorted by pain will wash away the pollutions of a guilty life; but if not formally taught from the pulpit, nor publicly inculcated in the maxims of morality, it seems, nevertheless, to hold a place in the secret creed of no small number. How many times have I heard it said, of some one who has endured a distressing sickness, that "his sufferings are almost finished," "that he is going to receive his reward;" that "so much heroism and fortitude will meet a proper recompense," &c. all intimating the belief, that God is obliged to recompense so much merit with the happiness of heaven. Such whinings of pity and pretended effusions of charity, as represent men more compassionate than the Almighty, are, notwithstanding the soft names they assume, the genuine offspring of rebellion and unbelief. They look to an imaginary Deity, who is either too indifferent to the conduct of his creatures to take much notice of sin, or too indulgent to maintain the dignity of his government, by inflicting his threatened vengeance on the head of the transgressor.

Z. Y.

For the Paeoplist.

LETTER TO A BROTHER.

"Beware what earth calls happiness, beware
All joys, but joys that never can expire.
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death."

My dear brother,

In my former communications it was my purpose to exhibit for your consideration, from the light of the divine word, such arguments against the practice of those professors of religion who allow themselves to

take the amusements of the theatre, as might, if duly weighed, lead you to withdraw your support from that fountain of iniquity. Whether my feeble efforts have produced, in any degree, a conviction upon your mind, so desirable among your Christian brethren, or any change in your practice, I am uninformed. However, I cannot avoid cherishing the hope, that in process of time a revolution shall have been wrought in your views, which will not only gladden the hearts of Christians but occasion an increased rapture among the angels in heaven.

Thousands of our fellow-creatures have, beyond doubt, dated the commencement of their ruin at the theatre; and be assured, that a continuation of your patronage of that nursery of vice will as certainly accelerate your own ruin as that of your predecessors, whatever applause you may now receive from a fashionable world. In contemplating the mischief produced by your example, it would be judged comparatively small were it confined to the few who compose your household, though here we should have much to deeply lament; but when we look further, and behold multitudes whose souls are alike precious with ours, graduating their conduct altogether by your scale, our hearts are overwhelmed with distress in the anticipation of their awful doom beyond the grave.

Many there are, who, from their solemn profession, regular attendance on the Sabbath at the house of God, and strict observance of some divine ordinances, have encouraged expectations favorable to the cause of truth; but who are found on other days among the scoffers at religion and whatever shall oppose a barrier to the uncontrolled indulgence of sinful passions, and who would, if possible, expunge from the Sacred Oracles every denunciation against the enemies of God. How can these be the friends of HIM who commanded his disciples to place no attachment on the world, assuring them in the most direct terms, that they could not serve two masters? How do they regard the declaration of the Apostle, that if any man loved the world the love of the Father was not in him? And how can the friends of Jesus be otherwise than distressed, when they witness in a brother practices which demonstrate a love of the world far beyond the interests of Immanuel's kingdom? Probably millions will be found in future ages among the slaves of Satan, and with him consigned over to endless wretchedness, who but for the influence of your individual example upon the minds and conduct of their ancestors, would have been numbered among the brightest luminaries of the Christian church.

A situation cannot easily be conceived more dreadful than that of a man who has the form of godliness, but is altogether ignorant of its power even confining our judgment of his case to the present life; but when we extend our thoughts into the future world, and there view him at the left hand of his righteous Judge, having nothing in prospect but "blackness of darkness forever," our souls are filled with the keene anguish.

O then, my beloved brother, no longer associate with characters who are at bitter enmity with God, who obey not the truth, but have pleasure in unrighteousness.

"The world's infectious; few bring back at eve
Immaculate, the manners of the morn.
Something we thought is blotted; we resolv'd
Is shaken; we renounc'd, returns again!"

ame not your brother for his deep solicitude to become an instrument in snatching you from the path leading to irretrievable ruin. Your destiny once fixed by your final Judge must remain forever unchangeable. No answer of comfort was given to Dives, when he called earnestly on Abraham to send by the hands of Lazarus a drop of oil to cool his tongue. Being clothed in purple and fine linen, and eating sumptuously every day, can never screen a rebellious soul from a vengeance of God. Speaking of those who were void of understanding, whose vine was of the vine of Sodom, and of the fields of unthreshed, the holy Prophet says, "their feet shall slide in due time, a day of their calamity is at hand." And we find, from the whole tenor of the divine word, that a tremendous weight of woe will be denounced upon the despisers of God's admonitions. And now permit me to ask, how far you have been, in practice, from such characters? However respectable may be your standing as a member of the visible church, in view of those who sit with you at the same sacrament table, in heart and practice as well as profession you shall not honor the name of the Lord, how can you expect a seat at his right hand among his little flock who in their earthly pilgrimage have made it their rest and their drink to do his will? Living and dying without resistance, an impassable gulf must separate you from the friends of the Savior. In the regions of darkness and despair you will unavoidably neglect your recollection of Gospel admonitions and instructions, and having chosen for your companions the avowed enemies of the truth. The subtle adversary of souls watches with increasing vigilance the first steps of the professed friends of our dear Lord; nor are his fiery darts over-aimed with any prospect of success, except when he meets them at a distance from their Shepherd's fold. While among those who are enlisted under the prince of darkness, how can the child of grace preserve a heart uncontaminated by the surrounding example? In such places he will inevitably imbibe sentiments destructive to his soul, which gaining strength by every indulgence, must issue in the final overthrow of his most flattering expectations, that while living amidst the wicked he might "die the death of the righteous." My dear friend, I conjure you affectionately to examine the present path of your feet. In the fear of God, and with his word in your hands, take a true knowledge of yourself. Ask not what course of life will secure you the approbation of man "who is crushed before the moth." His opinions, when at war with the testimony of God, must be instantly rejected. I am fearful, my dear brother, that you have not given a sufficient portion of your time to a diligent and prayerful examination of the divine word; this, and this only, you profess to receive as the man of our counsel, and as able to make you wise unto salvation through faith in its glorious Author. Then be not reluctant any longer to search his volume. You will find it to discriminate with a precision which cannot be mistaken, except by the wilfully blind, between the friends and enemies of our blessed Redeemer. The present condition of the Christian churches in this place is truly lamentable. Many members, who would be wounded to the heart were we to doubt their safety, are in the habit of restraining prayer, and have no mark to distinguish them from the world, but their punctuality in the observance of

the ordinances of God's house. Away from these they furnish melancholy evidence that they are indeed strangers to the spirit of the Gospel! You, my dear friend, have long since enlisted under the banners of the Prince of Peace; to the best interests of his kingdom have you declared a perpetual allegiance. In your petitions before the "great congregation" you have entreated that God would teach you his way, and shew you his paths, that from the infinite fulness of his grace he would enable you in all things to adorn the doctrine of our divine Master, so that no room should be left for any one to cast reproach upon the Christian name, on account of your example; but that your devotedness of heart to the honor of the dear Redeemer, might lead you to embrace all suitable opportunities for the diffusion in the breasts of others a supreme love of that truth, by which Christ frees his people from the slavish bondage of the world.

Having outwardly joined the people of God in their petitions, how melancholy must be their reflection, that the heart had received no impression corresponding with the utterance of the lips. The very first enticement presented before you, by those who are "lovers of pleasure more than lovers of God," met your ready compliance, and with them you entered again that house within whose walls a prayer never was uttered, although a form in solemn mockery has often been used by the most dissipated wretches for the entertainment of the audience; an audience generally termed polite, and by some perhaps named Christian!!

Suffer me, in conclusion of my subject, and for the last time probably, to intreat your immediate abandonment of the theatre. "Escape for thy life" a course which your own experience, joined with that of thousands, has proved altogether inadequate to supply the soul with any substantial comfort. 'The shadow has betrayed many' an inconsiderate youth to leave the substance, against the urgent remonstrances of their pious friends, supported by the munition of rocks. Indeed, my dear brother, "vanity and vexation of spirit" is inscribed on every mean of gratification not having other support than "the tradition of men and rudiments of the world." Our blessed Lord hath informed us, that he "putteth forth his own sheep and goeth before them, and they follow him, because they know his voice; a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Now permit me to ask, whether you can perceive in your own heart an evidence that you have received the spirit of adoption? If so, you know the voice of the great Shepherd, and you will follow him. You will not find him at the theatre; but wherever two or three have met together in his name, and there you will resort as Lydia did at the water's side, where prayer was wont to be made.

That what has been sown in much weakness in this and the preceding letters, with a design to advance your highest happiness, may, through the influences of the blessed Spirit, be raised in power; that all obstacles which threaten to impede your progress, and "block up the pass" which leads to mansions of eternal rest and joy, may be removed by HIM who "guards the way and guides" his children home; that we may soon acknowledge one Lord, one faith, and one baptism," even that of the Holy Ghost; and that we may finally enter the heav-

only Zion with songs and everlasting joy upon our heads, will God of his infinite mercy grant, for his sake who hath said, "He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Your affectionate brother,

J. C. T.

REVIEWS.

X. A series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy. By THOMAS CHALMERS, D. D. Minister of the Tron Church, Glasgow. New-York: Kirk & Mercein. 1817. pp. 275.

THE champions of infidelity have had their day, and have not been backward to exhibit the trophies of their short-lived and inglorious triumphs. Scorning the light of heaven, reflected from the sacred volume, they have, nevertheless, availed themselves of it, to plant their artillery against revelation upon the mouldering bulwarks of superstition, and the loftiest heights of science. With Voltaire at their head, and the effigies of Hume upon their banner, they were, during the latter half of the last century, but more especially towards the close of it, flushed with the most extravagant hopes. Every copy of the Scriptures, was, as they fondly imagined, shortly to be consigned to the flames; all the institutions of Christianity were to be subverted, and reason was henceforth to sit proudly enthroned upon their ruins.

But "the triumphing of the wicked is short!" The forces of infidelity have been driven, by the soldiers of the cross, from their strongest positions, and Dr. Chalmers must now be enrolled with those skillful warriors, who, having seized upon their arms, have successfully turned them against the enemy. From the specimens which he has given, of his dexterity and prowess, in the work before us, some tolerable idea may be formed, of the splendid triumphs which this new champion might achieve, had those who took the field at an earlier period been less active, or less successful in the same sacred warfare.

Indeed, this is not Dr. Chalmers' first effort in defence of our holy religion, and most devoutly do we hope, that it may not be his last. He has for some years been known to the public as the author of the article entitled, *Christianity*, in the Edinburgh Encyclopedia, which has since been printed in a separate form, and which ought to have a conspicuous place in every theological library. In that almost incomparable manual, Dr. Chalmers has exhibited the originality and discrimination of his active and powerful mind on a subject, which had employed some of the ablest pens in the world, and on which, we believe, it was generally thought, that little or nothing remained to be said. If his leading argument upon the authenticity of the Gospel is of new, it certainly exhibits, in all its prominent features, the plastic and of a master. If he has not furnished the friends of Revelation with a new suit of armour, he has new-polished that in which he found them clad; and has made almost every joint more compact and secure than it was before. If he has added nothing to the weapons of their warfare, he has given an edge and a point to those weapons, which their enemies will find it more difficult than ever to resist.

It is well known, that the scientific impugners of Revelation have expected to derive much aid to their unholy cause, from the rapid improvements and discoveries of Geologists, Antiquarians, Naturalists Travellers, Chemists and Circumnavigators. Accordingly, when the fabulous chronology of the Chinese and Hindoos, tracing back their origin, thousands, and even millions of years beyond the Mosaic date of the creation, was first known in Europe, how did the "armies of the aliens" exult over the Bible, as an undoubted forgery, which must henceforth be abandoned by its warmest apologists, and fall into merited oblivion. But the indefatigable researches of Sir William Jones and of other learned men following in the same track, have resulted in the complete overthrow of this vaunted argument, by reducing the boasted antiquity of the oldest Asiatic empires, considerably below the period, assigned by Moses, to the general deluge.

In the same manner, have more recent discoveries confuted the argument, which had been industriously formed out of certain volcanic strata, which, it was alleged, must have been accumulating during a much longer period, than the Scriptures assign as the age of the world. Thus, we may add, have all the momentary exultations of infidelity been turned into shame and defeat, by more extended and accurate investigations. Thus have her fondest hopes resting upon the unparalleled rapidity of modern improvements and discoveries, been utterly disappointed. So far are the enemies of our faith from gaining any support from these sources, that every year and almost every book of travels, geology, antiquities, and philology furnishes Christians with new facts, to confirm their belief in the truth and inspiration of the Sacred Volume.

In this state of things, it was to be expected, that those, "who hat the light and will not come to the light," would have recourse to conjectures and hypotheses, the very boldness and splendor of which might, under the specious pretext of high and consistent views of the character and perfections of God, flatter the intellectual pride of some and overpower the untutored minds of others. Accordingly, some of the philosophical disciples of Hume and of Voltaire, having laboriously confuted themselves amid the ruins of Pompeii and Herculaneum, having discovered innumerable organic remains of the antediluvian world, in the quarries of France and Italy, meeting every where in their travels, with new proofs of a general deluge; dismayed by every ray of light which is thrown upon the origin of languages and of nations; and despairing of succors from those experiments and discoveries, which they had fondly regarded as natural allies; they have suddenly mounted the Royal Observatories of Greenwich and Paris, and seizing the powerful telescope of Herschel, have eagerly sought for objections against the Bible, among the myriads of stars and systems which God has hung upon nothing, in the regions of infinite space.

"How small, how insignificant, they exclaim, is this earth on which we dwell, in comparison with the *eighty millions of suns*, which modern astronomy has discovered in a field, that after all, bears no proportion to those innumerable regions which stretch beyond. Surely the Scriptures cannot be true. They put a value upon this little speck, which it does not deserve. It is incredible, that God should bestow so much care upon a worthless atom, as the Bible represents; above all, the

the great Eternal should stoop from his throne in the heavens, to save a guilty population. This is, for substance, the infidel objection, which, Dr. Chalmers observes, is often met with in conversation, and which he thinks deserving of a formal answer. He enters upon the subject, like a man who is sure of his aim. Instead of attempting to evade the imposing force of the infidel objection, he in the first place, cheerfully grants more than those who bring it forward could possibly claim. It would seem, indeed, that when this fearless champion of the cross came to reconnoitre the ground, his compassion was so much excited by the weakness of the enemy's position, that he could not refrain from volunteering, to assist in strengthening it. Nor are we disposed to blame him for this extraordinary gratuity. He meant to strike a decisive blow, by attacking the forces of infidelity with their own weapons; by vanquishing them on the field which they had deliberately chosen; and in spite of all the aids and advantages which he had previously afforded them;—indulgences which they can scarcely hope to enjoy on any future occasion.

The first discourse, in the volume before us, is entitled, "*A sketch of the modern astronomy*," and is founded on that glowing exclamation of the Psalmist, viii. 3, 4, "*When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?*" We are not aware, that any thing on the same subject, superior to this sketch," can be adduced from the whole circle of English literature. The hand that drew it must have been guided by a discriminating and powerful mind. Such clear and familiar statements and illustrations, mingled with such bold and overpowering conceptions, we have rarely met with. Fired with the grandeur of his theme, Dr. Chalmers "Leaves this worthless world afar," and, on the pinions of an imagination which never tires, expatiates with increasing wonder and delight among the remotest discoveries of the telescope. The natural tendency of his genius is the upward flight of an eagle; of an eagle nurtured among the frowning crags of his own native country, and accustomed to leave its highest mountains far out of sight, and almost to dwell in those blue ethereal regions, which clouds never darken, and storms never agitate. Unaccustomed as we are to a flight so elevated and sublime, gladly would we, for present use, "pluck a quill" from the same adventurous wing, that we might follow Dr. Chalmers, though at a humble distance, and in suitable language, present our readers with the overpowering result of his astronomical contemplations.

We shall attempt a very brief analysis of his masterly "sketch of the modern astronomy," partly in our own words, but chiefly in his own rich and magnificent diction. The most careless observer of the heavens, in a clear night, must be struck with the twinkling splendors that very where meet his eye. Curiosity is awakened, and the question naturally occurs; what can these lights be? Are they mere lucid points in the firmament, or are they great globes, which appear small to us, only on account of their immense distances? the answer of experience is, that every visible object appears less in magnitude, as it recedes

from the eye. Now by the rules of geometry, or a certain process of measurement, first the distance, and then the magnitude of some of the heavenly bodies, has been ascertained. To begin with the sun, though it appears so small to the human eye, it is really an immense globe, exceeding, by many thousands of times, the dimensions of the earth. The moon also has the magnitude of a world, and even a few of those stars, which appear like so many lucid points to the unassisted eye of the observer, expand into large circles upon the application of the telescope, and are, some of them, much larger than the ball which we tread upon, and which we proudly call the universe.

Now what is the fair and obvious analogical inference? This earth is inhabited, it is surrounded by other balls, of equal, or superior magnitude, from which it would either be invisible, or appear only as a little star. Is this then, the exclusive abode of life and intelligence? Is one little portion of the solar system inhabited, and is all the rest wide unpeopled solitude?

"Why should we think that the great Architect of Nature, supreme in wisdom as he is in power, would call these stately mansions into existence, and leave them unoccupied? When we cast our eye over the broad sea, and look to the country on the other side, we see nothing but the blue land stretching over the distant horizon. We are too far away to perceive the richness of its scenery or to hear the sound of its population. Why not extend this principle to the still more distant parts of the universe? What though, from this remote point of observation, we can see nothing but the naked roundness of yon planetary orbs? Are we therefore to say, that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner of these mighty works; and that to this earth alone belongs the bloom of vegetation, or the blessedness of life, or the dignity of rational and immortal existence?" pp. 26, 27.

But something more than mere magnitude can be alleged in favor of the idea, that the planets are inhabited. Each of them, like the earth, turns round upon its own axis. Each therefore must have its day and night. They all perform their stated revolutions round the sun, and of course may be supposed to have the same vicissitudes of the seasons which we experience. Now we can see in these great arrangements, that God has done the same things for the accommodation of the planets, which he has done for the earth which we inhabit. What is the fair inference? Does the resemblance hold no further? Shall we say, that the greater part of creation is an empty parade, and that no worshipper of Jehovah exists through the wide extent of yon immeasurable regions?

But the growing perfection of the telescope discovers to us new points of resemblance. By the help of that instrument we can see that one of the planets has its mountains and vallies; that another is surrounded by an atmosphere, which may support respiration; that over a third clouds are formed which may "water the ridges and soften the furrows thereof," and that a white color spreads over the northern regions of a fourth, as its winter advances, and disappears at the approach of summer.

"Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of

an within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming, when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance. They may resolve the same question by the evidence of sense, which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art, and industry, and intelligence. We may see summer throwing its green mantle over these mighty tracts, and we may see them left naked and desolate after the flush of vegetation has disappeared. In the progress of years, or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot by the powers of some future telescope. Perhaps the glass of some observer in a distant age, may enable him to construct the map of another world, and to lay down the surface of it in all its minute and topical varieties. But there is no end of conjecture, and the men of other times we leave the full assurance of what we can assert with the highest probability, that yon planetary orbs are so many worlds, that they teem with life, and that the mighty Being, who presides in high authority over this scene of grandeur and astonishment, has there planted the worshippers of his glory."—pp. 31, 32.

Did the limits of our solar system constitute the utmost boundaries of astronomical discoveries, there would be more than enough to justify the exclamation of the Psalmist, "What is man that thou art mindful of him?" For were this great globe, as we call it, with all its mighty burden of oceans and continents, and with all its myriads of people, to sink into annihilation, there are some worlds, where an event so awful to us would be unnoticed and unknown, and others, where it would be nothing more than the disappearance of a little star, which had ceased from its twinkling.

But is there nothing beyond these limits? What then are these lights which sparkle in our firmament; which pay no homage to the sun; at each of which, like the independent sovereign of his own territory, appears to occupy the same inflexible position in the regions of immensity. What can we make of these innumerable fires, lighted up in distant parts of the universe? Were they made only to shed a feeble glimmering over an atom, a mote, which from distant parts, even of our own system, is but just visible in the sun beam?

"The first thing which strikes a scientific observer of the fixed stars, is their immeasurable distance. If the whole planetary system were lighted up into a globe of fire, it would exceed, by many millions of times, the magnitude of this world, and yet appear only a small lucid point from the nearest of them. If a body were projected from the sun with the velocity of a cannon ball, it would take hundreds of thousands of years before it described that mighty interval, which separates the nearest of the fixed stars from our sun and from our system. This earth, which moves at more than the inconceivable velocity of a million and half miles a day, were to be hurried from its orbit, and to take the same rapid flight over this immense tract, it would not have arrived at the termination of its journey, after taking all the time that has elapsed since the creation of the world. These are great numbers, and great calculations, and the mind feels its own impotency in attempting to grasp them. We can state them in words. We can exhibit them in figures. We can demonstrate them by the powers of a most rigid and infallible geometry. But no human fancy can summon up a lively or a adequate conception—can roam in its ideal flight over this immeasurable largeness—can take in this mighty space in all its grandeur, and in all its immensity—can sweep the outer boundaries of such a creation—or lift itself up to the majesty of that great and invisible arm on which all is suspended."—pp. 35, 36.

These numbers and calculations, overwhelming as they are, rest upon the basis of "a most rigid and infallible geometry." The fixed stars then must be masses of immense magnitude, or they could not be seen from our earth. They must be luminous bodies in themselves, for no reflected light could make them visible. They sparkle with no borrowed brilliancy, but are so many bright suns, each throned in the centre of his own dominions, and pouring a flood of light over his own portion of these illimitable regions. Between these far distant orbs, and the solar star which forms the centre of our planetary system, astronomy has discovered one striking point of resemblance. Our sun turns round upon himself in a regular period of time. On his surface are many dark spots, and these are sometimes visible to the naked eye. If there were more of these spots upon one side than upon another, he would alternately present a brighter and a fainter appearance, in his stated revolutions. Now some of the fixed stars actually present us with periodical variations of light. At one time they emit the splendor of a star of the first, or second magnitude, and, by and by, almost fade from our view. One, at least, is quite lost for a season, to the naked eye, but is still seen by the telescope, and at length reappears in his own place, and, after a regular lapse of days and hours, recovers his original brightness. From this we infer, that each of the fixed stars, like the sun, turns round upon its own axis.

"Shall we say then, of these vast luminaries, that they were created in vain? Were they called into existence for no other purpose than to throw a tide of useless splendor over the solitudes of immensity? Our sun is only one of these luminaries, and we know that he has worlds in his train. Why should we strip the rest of this princely attendance? Why may not each of them be the centre of his own system, and give light to his own worlds? It is true that we see them not, but could the eye of man take its flight into those distant regions, it should lose sight of our little world before it reached the outer limits of our system—the greater planets should disappear in their turn—before it had described a small portion of that abyss which separates us from the fixed stars, the sun should decline into a little spot, and all its splendid retinue of worlds be lost in the obscurity of distance—he should at last shrink into a small indivisible atom, and all that could be seen of this magnificent system should be reduced to the glimmering of a little star. Why resist any longer the grand and interesting conclusion? Each of these stars may be the token of a system as vast and as splendid as the one which we inhabit. Worlds roll in these distant regions; and these worlds must be the mansions of life and of intelligence. In yon gilded canopy of heaven we see the broad aspect of the universe, where each shining point presents us with a sun, and each sun with a system of worlds—where the Divinity reigns in all the grandeur of his attributes—where he peoples immensity with his wonders, and travels in the greatness of his strength through the dominions of one vast and unlimited monarchy."—pp. 40, 41.

But why should we confine our contemplations within the range of the telescope? Who will undertake to set bounds to immensity? Why may there not be myriads of suns and systems, beyond the remotest star that has yet been discovered? Who can tell, whether the loftiest human imagination has ever yet passed the frontier provinces of Jehovah's dominions?

From the fact, that the stars in one quarter of the heavens appear, in the progress of ages, to be receding from each other, and in the opposite quarter to be approaching each other, Dr. Chalmers derives a

strong probability, that the solar system is moving, in common with millions of other systems, perhaps, around some distant centre, whose mighty influences they all obey, just as the tributaries of the sun yield to his attractive power.

"There is room for all this in immensity, and there is argument for all this in the records of actual observation; and from the whole of this speculation do we gather new emphasis to the lesson, how minute is the place, and how secondary is the importance of our world, amid the glories of such a surrounding magnificence!" But Dr. Chalmers has carried his speculations still higher. The discovery of the *nebulae*, has, he supposes, given us reason to think, that instead of being placed about equi-distant from each other, the stars are arranged into distinct clusters—that in the same manner, as the distance of the nearest fixed stars marks the separation of the solar systems, so the distance of two contiguous clusters may mark an immensely wider, and an equally distinct separation of those clusters, and thus constitute each of them a member of a higher and more extended arrangement. This carries us up through another ascending step, in the scale of magnificence, and leaves us in doubt at last, whether we have more than just entered upon the amazing progression.

All that "eye hath seen, or that it hath entered into the heart of man to conceive," may be so small in comparison with the whole created universe, that if this earth and these heavens were to pass away; if thrice eighty millions of suns were to be extinguished; to that eye which takes in immensity, the solitude that would be left might appear only as a small unoccupied point! What then is man? What is the whole globe which he inhabits? "The universe would suffer as little, in its splendor and variety, by its destruction, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf."

This brings us to the astronomical objection, to which we are indebted for these elegant and popular discourses.

"Is it likely, says the infidel, that God would send his eternal Son, to die for the puny occupiers of so insignificant a province in the mighty field of his creation? Are we the befitting objects of so great and so signal an interposition? Does not the largeness of that field which astronomy lays open to the view of modern science, throw a suspicion over the truth of the Gospel history; and how shall we reconcile the greatness of that wonderful movement which was made in heaven for the redemption of fallen man, with the comparative meanness and obscurity of our species?"—p. 54.

Who else could have placed this objection in so strong a point of light as Dr. Chalmers has done? What infidel ever yet clothed it with equal plausibility? If it cannot stand on this "vantage ground," and supported by such an arm, vain must be the hopes and efforts of its friends. But it cannot stand even here; for the same might that placed it so high, has, as we shall see hereafter, signally triumphed in its overthrow.

Dr. Chalmers' second discourse is entitled, "THE MODESTY OF TRUE SCIENCE," from 1 Cor. viii, 2. *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* We are not aware, that a more elegant and discriminating eulogy of the cautious, inductive philosophy of Newton, than this discourse contains, can be found in

ascendency, which the spirit of the world has gained, and still over the minds of most professed Christians, than are to be found in the character of school books, and the carelessness and inconsideration with which teachers in a Christian country permit their pupils to form their habits of feeling, in accordance with heathen models. School books for the early instruction of youth have been improved of very gladly admit; but the course of improvement is by no means so rapid as could be desired.

The little volume before us is a very useful, and we hope will be a very popular compilation. It contains speeches on the most important subjects, which can interest the hearts or employ the tongues of angels;—speeches delivered before great and admiring assemblies, convened for the purpose of distributing the word of God in the world, or of sending messengers to proclaim the Gospel in regions, where the name of Christ is not known. The selection, however, is not confined to these topics. Of the *seventy seven* pieces, *thirty* are inserted, more than *twenty* are from the pen of Robert Hall, and *several* extracted from those sermons, with which he has roused and animated the Christian world. Several extracts are also taken from sermons delivered by Dr. Dwight and Dr. Mason; concerning which it is more than justice to say, that our country has occasion to be proud with these specimens of what her sons can effect, in the way of simple and lucid narration, forcible argument, and eloquent exhorta-

tion. These speeches, which were delivered before Bible and Missionary Societies, have been published in the religious periodical works of the country. Some of them have enriched our pages. They were spoken by the late Mr. (now Dr.) Chalmers, Mr. Thorp, Lord Teignmouth, Mr. Sterrell, Mr. Stephen, (not Stephens, as printed in the book before us), and a considerable number of other friends of these noble institutions. They embrace most of the arguments and illustrations with which the cause of the heathen, and of a world lying in wickedness, is pleaded by the patrons of missions.

The Christian Orator differs from most school books in this important respect;—it is adapted to the instruction and improvement of persons of all ages and all characters. Many of the pieces are so full of interest, that they must always appear new and interesting. We are confident, that some of the extracts from Hall will increase, in the number, which they excite, not only to the third or fourth, but to the fifth perusal.

We give as a specimen of the work an extract from a speech by Mr. Sterrell, delivered before a missionary association, in March,

"I will not trespass upon your time, only while I notice one objection more. The Society is affirmed to be hopeless. 'Can the Ethiopian change his skin, or the leopard his spots? You may as well attempt to change the color of a man's body, as to alter the complexion of his mind. The Society may as well sail to sea and land without making one proselyte. The enterprise is such as to undertake but enthusiasts and madmen.'"

Chairman, there are some persons whose organs of vision appear to be endowed with an extraordinary faculty of multiplying, magnifying, and creating diffi-

culties on every occasion. The smallest indentations and protuberances are seen on the surface of objects within their field of view, assume to the microscopic eyes the appearance of tremendous mountains, and caverns of impenetrable darkness. Wherever they look, they exclaim, "a lion is in the way."

3. Let me not be understood as meaning to insinuate that there are no difficulties in the way of this Society. There are, doubtless, many and great difficulties before it; so many and great, that I do not wonder that to the distemper of the natural man they should appear really insuperable.

4. And insuperable in truth they would be, if nothing were opposed to but human might. But not by might, nor by power, but by my Spirit, saith the Lord. That same Spirit, which in the beginning moved on the face of the deep and brought order and beauty out of the confused chaos of all things, is now moving on the face of the Gentile world, with equal ease, out of the mass of confusion bring forth equal order and beauty.

5. That same word which said "Let there be light and there was light" with no less rapidity scatter the darkness that covereth the nations, and light to shine out of it. Is any thing too hard for the Lord? Are the things which are impossible with men impossible with God?

6. But why should we argue about possibilities or impossibilities? The cause of missions is the cause of God and of his Christ; and shall it not prosper where the Lord is true, for the mouth of the Lord hath spoken it. The event is no longer doubtful, but determined; not contingent, but certain.

7. Impenetrable as in general to human eye is the veil that hangs over the future, its skirts have been so far uplifted by the hand of prophecy, as to reveal to us a partial view of the more than earthly glory which beams behind it, and shall shine forth in the latter days of the Son of man. The heathen are given unto Christ for his inheritance, and the uttermost parts of the earth for his possession. The kingdoms of this world are become the kingdoms of our Lord and of his Christ. He shall reign for ever and ever. The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

8. Who that observes the signs of the times can help believing that that of this glorious day hath already visited us? The star which has arisen in the East has begun to shed its radiance around it. The Redeemer has ascended in triumphal chariot; and many a trophy has been presented at his feet as earnest and pledge of the final victory that awaits him."

The Abridgement of Walker's Elements of Elocution will prove of great help to learners, while the Christian Orator presents to the young mind the finest examples of eloquence, and the noblest incentives to benevolence and piety.

NEW PUBLICATIONS.

A plea for Africa. A Sermon preached October 26, 1817, in the first Presbyterian Church in the city of New York, before the Synod of New York and New Jersey, at the request of the Board of Directors of the African School established by the Synod. By Edward B. D. D. Pastor of the second Presbyterian Church in Newark, New Jersey. Published at the request of the Board. New York: Gould. 1817. pp. 76.

A Sermon preached in Hadley, on Tuesday, Dec. 9, 1817, at the opening of the Academy in that town. By John Woodbridge, Pastor of the church in Hadley. Put to press at the request of the Trustees. Northampton: Thomas W. Shepard, & Co. 1818. pp. 27.

Poems by Jacob Porter. Hartford: Peter B. Gleason, & Co. 1818. pp. 27. Lectures on the Millennium, by Joseph Emerson, lately Pastor of a Church in Boston: Samuel T. Armstrong. 1818. pp. 288.

The Christian Orator, or a Collection of Speeches, delivered on public occasions by Religious Benevolent Societies. To which is prefixed an Abridgment of Walker's Elements of Elocution. Designed for the use of Colleges, Academies and Schools. By a Gentleman from Massachusetts.

A. Finley, Philadelphia, has in the press and will shortly publish, The Advancement and Necessity of the Christian Revelation: By John Leland, D. D. Author of a View of the Christian Religion. 2 vols. 8vo.

The Holy Bible, containing the Old and New Testaments, with Original Notes and Critical Observations. By Thomas Scott, D. D. Rector of Aston Sanford, Bucks, and Chaplain of the Lock Hospital. In six volumes. Volumes 1, 5 and 6 are published. Volume 2 in the press, and will be published in May. Boston: S. T. Armstrong. 1818.

TO CORRESPONDENTS.

Two communications of PHILOS have been received. One of them shall be inserted in our next; the disposition of the other we have not determined, but think it may appear in some future number.

From the Missionary Register.

STORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Continued from p. 127.)

CENTURY X.

the *tenth century*, the Christian church presented a deplorable scene of ignorance, superstition, and immorality. Amidst the darkness, however, which universally prevailed, some rays of light occasionally appear. The Nestorians of *aldæ*, whose zeal notwithstanding their errors, is deserving of commendation, extended the knowledge of Christianity beyond Mount Imaus, to Tartary, properly so called, whose inhabitants had hitherto remained ignorant and uncivilized. The same successful missionaries afterwards introduced it amongst the powerful nation of the Turks, or Tartars, which was denominated Karit, and bordered on the northern part of China. The Hungarians and Avari had received some imperfect ideas of Christianity during the reign of Charlemagne; but, on his decease, they relapsed into idolatry, and the Christian religion was almost extinguished amongst them.

Towards the middle of this century, two Turkish Chiefs, Bologudes and Gylas, whose territories lay on the banks of the Danube, made a public profession of Christianity, and were baptised at Constantinople. Of these the former soon apostatized; the other steadily persevered, received instruction from Hierothens, Bishop who had accompanied him from Constantinople, and encouraged the efforts of that Bishop amongst his subjects. Sarolta, the daughter of Gylas, being afterwards married to Geysa, the chief of the Hungarian Nation, he was by her persuaded to embrace Christianity. Geysa, however, still retained a predilection for his ancient superstitions, and was only prevented from apostatizing by the moral and authority of Adalbert, Archbishop of Prague, who visited Hungary towards the conclusion of this century. But however imperfect might be the conversion of the king, the most salutary consequences followed the reception of the Gospel by his subjects. Humanity, peace, and civilization, began to flourish amongst a fierce and barbarous people; and under the patronage of Stephen, the son of Geysa, Christianity became completely established in Hungary.

The inhabitants of Poland were, during this century, blessed with the knowledge of Christianity. Some Poles, travelling into Bohemia and Moravia, were struck with the preaching of the Gospel, and, on their return, earnestly recommended it to the attention of their countrymen. The report at length reaching the ears of Micislaus, the Duke of Poland, he was induced to divorce his seven wives, and married Dambrouca, the daughter of Boleslaus, Duke of Bohemia. He was baptised in the year 965, and, by the zealous efforts of the Duke and Duchess, their subjects were either persuaded or obliged, by degrees, to abandon their idolatry, and to profess the religion of Christ.

The conversions which had taken place in Russia during the preceding century were neither sincere nor permanent. But in the year 961, Wolodomir, having married Anne, sister of the Greek Emperor Basilus the Second, was prevailed upon by that princess to receive the Christian faith. He was accordingly baptised in the year 987. The Russians followed, without compulsion or reluctance, the example of their prince; and from that time Russia received a Christian establishment, and considered herself as a daughter of the Greek church. If we turn our attention to Scandinavia, we find, that Christianity, which had been so successfully introduced during the preceding century, had met with a severe check in Denmark under the reign of Gormo the Third, who labored to stirpate it entirely. At length, however, he was compelled by Henry the First,

called the *Fowler*, the predecessor of Otho the Great, to permit the profession and propagation of Christianity in his dominions; and under the protection of the Emperor, Unni, then Archbishop of Hamburgh, with some other ecclesiastics, came into Denmark, and formed many Christian churches in that kingdom. On the death of Gormo, his successor Harold, being defeated by Otho the Great, A. D. 949, by the command of his conqueror, though not unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects during his reign. Such Otho, however, his son and successor, entirely renounced the Christian name, and persecuted his Christian subjects in the most cruel manner. At length, being driven from his throne, and forced into exile amongst the Scots, he was led to reflect on his Christian education, and to repent of his apostasy, and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavors to promote the cause of Christianity in his dominions. In Sweden, an almost entire extinction of the Gospel had taken place. Unni, animated by his success in Denmark, determined therefore on attempting a revival of it in that country. His pious exertions were rendered prosperous, and he had the happiness of confirming the Gospel in Sweden, and of planting it even in the remoter parts of that northern region.

It was during this century that Norway first received the Christian faith. Several attempts were previously made in the early part of it, which were altogether unsuccessful. The barbarous Norwegians resisted both the exhortations of the English missionaries, and the more forcible endeavors of their princes, to convert them from their idolatry, till the year 945; when Haco, King of Norway who had been driven from his throne, was restored by Harold, King of Denmark and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The impression, however, which was thus made upon their minds, was but slight; nor were they entirely persuaded to become Christians till the reign of his successor Olaus. At length Swein, King of Denmark, having conquered Norway, obliged his subjects universally to renounce idolatry, and to profess the Gospel. Amongst the missionaries whose labors were rendered successful in this work, Guthebold, an English priest, was the most eminent both in merit and authority. From Norway, the salutary light of Christianity spread into the Orkney Islands, which were then subject to that country and penetrated, in some degree, even into the remote regions of Iceland and Greenland. So that in this century the triumph of Christianity was complete throughout Scandinavia.

In Germany, the exertions of the Emperor Otho contributed, in a signal manner, to promote the interests of Christianity, and to establish it on the most firm foundations throughout the empire. At the earnest request of the Rugi, a remarkably barbarous people, who inhabited the country of Pomerania, between the Oder and the Wipper, and the isle of Rugen in the Baltic, that zealous prince sent Adalbert amongst them, to revive the knowledge of Christianity, which had formerly existed, but was then extinguished. The mission, however, was unsuccessful. But Adalbert, being afterwards appointed the first Archbishop of Magdeburgh, was successful in converting great numbers of the Slavonians.

Throughout this century, the Saracens in Asia and Africa successfully propagated the doctrines of Mohammed, and multitudes even of Christians were the victims of their delusions. The Turks, also, received the religion of the Arabian Impostor; and, turning their arms against the Saracens, began to lay the foundations of that powerful empire which they afterwards established.

In the West, Christianity was persecuted by the barbarous efforts of the converted Normans, Sarmatians, Slavonians, Bohemians, and Hungarians; while the Arabs in Spain, Italy, and the neighboring islands, oppressed and plundered its followers.

CENTURY XI.

The zeal of the Nestorian Christians continued to be conspicuous in the *eleventh century*. In Tartary and the adjacent countries they succeeded in converting great numbers to the profession of Christianity. In the provinces of Casge Nuacheta, Turkistan, Genda, and Tangut, metropolitan prelates, with many inferior bishops, were established; from which it evidently appears, that Christianity must have flourished to a considerable extent in those countries which are now the seat of Mohammedism and idolatry.

The light which had been diffused during the preceding centuries amongst the Hungarians, Danes, Poles, and Russians, was considerably increased and extended during the present by the zealous endeavors of their princes, and of missionaries who labored amongst them. An ineffectual attempt was made to convert the clayonians as a nation, (great numbers having embraced Christianity during the preceding century,) the Obotriti, whose capital was Mecklenburg, the Venedi, who dwelt on the banks of the Vistula, and the Prussians. But these barbarous nations continued, in a great measure, Pagan throughout this century. Boleslaus, King of Poland, attempted to force his subjects into a profession of Christianity, and some of his attendants used the more evangelical methods of admonition and instruction. In a benevolent undertaking, however, of this kind, Boniface and eighteen other persons were barbarously massacred by this fierce and intractable people. The Prussians, indeed, seem to have been among the last of the European nations who submitted to the yoke of Christianity. In Germany, Sweden, Denmark, and Norway, the labors of English missionaries were particularly distinguished in this century.

Christianity had now been preached during three centuries in Scandinavia, and the effects which it produced on the manners of the rough and uncultivated inhabitants of those northern regions were in the highest degree beneficial. "That restless people," Mr. Hume observes, "seem about this time to have learned the use of tillage; which thenceforth kept them at home, and freed the other nations of Europe from the devastations spread over them by those piratical invaders. This proved one great cause of the settlement and improvement of the southern nations." (Hume, vol. i, chap. 5.) This observation of the celebrated historian represents, with his usual perspicuity, the advantages which resulted from the civilization of the North, but it is silent as to the *true cause* of that important change. To the *propagation of Christianity* it must unquestionably be chiefly referred. It was the influence of this divine religion which gradually softened the manners of those barbarous nations, induced them to abandon their former piratical habits, and to cultivate the arts of industry and peace. Christianity, be it remembered, while it conveys to individuals the most important knowledge, and imparts to them the richest blessings, diffuses the salutary precepts of order, tranquillity, and happiness, throughout society and the world at large.

During this century, the island of Sicily was recovered from the Saracens. But in part of Asia, and in Spain, the Christians were severely oppressed both by the Saracens and the Turks; great numbers were, in the mean time, seduced by flatteries and delusive offers into apostasy from the faith. In Hungary, Denmark, the lower parts of Germany, and in other European nations, the Christians were, also, much harassed and persecuted by the idolatrous Pagans; whose violence was, however, at length effectually restrained by the powerful interference of the Christian princes.

It was at the close of this century, (A. D. 1096) that the first of those romantic expeditions, distinguished by the name of Crusades, was undertaken. Whatever motives of a religious nature might have actuated their promoters, there can be no hesitation in determining, that they contributed neither to the support nor advancement of Christianity. "Non tali auxilio, nec defensoribus istis—" But the consideration of these enthusiastic undertakings belongs not to our present subject.

CENTURY XII.

The propagation of the Gospel was successfully continued in the *twelfth century*, chiefly in the North of Europe. Boleslaus, Duke of Poland, having taken Stein, the capital of Pomerania, by storm, and laid waste the surrounding country, compelled the vanquished inhabitants to submit at discretion; and imposed upon them, as a condition of peace, their reception of Christianity. The conqueror sent Otho, Bishop of Bamberg, in the year 1124, to instruct his new subjects in the doctrines of the Gospel. Many of them, among whom were the Duke and Duchess, and their attendants, were converted by his exhortations; but great numbers of the idolatrous Pomeranians resisted his utmost efforts, and obstinately adhered to the superstition of their ancestors. In a second visit in the year 1126, the venerable Bishop was more successful, and Christianity was established in Pomerania on a solid foundation.

In the year 1168, Waldemar, King of Denmark, who was foremost among the northern princes of this century by his zeal in the propagation and advancement of Christianity, having subdued the island of Rugen, which lies in the neigh-

hood of Pomerania, obliged its rude and piratical inhabitants to listen to the instructions of the missionaries who accompanied his army. Among these, Adam, Archbishop of Lund, a man of superior talents and virtue, was eminently distinguished; and by his exertions, Christianity was firmly seated in this island which had hitherto baffled every attempt to enlighten it.

The Finlanders, whose character resembled that of the inhabitants of Rugen and who infested Sweden with their predatory incursions, received the Gospel in a similar manner. Eric, King of Sweden, having totally defeated these barbarians, sent Henry, Archbishop of Upsal, to evangelize them. His success was great, that he is called *the Apostle of the Finlanders*; yet he was at length assinated by some of these refractory people, on account of a heavy penance which he had imposed on a person of great authority.

In Livonia, the propagation of Christianity was carried on towards the close of this century with a violence and cruelty altogether abhorrent from the mild and benevolent spirit of our holy religion. The labors of Mainard, the first missionary who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman Pontiff, Urban the Third, who had consecrated him Bishop of the Livonians, declared a crusade against them, which was zealously carried on by that ecclesiastic, and by his successors, Berthold and Albert. These were like apostles, at the head of great bodies of troops raised in Saxony, successively entered Livonia, and compelled the wretched inhabitants to receive Christian baptism.

The Slavonians, notwithstanding some partial conversions among them, have hitherto as a nation shewn a remarkable aversion to Christianity. This excited the zeal of the neighboring princes, and of certain missionaries, who united their efforts to conquer their prejudices, and to convert them to the Christian faith. The most successful of these teachers was Vicelinus, a man of singular learning and piety, who was, at length, appointed Bishop of Oldenburg, which see was afterwards transferred to Lubeck. This excellent man spent the last thirty years of his life in the instruction of the Slavonians, amidst great difficulties and dangers; and his benevolent labors were conducted with so much wisdom, that they were attended with a success which could scarcely have been expected among that intractable people.

The revolution, which, at the beginning of this century, took place in Asia and Tartary, on the borders of Cathay,* by the successful enterprise of the celebrated Nestorian, Prestor John, proved for many years highly beneficial to the Christian cause. Towards the close of it, however, the victorious arms of Genghis Khan overturned the kingdom which he had established, and Christianity in consequence lost much of its credit and authority. It continued gradually to decline, until at length it sunk entirely under the weight of oppression; and was succeeded partly by the errors of Mohammedism, and partly by the superstitions of Paganism. In Syria and Palestine, the Christians were, during the whole of this century, engaged in contests with the Mohammedans. Scenes of persecution and cruelty were exhibited on both sides, and Christianity suffered almost equally from her enemies and her friends.

CENTURY XIII.

Notwithstanding the victories of the successors of Genghis Khan, by which they had subdued a great part of Asia, and had involved in great calamities the Christian inhabitants of China, India, and Persia, it appears from undoubted authorities that both in China, and in the northern parts of Asia, the Nestorians continued to have a flourishing church, and a great number of adherents, in the thirteenth century. Even in the court of the Mogul Emperors, there were many who professed Christianity; but the ensnaring influence of the religion of Mohammed gradually undermined it, and left scarcely a vestige of Christianity amongst them. In consequence of the incursions which were made by the Tartars in Europe in the year 1241, several embassies were sent by the Popes Innocent the Fourth and Nicholas the Third and Fourth, which were the means of converting many of the Tartars to the Christian faith, and of engaging considerable numbers of the Nestorians to adopt the doctrine and discipline of the church of Rome. Several churches were also erected in different parts of China and Tartary; and, in order to facilitate the propagation of Christianity, a

* Cathay was situated on the north-west border of China.

de by Johannes a Monte Corvino, the ambassador of Nicholas the Fourth, lew Testament and the Psalms, into the language of Tartary. The affairs, r, of the Christians in the East during this century, in consequence of the its of the Tartars, and of the unfortunate issue of the several crusades vere undertaken in the course of it, and which were *the last* of those in- l expeditions, were, upon the whole, in a very deplorable condition. The n of Jerusalem, which had been established at the close of the eleventh , being entirely overthrown, many of the Latins remained still in Syria, tiring into the dark and solitary recesses of Mount Libanus, lived there in nd savage manner, and gradually lost all traces both of religion and civil- The descendants of these unhappy Europeans, called Derusi, or Drusi, abit the same uncultivated wilds, and retain nothing of Christianity but the

me of the northern parts of Europe the religion of the Gospel had not yet ied over the fierceness and superstitions of Paganism. The Prussians ained the idolatrous worship of their ancestors, nor was any impression n the minds of this people by the various missionaries who had been sent t them. Their obstinacy at length induced Conrad, Duke of Massovia, recourse to more forcible methods of converting them. For this purpose, ied in the year 1230 to the Teutonic Knights of St. Mary, who, after their on from Palestine, had settled at Venice, and engaged them to undertake quest and conversion of the Prussians. They accordingly arrived in Prus- , after an obstinate contest of fifty years, they subdued its resolute inhabi- und established their own dominion and the profession of Christianity t them. The Knights pursued the same unchristian methods in the neigh- ountries, and particularly in Lithuania, the inhabitants of which provinces us constrained to profess a feigned submission to the Gospel. ain, Christianity gradually gained ground. The kings of Castile, Leon, e, and Arragon, waged perpetual war with the Saracen princes, who still l the kingdoms of Valentia, Granada, and Mercia, together with the prov- Andalusia. This contest was carried on with such signal success, that acen Dominion declined daily, and was reduced within narrower bounds; ie pale of the church was extended on every side. Among the princes who ited to this happy revolution, James the First of Arragon was particu- stinguished by his zealous efforts in the advancement of Christianity, and version of his Arabian subjects after his recovery of Valentia, in the year

CENTURY XIV.

: *fourteenth century*, the cause of Christianity greatly declined in the The profession of it was, indeed, still retained in the contracted empire reeks, of which Constantinople was the metropolis. But in Asia, the and Tartars, who extended their dominions with astonishing rapidity, de- , wherever they went, the fruits of the labors of the Christian missiona- ing the preceding century, and substituted the imposture of Mohammed religion of Christ. In China, Christianity seemed to be almost totally ex- l by the jealousy of the reigning powers; while the celebrated Tamerlane, iving subdued the greatest part of Asia, and triumphed over Bajazet, the or of the Turks, and even filled Europe with the terror of his arms, per- all who bore the Christian name with the most barbarous severity, and led multitudes, by his cruelties, to apostatize from the faith. Attempts ade in this century to renew the crusades, but without effect. It is obvi- ewise, that, had they even succeeded, they were but ill calculated to re- ristianity in the East.

boundaries of Christianity had, in the mean time, been gradually extend- urope. Jagello, Duke of Lithuania, was almost the only prince who re- b Pagan worship of his ancestors. At length in the year 1386, having a competitor for the crown of Poland, and his idolatry being the only ob- o his success, he embraced the Christian faith, and persuaded his subjects v his example. The Teutonic Knights continued their persecution of the Prussians and Livonians, and completed in this century the violent work hey had commenced during the preceding. Great numbers of the Jews, al parts of Europe, more particularly in France and Germany, were in a manner compelled to make a profession of Christianity. And in Spain, a

plan was formed by the Christian Princes for the expulsion of the Saracens, which afforded a prospect of at length uniting that whole country in the faith of Christ.

CENTURY XV.

The succeeding century, accordingly, witnessed the entire overthrow of the Saracen Dominion in Spain, by the conquest of Granada, in the year 1492, by Ferdinand the Catholic. Shortly after this important revolution, that monarch published a sentence of banishment against the Jews in his dominions; great numbers of whom, to avoid this severe decree, feigned an assent to the Christian religion. The Saracens, who remained in Spain after the destruction of their empire, resisted both the exhortations, and the more violent methods of proselytism, which were afterwards recommended by the celebrated Cardinal Ximenes, and persevered in their attachment to the Arabian Impostor.

The people of Samogitia, in the neighborhood of Courland and Lithuania, remained Pagan till the 15th century; when Uladislaus, king of Poland, demolished their idols, founded some churches among them, and afterwards sent some priests to instruct them. But his success in their conversion was by no means considerable.

The maritime enterprises of the Portuguese towards the close of this century, and, above all, the discovery of the islands and continent of America by Columbus, in the year 1492, opened, however, a new and extensive field for the exertion of Christian benevolence.

The first attempt of this kind was made by the Portuguese, amongst the Africans of the kingdom of Congo; who, together with their king, were suddenly converted to the Romish faith in the year 1491; in what manner, and with what effect, it is not difficult to determine.

After this singular revolution in Africa, Pope Alexander the Sixth, who had arrogantly divided the continent of America between the Spaniards and Portuguese, earnestly exhorted these two nations to propagate the Gospel amongst the inhabitants of those immense regions. A great number of Franciscans, and Dominicans were in consequence sent out to America and its islands; who, with the assistance of the cruel invaders of those countries, speedily converted numbers of the wretched natives to the nominal profession of a corrupt and debased form of Christianity.

But the decline of the Christian religion in the East during this century unhappily more than counterbalanced these accessions in the West. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces, where Christianity had long flourished were now become the seats of superstition, which reigned triumphant in its most degrading forms. Except in China, where the Nestorians still preserved some faint remains of their former glory, scarcely any traces of Christianity existed in those immense tracts of country; and even these did not survive the century.

A new source of calamity to the Christian church, both in Europe and Asia, was opened, by the destruction of the Grecian Empire, and the capture of Constantinople, by the Turks, under Mohammed the Second, in the year 1453. By this disastrous event, besides the provinces which had been already subdued by the Ottoman arms, Epirus and Greece fell under the dominion of the Crescent, and Christianity became gradually* buried under the resistless torrent of Mohammedan ignorance and barbarism. In Constantinople and the neighboring cities, in Thessalonica, Philippi, and Corinth, where Christianity had once so eminently flourished, most of the churches were converted into mosques, and the Christians were forced at length to retain their religion in secret and in silence. Yet even this tremendous ruin, the just consequence of the corrupt state of the Grecian church, was eventually, by the providence of the Supreme Governor of the world, rendered subservient to the most important and beneficial purposes. The emigration of learned men from the East was one of the principal means of reviving the

* There are still, however, considerable remains of Christianity in the Turkish Dominions, both in Europe and Asia. In the former, it is calculated that two-thirds of the inhabitants are Christians; and in Constantinople itself, there are above twenty Christian churches, and at thirty in Thessalonica. Philadelphia, now called Ala Shahr, has no fewer than twelve. The whole island of Chio is governed by Christians; and some islands of the Archipelago are inhabited by Christians only.

udy of literature in Europe; and the remarkable concurrent discovery of the art of printing in the year 1440, contributed both to the production and the success of that memorable revolution, which, in the succeeding century, changed the face of the Christian world.

(To be continued.)

RELIGIOUS INTELLIGENCE.

LETTERS FROM THE MISSIONARIES.

Extract of a letter from the Rev. Gordon Hall to the Treasurer.

DEAR SIR,

Bombay, Dec. 15, 1817.

OUR hope and our support is, that the seed sown by our labors may yet spring up. God grant it may be so. For a week past I have been delighted with the applications for the Gospel of Matthew, and the tracts that we have printed. Within a few months past, I think I have distributed nearly one thousand of the Jagerattee tract, and about half that number of the Scripture tract in Mahatta; a hundred of the tract we have just printed, and about the same number of copies of the Gospel of Matthew.

These I have distributed with my own hand, not knowing how many my brethren have disposed of. Within a week past, a considerable number of young men have come to the house, and solicited copies of Matthew; four calling one day, and three another. Just before I took my pen to write this letter, three boys came to beg tracts. I gave to each of them, and since I began to write, one of them, having gone away, returned with another lad who desired a tract. It is at a short time since they began to come to our house to request these things.

We see nothing to prevent our carrying our plan of schooling to a great extent. We hope to do it, and have it in contemplation soon to print a catechism and other school books. This method of instruction is exceedingly popular in Bengal, and has obtained the patronage of government. In short, all sorts of persons, religious and irreligious, seem to applaud it, and think it a sure, though a gradual, method for the conversion of the heathen. It certainly must produce great effects in due time. I remain, Dear Sir, affectionately, G. HALL.

Letter from the Missionaries in Ceylon to the Corresponding Secretary.

REV. AND DEAR SIR,

Jaffna, Ceylon, Sept. 1, 1817.

SINCE we came to Ceylon we have sent you the following communications. *Here they specify the several letters which have been received.*

By these communications, if they have been received, you will perceive that, according to your request, we have been free and full in disclosing to you our circumstances, our desires, our plans, and our prospects. We have endeavored with perfect freedom to express our views and our wishes, and have written at large on a number of subjects; particularly on the subject of schools, of a printing press, and more missionaries. On these subjects we have written so freely and fully, that were we certain you would receive our letters, we should feel it unnecessary to add much at the present time.

We have many facilities for establishing and superintending schools for the natives, and we wish to engage in them to as great an extent, as may be consistent with our other missionary avocations.

Respecting a press we wish to remark, that we consider it essential to the permanent prosperity of our missionary establishment. We have given our reasons at large in our former communications for wishing to have one sent to us as speedily as possible. By the close of this year we are in hopes of receiving a set of Malabar types from Calcutta. It is now four months since we gave orders to have them cast. They will cost between three and four hundred Spanish dollars, as we gave directions to have a full fount. As no one of our number is acquainted with the business of printing, it will be necessary that the Board be acquainted with the art in all its branches.

On the subject of more missionaries, we cannot too often repeat the fact that many more are needed. We can, however, say nothing more appropriate in the language of the man of Macedonia, "come over and help us;" for we are in need of help. There are thousands and thousands of heathens in Ceylon around us, who have precious immortal souls, and who are rapidly passing to the bar of God without a Savior. They have not the Gospel for missionaries to proclaim it in their ears. Send then, we beseech you, send us to our assistance; send pious devoted servants of Christ. You will all be importunate on this subject, while pleading for miserable idolaters, who hold their spiritual misery. We witness the abominations of paganism, and we see their moral degradation, our hearts are pained within us. We feel but for them. We are constrained to plead in their behalf, and to urge our patrons and friends in our native land to have compassion upon them, to use still greater exertions to impart unto them the blessings of the Gospel which they so richly enjoy.

You are already acquainted with most of the reasons which render Ceylon a very important field for missionary labor. We need not therefore repeat them. There is one, however, which we have not, we believe, hitherto mentioned, and which has an important bearing upon this subject. It is the comparative cheapness of living. The necessaries of life are found here very abundant and in abundance. Our experience has not yet been very great upon this subject, yet from what we have seen ourselves, and learned from others, we can live plainly, though comfortably, in this district at a cheaper rate than any other part of Ceylon, or, probably, than in any other place in India. The price of labor also is here uncommonly low. From this statement it will easily be seen, that a proportionably greater number of missionaries may be sent here at the same expense. In order, however, to give a correct view of the subject, it is proper to state that the articles of clothing, and generally those which are imported into the district, are necessarily dearer than at home from which they are imported.

In your letter of Dec. 13, 1816, which is the last we have received from you mentioning the number of letters that you have sent to us since your arrival in America. We have the pleasure of informing you that they have all arrived in India, except the one sent in Oct. by the Bengal, for Calcutta. No fear is lost, as we have heard nothing of it, although we saw the notice of the arrival of the Bengal at her place of destination. We greatly regret that it, especially, as in your last you allude to information which was contained in that. Your letters, Dear Sir, were exceedingly refreshing. They were read, we assure you, with no common degree of interest. We express to you our gratitude, for these tokens of your affectionate remembrance of us in this land of strangers. We trust, that for our benefit we embrace every opportunity of writing to us, that we may know the wisdom of the Board on every important subject relating to our duty, that we may receive paternal advice, that our hands may be strengthened, and our hearts encouraged in the great and arduous work in which we are engaged. We will not address the throne of grace in your behalf, that you may be divinely assisted in discharging the laborious and responsible duties which devolve upon you.

In your letter of May 7, 1816, you dwell upon the importance of Bombay as a missionary station, and urge upon us the duty of using every exertion to strengthen the mission at that place, particularly since the departure of Brother Nott.

This letter was received on the 7th of Feb. 1817, at which time you received by our former communications, that four of our number were quiet in this district, and that only one of us had been sent to assist our brother in Bombay. After consulting with our brethren at that place, deliberately and prayerfully, weighing the subject for a considerable time, we were unanimous in coming to the decision we then made. The reason upon which the termination was founded we have already stated to you at large in our letters, and we trust they will be satisfactory to the minds of the Prudential Committee. We have since had much time and opportunity to review our conduct on that particular, and we have hitherto met with nothing which led us to our determination had been different. Neither have we any reason to

it our brethren at Bombay differ from us in opinion on this subject, after having stated to them the reasons upon which our determination was founded.

We sincerely hope that more missionaries from our native land will soon arrive, and be permitted to join our brethren at Bombay, and to assist them in cultivating that truly important and extensive field of missionary labor. We are persuaded that they need assistance as much, and perhaps, more than we do. We trust that a sufficient number of missionary brethren will soon arrive to supply both stations which we now occupy, if not to form new ones.

We were exceedingly rejoiced to learn from your letter, that Mr. Kingsbury has met with such success in his attempts to establish a mission among the Cheekes, Choctaws and Creeks. May the Lord God of Israel be his strength, and his shield. May his labors, and those of his associates, be crowned with abundant success. The scattered heathen tribes of our native land have souls equally precious with the pagans of India, and, in proportion to their numbers and the prospect of success among them, have claims equally strong for the exercise of Christian benevolence.

By your letter we also received the first information respecting the establishment of a Foreign Mission school, for the education of heathen youths in our own country. We greatly rejoiced to hear of its establishment.

With regard to our plan of polity, we wish to observe, that we have not yet made all the particular rules and regulations, which the future circumstances of the mission, and of our families, may require. We find that experience is indispensably necessary to direct us on this subject. We of course adopt the principles which the Board have laid down to regulate us in forming our plan of polity, or social order. In some respect we must be considered as forming two missionary stations, and must necessarily act independently of each other. For example; we must keep separate journals to send home to the Board. We must so regulate our schools and domestic concerns, without often consulting together. But on every subject where we can consistently act together, we wish to consider ourselves as forming but one missionary station. Accordingly, we make it a rule to meet and consult on every important measure, and to act agreeably to the decision of the whole. We have hitherto also thought it advisable to unite in sending but one public letter to the Prudential Committee. Perhaps, if our stations shall hereafter be multiplied, we shall think it advisable to adopt a different course.

We have determined also, in conformity to the same general principle, to have but one common treasury, in which is to be placed our salaries, and all public money sent us by the Board; also, all presents and all the earnings of any of our number. This is to form a common fund, from which we are to draw according to regulations hereafter to be agreed upon. At each station we form literally but one family, with the exception of a few things which are considered as private expenses.

We have already given you some account of the repairs that we have made, and are still making, at both our stations. We have also given you some estimate of the probable expense.

The brethren at Batticotta have been employed most of the year in repairing their dwelling house. As the building is large, and as it had gone much to decay in consequence of having been unoccupied for about 25 years, they have been under the necessity of occupying more time, and of expending a larger sum of money to render it comfortable, than the brethren at Tillipally.

The buildings at both our stations, when completed, will be very valuable. They are pleasantly situated, and the dwelling houses will form very comfortable habitations for this country, though far from being elegant. The interest of the money which we shall expend in repairing the stations will, at six per cent per annum, be about half as much as it would cost to rent houses of the same goodness in Jaffnapatam, and about one fourth as much as in Colombo. So that there will be a constant saving of expense to the Board in the articles of house rent, to a very considerable amount.

We have mentioned, in a former communication, that the brethren at Tillipally have been at some expense in preparing suitable houses for schools in four of the parishes near them; and we wish to remark further on this subject, that as it is our present intention to establish schools in all the parishes around us, as

ies in our power, we shall be under the necessity of constantly e

ing small sums of money for this purpose, at some places more, and in others less, according to the size and quality of the buildings which may be prepared. At some places we propose to build small houses in the native style, and at others partially to repair either the dwelling house, or the Church, when either of them remains in a suitable state to make it an object to preserve them. It is impossible for us now to state the sum that we shall want for these purposes, as it will depend in a great measure on the number of schools we may establish.

Should any more missionaries be sent to join us, as we expect they shortly will be, we shall probably think it advisable to repair other public, or church buildings, for their residence similar to the ones which we now occupy, as there are many others like them. It will be important, therefore, that they bring money with them for this purpose.

In the situation in which Providence has placed us we have had many interruptions in our studies, during the past ten months. The principal thing, however, has been the necessary attention that we have paid to the repairs at our stations. In accomplishing these we have met with many difficulties, which have occupied much of our time. We feel that our attention to this business, though absolutely necessary, is not appropriately missionary work, and we often very much lament that we have been under the necessity of spending so great a part of the first year after having entered the missionary field, while the vigor of our constitutions is wasting in this sultry climate, without making rapid progress in preparing ourselves to preach the Gospel to the heathen, who are almost daily perishing around us? Yet we can find no adequate remedy for this evil, and it affords us some consolation to feel a firm persuasion that we are in the path of duty; that we are preparing important missionary stations, which will probably be occupied by our successors when we are removed to some other place, or are called to give up our final account. They may then immediately commence their missionary work, and reap the fruits of our labor. We have already mentioned that brother Richards has been so much afflicted with weak eyes, that he has been wholly disqualified for studying the language from books. He has, however, made some progress in acquiring the spoken language of the people. The rest of the brethren have pursued the study of the language as time and opportunity presented, and have made very considerable progress in the attainment of it; some, however, have made more than others.

We are under the painful necessity of informing you, that our dear brother Warren has had another attack of bleeding from the lungs, resembling the one he had before he left his native land. He was attacked on the 13th of August. For the greater part of the time since he arrived in Ceylon, his health has been uncommonly good, and even the day before he was attacked it remained apparently as good as usual. But notwithstanding this trial, we are under the greatest obligations of gratitude to the Author of all our mercies, that he saw fit on a former occasion, contrary to human expectations, to restore him to health, and to his friends, and to continue him to us so long. He is in the hands of the same merciful God now, and there we can safely leave him, knowing that the Judge of all the earth will do right; and not doubting but that God is able, if it shall be for his own glory, to raise him to health again. He is however feeble, and his lungs very irritable, and we are greatly concerned for the health, if not for the life, of our dear brother. May a gracious God hear our prayers in his behalf, and restore him unto us.

We are happy to inform you, that the rest of our number are, through the blessing of God, enjoying a very comfortable state of health. Brother Richards, who has been feeble most of the time for the year past, we think has been gaining health and strength for about a month. We have great reason for thankfulness that we enjoy so much of this inestimable blessing, and though we have experienced considerable sickness in our families, it is worthy of observation, that not one of our number has been visited with any acute disease peculiar to the climate, since we arrived in this country.

Accompanying this letter, we transmit you a copy of an interesting letter from Mr. Rev. Mr. Fisher, one of the East India Company's Chaplains in Bengal, to Mr. Rev. Mr. Thompson of Madras. It furnishes another very strong example of the beneficial effects of circulating the Holy Scriptures, even among unenlightened heathen nations; and it will no doubt afford great encouragement to the

of the Bible throughout the world, to proceed with increased alacrity in his career.

And also the accounts of the brethren at Batticotta for the year ending the 1st of March, 1817. They have necessarily been delayed for several months.

The principal reasons for this delay we have already mentioned in a former communication.

In conclusion of this letter, permit us, Dear Sir, most earnestly to request that you will intercede in all your prayers, in the prayers of every member of the Board and of every Christian public throughout our land. We greatly need them. Our situation calls for the exercise of effectual, fervent prayer from every friend to the periphery of Zion. The miserable condition of those around us demands their prayers.

As ambassadors for Christ, we plead in their behalf. We beseech for the mercies of God, by the dying love of the Redeemer, by the worth of his precious blood, by the spiritual miseries of idolaters, by their regard to their own welfare, and by all that is interesting in the eternal world, we beseech that you will be more faithful, more fervent, and more persevering, in their prayers for our heathen. Remember also the missionaries of Christ who are laboring in our land. In the closet, in the family, in the social circle, in the house of prayer, and especially on the first Monday evening of every month, may the united prayers of our American Israel ascend to the throne of grace. Then will our faith be strengthened, and our hearts encouraged in the discharge of the duties of our station. Then will our heathen neighbours be converted to Christ, and multitudes of proud, though stupid and ignorant idolaters, will become humble worshippers of the Lord of Glory. God the Father, Son, and Spirit, be glorified, and new songs of joy will be heard throughout the Heavenly

land, Dear Sir, our Christian salutations for yourself, and all our dear departed friends in our native land. With sentiments of respect, we subscribe ourselves your unworthy fellow laborers in the vineyard of our common Lord.

EDWARD WARREN,
JAMES RICHARDS,
BENJ. C. MEIGS,
DANIEL POOR.

JOURNAL OF THE REV. G. HALL, AT BOMBAY.

(Continued from p. 135.)

4, 1816. *Lord's day.* Took a walk among the Hindoo temples. After about five and twenty temples, and five times as many heathen gods, I found a small private temple. It consisted of a little room about six feet square on the lower floor of a two story house, standing within five feet of a broad road. In this little, filthy, "secret place," (for their temples are as dark and filthy,) was the image of Hunamunt, the incarnation of Vishnu in the form of a monkey, engraven in large size upon a stone. This temple is now the property of two Brahmins, and they hold it as an inheritance from their distant ancestors. And truly, it is of no inconsiderable value to them in a pecuniary point of view. A multitude of people are continually passing the temple, many of whom stand on one leg, close their hands, raise them to their foreheads, and adore the idol; and many a poor man, and many a poor woman, who has labored all day for eight pice, (a pice being equal to a cent,) will give half a pice to the idol, as he returns home from the toils of the day to his hungry

family. I began conversation on the sin and vanity of idol worship. At first but few Brahmins were present, but soon about twenty people were collected, whom I endeavored to turn from their dumb idols unto the living God. After ten past ten, I preached in English to eleven persons. After meeting had ended, I had a very plain conversation with two of those who were drunkards, swearers, and Sabbath breakers. I gave one of them a Bible, and the tract on intemperance and on the Lord's day, published by the New England Society. I next went to the prison, and conversed freely with a prisoner in the state of his soul.

At half past one held our little family meeting. About four o'clock went out as usual among the people, and spoke in different places to a pretty large number of persons. In my tour I fell in with a Jewish wedding. I learned that the husband was nine years of age, and the wife seven. I asked them why they married their children so young? They replied, It is the custom of the country, and what can we do? I did not witness the marriage ceremony, but the music, procession, booth, and all that I saw, was a complete copy of the Hindoo marriages.

Jan. 5, 1817. Saturday. Saw a number of Jews engaged in their business of making palankeens. I asked them how they could thus labor on the day which they held to be the Sabbath of the Lord? They answered in excuse, that they "were poor men." Then because you are poor men, said I, you are at liberty to break the law of God! Thus did not your father Abraham. But as I reproved them and reasoned with them, they only said again, "we are poor men," without the least appearance of remorse for sin, or fear of God.

This is the first time I have seen the Jews actually engaged in labor on their Sabbath; though I have repeatedly seen them engaged at games, and even intoxicated. I have observed, that they seem to regard the ancient Jewish festivals much more scrupulously than the Sabbath. In this they resemble the Roman Catholics, and some other established churches, who are manifestly more scrupulous in their regard of their saints days, and other festival days, than they are of the Lord's day.

7th. Nothing is more common than to see the blacksmith at work in his shop, (which is commonly the stoop or front room of his house,) and his wife blowing the bellows for him. But to day, for the first time, I saw a woman at work at the anvil, and a little boy, apparently her son, at the bellows. She appeared to turn the iron and swing the hammer with a good degree of dexterity.

11th. This evening as I was making my tour among the heathen I sat down, as requested, on the stall of a money changer, which was distant about three yards from a temple recently built and dedicated to *Bah dowee*, an evil being, supposed by the Hindoos to have the power of afflicting mankind with various diseases, and other calamities. Thus seated with an idol before my eyes, the conversation, of course, immediately turned on idolatry. But, as my manner is, I came as soon as possible to the main point, and preached Christ to a considerable company who were almost instantly collected.

As I was speaking of Christ, one out of a number of Mussulmauns who were present asked me whether Christ eat swine's flesh? I replied, suppose he did or did not eat swine's flesh, of what consequence was that! I then repeated and commented on our Savior's address to the Pharisees, Mark vii, 15, 23. Their common sense and their consciences soon constrained them to acknowledge the correctness of the Savior's sentiments and reproofs. Then after exhorting all, Hindoos and Mussulmauns, to forsake all others, and to worship none but the one true God, who looks on the heart, to believe in Jesus Christ and obey his Gospel, I went on, as usual, to several other places, where I addressed to the heathen that Word which is able to make them wise unto salvation through faith in Christ.

14. This evening as I was returning home a little after sunset, having, as I supposed, finished my preaching tour for the day, in passing one of the Hindoo temples, I saw seven or eight men laboriously, and very noisily, engaged in their daily worship. I stepped within the gate of the temple, (for almost all their temples are enclosed by a high wall,) and stood at a small distance from them. Immediately a very intelligent looking Hindoo came, and asked me if I saw the men at their worship? I told him I heard their noise. He said they were worshipping their god. I asked him which? At first he seemed unwilling to tell me, but finally said, Vishnu. Another man said they were worshipping Krishna. But why, I asked, do you call these god? Are not Brumha, Vishnu, and Mahadave the greatest of all your gods? Yes. Very well, does God sin? No. But did not Brumha sin when he took a false oath, and for a punishment had one of his five heads cut off? And did not Mahadave sin by the manner in which he cut off Brumha's head? And Vishnu, you know, is no better than the other two. Now can these sinners be god, who you say commits no sin? And if these three, who are the greatest of all your gods, are such sinners, then what must be the character of your inferior gods? And if you worship such sinners, must not you and they go to hell together? They seemed fully convinced by what I said, but instead of
ly, one raised his voice amidst a hundred people who had collected around

exclaimed, "Our religion is true and yours is false." Consider, said I, or end. You will then know better.

In my evening tour came to a place where an aged Hindoo man had died. He was stretched on a bier formed by placing two bamboo poles about four feet in length, parallel about two feet distant from each other, with seven transverse pieces fastened by cords. When the body is laid on the funeral bier is torn in pieces, and the poles serve as pokers to the fire. The widow of the deceased was sitting near the bier, and a barber was engaged in shaving her head, while the relatives were vociferating their lamentations. To the shaving of her head succeeded her ablutions. This is the universal custom among the Hindoos, and the widow is through the rest of her life (for she does not marry a second time;) treated with the utmost neglect by her nearest relations.

The son of the deceased lights a fire in an earthen pot, carries it before the place of burning, and when the funeral pile is ready, it is his duty to kindle the flame which is to reduce to ashes the body of his deceased parent. I went to the shop where the dead are disposed of. It was early in the afternoon that the bodies of no less than 18 Hindoos and Mussulmans had been brought for interment that morning. And while I was there the funeral procession of a Roman Catholic passed through the place. A number of priests were in the procession, preceded, and some followed the bier, if so it may be called, for it was a coffin like a blanket, which four men carried by its four corners with the head of a child in it. At that hour of the day the glaring sun was beating on the coffin with intense light, but, that the departed soul might be more sure of light I led him through the dark regions of purgatory, the silly creatures were carrying lighted candles in their hands. In this place I spoke to a considerable number of the heathen, and also at the house of the deceased before mentioned, and, at two of the Hindoo temples I spoke for a long time to a large number of the worship of the true God.

Next day. This evening in my walk I stepped aside to speak to a respectable Mussulman with whom I was acquainted. He had just received a quantity of fruit called *Bowra*. He invited me to take some of it, and to let me to eat, he said it was such fruit as grows in heaven. Ah! said I, at other fruit grows there? All sorts and all the most excellent, he replied. Why is there such abundance of fruit in heaven? There the people eat it.

What else do they have in heaven? They have, said he, a plenty of women to enjoy, but they have no children. And what is the employment of the people in heaven? They worship God, he replied. But where sir, do you learn all this in the Koran, was his reply, adding, What does your *shaster* say of heathen endeavors to tell him what a place heaven is; what sort of people go there; and how they must go; also, what class of people go to hell. A number of Mussulmans were present, who heard with attention, and made no reply to what I said. After this I spoke to the heathen in three different places.

This evening witnessed a ceremony which I never before saw. It was the custom of breaking the chain. About a hundred of the Hindoos were assembled a little way out of town. A man had made a vow to Kandoba, that if he could grant him food, he would break two iron chains, offer a sheep in sacrifice to his cast, and perform all the other ceremonies belonging to such a vow, so walk a certain distance fettered and handcuffed. The chains were about six fathom long, and being firmly fastened at one end, the man by repeated tugs and pulls broke the two chains. This is considered as a proof that the propitious. Great acclamations of joy burst forth when the chains broke. The man was fondly caressed and covered with sacred paint. He was then fettered and handcuffed, and walked a short distance, which completed the ceremony and prepared the way for the feasting. The sheep was sacrificed before him, and cocoa nuts, rice, and other articles had been offered up to the deity. He endeavored to address the people, but the poor creatures were too engrossed with their fooleries to pay much attention to what I said. Then, and as I proceeded came to a temple where they were sacrificing and making various offerings to a large number of wooden gods. Here there was noise and confusion, so that I could say but little to the people. I proceeded to another temple, where two or three hundred people were

assembled. As I arrived they had just finished the ceremony of swinging by a hook in the back. Here I also addressed a number of people. On my way home I stopped at another sacred place, and spoke at considerable length to a large number of people.

G. HALL.

CHEROKEE MISSION.

Extract of a letter from the Rev. Cyrus Kingsbury, to the Treasurer.

Chickamaugah, March 20, 1818.

"THE Lord continues to deal graciously with us at Chickamaugah. We expect three more, two of them natives, will be added to our little church at our next communion, which will be on the Sabbath after next. Several others are under serious impressions. This is truly the work of the Lord and not ours, and it is marvellous in our eyes."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

March 4. From the New York Female Foreign Mission Society, by Miss Rebecca Legget, - - -	\$279 60	Brought forward	\$404 17
Contribution at a monthly prayer-meeting in Northampton, by Mr. Ebenezer S. Phelps, - - -	15 00	17. From male and female foreign mission subscribers in Salisbury, N. H. by the Rev. Thomas Worcester, - - -	50 37
Contribution at the monthly concert in the vestry of Park Street church, by Mr. Nathaniel Willis, - - -	3 71	A friend in Brookline, - - -	1 00
6. A friend to missions in Providence, R. I. - - -	1 00	18. The Female Mite Society of Georgetown, Dist. Col. by Mrs. Harriet B. Wilson, Treasurer, - - -	130 00
7. A friend to missions in Albany, Maine, - - -	3 66	19. A friend of missions in Aurora, Portage county, Ohio, for the promotion of Christianity among the heathen in Asia, by the Rev. John Seward, - - -	5 00
10. The box in the vestry of the Old South Church, Boston, by one of the deacons of that church, - - -	20 00	From the Rev. John Seward, - - -	4 00—9 00
Contribution in the congregation at Derry, Penn. remitted to Robert Ralston, Esq. by William Montgomery, Esq. - - -	27 92	20. Collections in Indiana, Kentucky, and Virginia, by the Rev. Elisha P. Swift,* - - -	547 78
The congregation in Mahoning Penn. the remainder of a collection paid to the Rev. Ard Hoyt, - - -	2 00	Carried forward	\$1,142 38
11. Contribution at a monthly concert for prayer, at Richmond, Ontario county, N. Y. by Mr. Warren Day, - - -	3 00	* The following is a more specific statement of the sums received by the Rev. Messrs. Swift and Chamberlain in their journey. A part of the avails being forwarded to the Treasury in Feb. last, and the remainder with this statement having but lately come to hand, renders it necessary to publish the account in this form.	
14. Contribution at a monthly prayer meeting in Dracut, by Mr. Miron Winslow, - - -	4 28		
Mr. William Campbell, of Westerlo, N. Y. by the Rev. Seth Williston, remitted by Mr. Luther F. Diminick, - - -	5 00	Dec. 2. A collection from the first Presbyterian church in Baltimore, - - -	\$64 83
By Gen. Huntington, from several sources as follows, viz.		Collections by Mr. Chamberlain on the way to Pittsburg, - - -	46 00
The Young Ladies' Charitable Society in Montville, Con. for foreign missions and translations, by Miss Sempronia Alden, Secretary, - - -	19 12	11. A collection in the second Presbyterian church in Pittsburg, Penn. - - -	22 50
Mr. Erastus T. Smith, of New London, - - -	5 00	Individuals in Cannonsburg, Penn. - - -	39 63
Mr. Edward Learned, of New London, - - -	3 00	Do in Washington, Penn. - - -	41 30
A friend of missions, - - -	88—28 00	A collection in the Presbyterian church at Ten-mile run, - - -	12 37
16. The Female Charitable Society in Cazenovia, Madison county, N. Y. by Mrs. Grace Wilson, - - -	12 00	Individuals in Wellsburg, Vir. - - -	13 00
Carried forward	\$404 17	Do. in Steubenville, Ohio, - - -	29 00
		Do. in Cadiz, Harrison county, Ohio, - - -	20 00
		Do. in Mount Pleasant, Ohio, - - -	30 50
		Do. in St. Clairsville, Belmont county, Ohio, - - -	31 37
		Three persons in Morristown, Ohio, - - -	3 00
		Individuals in Cambridge, Ohio, - - -	8 50
		Do. in Zanesville, do. - - -	26 75
		Do. in Lancaster, do. - - -	23 12

Brought forward	\$1,142 32
Travis Tucker, of Norfolk,	
William Maxwell, Esq.	5 00
	2 00
Female Foreign Mission So-	
Tyringham, by Mrs. Em-	
Treasurer,	11 00
Foreign Mission Society of	
rd County, Con. by the Hon.	
in Tallmadge, Treasurer,	1,180 76
lker, of Townsend, five	
annual subscription, by the	
r. Sanborn,	5 00
um Cone, of Andover,	1 00
on in Dunstable, N. H. by	
i Spaulding,	7 68
ington, Mass. for the trans-	
distribution of the Scrip-	
Mr. Seth Porter, remit-	
Ir. Hubbard,	100 00
	<u>\$2,454 76</u>

THE SCHOOL FUND.

From the Female Benev-	
ety in Lynn,	33 00
n Miss Harris's Sunday	
Lynn,	60
Misses Benevolent Soci-	
Montpelier, Ver. for edu-	
children of the savages with-	
wn territories, by Asenath	
Treasurer,	5 66

Carried forward	\$5 66	\$33 60
umbus, do.	50 50	
cleville, do.	9 75	
ioothe, do.	45 50	
anon, do.	46 87	
ton, do.	46 87	
nklin, do.	23 28	
nilton, do.	15 50	
ale Charitable Society in		
ti, Ohio,	50 00	
n in the first Presbyterian		
i Cincinnati,	52 00	
n in the second Presbyte-		
reh in do.	26 16	
n in the Methodist Epis-		
arch, stone chapel, in do.	26 48	
on in the Presbyterian		
n Paris, Ken.	34 00	
first Presbyterian church		
gton, Ken.	20 62	
n in Lewisville, Ken.	48 75	
Jeffersonville, (Indiana,)	14 50	
Shelbyville, Ken.	22 50	
Frankfort, Ken.	19 37	
second collection,) in the		
byterian church in Lex-		
Ken.	20 00	
n in the second Presbyte-		
reh in Lexington,	33 87	
n in the Protestant Epis-		
arch,	27 67	
n in the Methodist Epis-		
urch,	5 75	
n in Harrisonburg, Vir.	12 00	
Rev. Dr. Blythe, of Lex-		
	10 00	

\$1,063 78

Brought forward	\$5 66	\$33 60
The Juvenile Male Society in		
do. for the same object,	1 34	7 00
A number of ladies in Boston, for		
CLAUDIUS BUCHANAN, by Miss		
Mary Perry,		30 00
The Heathen School Society of		
Chelmsford,		50
6. The Woodbridge, N. J. Society		
for educating heathen children in		
the families of our missionaries in		
India, by Mr. Joseph Barron,		
Treasurer,		50 00
10. The Salem Female Soci-		
ty for educating heathen chil-		
dren, by Mrs. Abigail Needham,		
Treasurer,		31 00
The Tabernacle Thanksgiving Soci-		
ety in Salem, for a child to be nam-		
ed SAMUEL WORCESTER, and edu-		
cated in the mission family at		
Ceylon, by Mrs. Mary Haraden,		
Treasurer,		35 00
Gentlemen's and Ladies' Association		
in Marblehead for educating hea-		
then children, by the Rev. Samuel		
Dana,		70 00
11. A collection in Miss Boardman's		
school in South Reading, for the in-		
struction of heathen children in		
North America, by Mr. Aaron		
Bryant,		4 59
13. A contribution at a prayer meet-		
ing in Foxborough, by Mr. Samuel		
Seaver,		4 23
Contribution at the first parish in		
Brookfield, for the school at Corn-		
wall, by the Rev. Blakim		
Phelps,		2 25
From the same, for the school		
fund,	15 00	17 25
16. The Female Missionary So-		
ciety in Rindge, N. H. by the		
Rev. Dr. Payson,	6 36	
Subscribers in Rindge,	26 14	32 50
19. A friend, for educating the Cher-		
okee children,		16 00
20. The Female Foreign School Soci-		
ciety, N. York, by Miss Patterson,		
Treasurer, remitted by Mr. Ward		
Stafford,	74 00	
A charity box kept by Miss H.		
G. for the Foreign Mission		
School,	7 65	81 65
21. The Female Heathen School		
Society in Ballston, Saratoga coun-		
ty, N. Y. for educating a child to		
be named DAVID BRAIKERD, by		
Sally Sears, Treasurer,		30 00
The Education Society in the east		
parish of Newton, for a heathen		
child to be educated in the family		
of Mr. Newell, to be named JONA-		
THAN HOMER, out of respect to		
their pastor, by Mr. Elijah F.		
Woodward, Treasurer,		30 00
25. The Association for educating		
heathen children in the first parish		
Carried forward	\$473 32	

* The remainder of a donation forwarded in Jan. last.

Brought forward \$473 32		FOR THE MISSIONARY CHAPEL AT BOMBAY.	
of Danvers, by Capt. Hezekiah Flint, remitted to Dr. Worcester,	48 85	March 10. A female friend in Salem, by the Rev. Dr. Worcester,	\$10 00
The Association in Wenham for educating heathen children, by Dea. John Dodge,	16 25—65 10	25. A female friend of missions in Bridgewater, by the Rev. Daniel Huntington,	1 00
28. Mr. Weston's school in Bath, by the Rev. J. W. Ellingwood,	2 50	30. A friend of missions in Plainfield, N. H.	5 00
31. A young man in Tewksbury, for the native schools at Bombay, by Mr. Miron Winslow,	1 00		\$16 00
One or two individuals in Tewksbury, for the same object,	36—1 36	Total of Donations in March	\$3,018 04.
	<u>\$543 28</u>		

EXPRESSIONS OF CHRISTIAN BENEVOLENCE.

[We give the following extracts from several letters received at the Treasury of the American Board. They were not written as communications for publication, nor accompanied by the most distant hint that such disposition of them was desirable. Such efforts of individuals, whom, perhaps, the world never noticed, show how much might be done by the labors of Christians were their hearts warmed, and their hands engaged in diffusing the blessings of the Gospel.]

The following letter accompanied the donation therein mentioned.

SIR, Dec. 8, 1817.
 "I AM the wife of a country mechanic, who, by the blessing of God on our industry and economy, enjoy all the necessaries of life, though but few of the luxuries. Yet God has given me a faint hope in his mercy, and a tender sympathy for a perishing world. I therefore deposit with you the small sum of two dollars for the school fund in India. I have a child in my family, whom I have made my own by adoption; the natural tenderness of her disposition induces her to lament the condition of heathen children, and wish it in her power to relieve them. To make trial of her sincerity, I gave her fifty cents with permission to appropriate it as she pleased. After mentioning several toys pleasing to children, the school in India was mentioned. She immediately requested me to transmit her money for that purpose; I gave her fifty cents more; she earnestly desired it should not be separated from the other. I therefore send you three dollars, hoping if our lives are spared you may again hear from
 MENTORIA."

The following letter was left at the door of the Secretary of the Wethersfield Female Foreign Mission Society, a few evenings previous to the anniversary meeting.

"OUR annual season for contributing to Foreign Missions has again revolved; and again I present you with ten dollars; these, with the other* donations I have made, I hope have been with a single eye to the glory of God. From his bountiful hand I received it; for his service I present it.

"For some years I have laid by in store as God has prospered me, against a time of sickness and distress; but have been preserved in health, while others have had their days numbered and finished. I deeply regret the days when I gave my money for that which was not bread, and my labor for that which satisfied not. All merit I disclaim, as it is an act of grateful duty for innumerable mercies, and but a mite.

"Expand my heart, incline me, Lord,
 To give the whole I can afford;
 That what thy bounty render'd mine,
 I may, with cheerful hands resign."

A FRIEND OF MISSIONS."

"P. S. I have justifiable reasons for wishing to remain unknown, and hope to continue so."

* Alluding to \$40 in the year 1815, and \$10 in 1816.

The following Extract accompanied a Donation.

"DEAR SIR,
 WISHING to accustom my children to early habits of charity and beneficence, I adopted the following expedient. On the day of their birth I gave each of them a dollar, to be improved in promoting religious objects, (a small sum on the receipt of so great a blessing,) receiving the loan of it myself to pay over the interest annually, as a donation from them to some religious object. The education of orphan children is the one I wish them to patronize. The money has hitherto been in my hands, being too small a sum by itself to trouble another person with. God has graciously given us three children, and taken one of them, I trust, to myself. The principal as well as interest of the deceased child I transmit to you, wishing it may be added to the permanent fund; that in the ages to come it may be pouring forth a small stream of Gospel blessings among those who are in the midst of the waters of life, hoping that thereby my little unconscious babe will enjoy the blessedness of welcoming to the heavenly world some, to whose arrival its little stock had contributed.

The remittance for them is as follows,

Samuel H.	\$1 00—Principal.	
	18—three year's interest.	
Mary L.	12—two	do.
John	06—one	do.

Total \$1 36

"What parent almost, might not adopt the same method? and what a revenue would produce!"

[For the delay of the following communication of our valued correspondent, we have no other apology to offer, than the assurance that it has been unintentional.]

Sept. 1, 1817.

To the Treasurer of the American Board, &c.

"DEAR SIR,
 "ENCLOSED I send you fifty cents, from a little girl, for the Heathen School fund. This added to her former donations amounts to \$1.25 within a year; a noble example of liberality in a child.
 "Permit me, Sir, to give some further account of this truly amiable and interesting little creature. I have before heard her spoken of with some admiration, and in my late visit to Vermont I had the pleasure of seeing her and of learning some particular traits in her character.
 "Henrietta is not yet six years old. She is a descendant, of the tenth generation, from the martyr John Rogers. How far she may possess a kindred spirit, remains yet to be unfolded in her subsequent life. It may be said, in some sense, never, as of Abel, Rogers "being dead, yet speaketh."
 "She has remarkable sweetness of temper, and discovers a peculiar fondness for the Bible and other religious books. She loves to hear religious conversation, and has her regular seasons, morning and evening, for secret prayer, in which she is very punctual and appears to be sincerely devotional. She has been overheard to express herself, on some of these occasions, with great propriety and earnestness. Henrietta takes a lively interest in the condition of the heathen children. She prays for them, converses often about them, and expresses a willingness to do what she can for their relief, even, to go herself, if she were able, to carry them the Bible, and to teach them how to read it. As she is not able to go herself, she is willing to send her money. But it may be asked, How does this little creature get money for such an object? Just as other good children would delight to get it, if properly encouraged.
 "But to be more particular: The first 25 cents of the sum which I mentioned above, was set up by her teacher as a premium in her class, to be given to the scholar that should excel during the quarter. When this was proposed, she im-

mediately told her mother that she intended to study and get it, for she wished to send it to the heathen children. Such emulation to do good was successful. She obtained the premium, and cheerfully devoted it to her favorite object. To try her faith a little, it was proposed to her to buy various articles with it for her own pleasure. To which she replied, "Then they would be eat up, and it would not do any good—and the poor heathen children—they have no *Bibles* nor *catechisms*!"

"After this, her mother proposed to give her a cent a piece, for all the hymns that she would commit to memory. She eagerly embraced this opportunity to earn something for the poor orphans, with a voluntary intention to devote it exclusively, to her favorite object. "For" she said "it will do me good to learn the hymns, and then the money would do the heathen children good; so it will do good both ways." By this and some other means she soon obtained 50 cents, which she immediately consecrated to the education of heathen children; but not without praying that it might do them good.

"The next 50 cents are the savings of little presents. This last donation which I now send you, she put into my hands with much apparent interest in the object, with a request that I should "give it to the missionaries, to teach the heathen children how to read the Bible." Who knows but that this child is yet to be a Harriet Newell, a missionary to the heathen? Who knows but that the blessing of the promise, is on its way from the martyr, through this child, down to the thousandth generation? I do not say that she gives satisfactory evidence of a radical change of heart, but there is reason to believe, that she will be the means of perpetuating the promised blessing.

"There is great encouragement to faithfulness in the early education of children. Is it not an easy thing to train them up to habits of liberality? Is it not obvious too, that children thus encouraged are more diligent and faithful at school, more obedient and affectionate at home, and more amiable and engaging abroad? And is it not certain, that they will be more active and virtuous, more useful and nappy in life, than if they had never been taught to regard doing good to our fellow creatures, as an honor, a privilege, and a Christian duty? What a vast difference of character must there be between those children, who, from a very early period, are treated as rational beings capable of being influenced by *religious motives*, and those who never know any higher motives than the *rod* or the *sugar lump*? How much good may be done by parents and teachers, in forming the characters of children and consequently of men, by early acquainting them with the doctrines, the precepts, and sanctions of the Christian religion, and leading them, by every possible method, into the early and habitual practice of its duties?"

DOMESTIC INTELLIGENCE.

Extract of a letter from a gentleman in the county of Herkimer, N. Y. to the editor.

"THESE are truly desolate regions. There are but one Presbyterian minister, one Congregational, and only three or four of different denominations, who are pastors of churches, in all the extensive county of Herkimer, containing a population of nearly 40,000, in a county which has been settled many years.

"There are several reasons. The county, though many parts are good, is still more broken than the western divisions of the state, and presents greater inconveniences to the collection of large congregations. It has been considerably settled from Germany and Holland; the German and Dutch languages have been in use, and their churches once were numerous. But for a considerable time English settlements have been multiplying, and the English language and customs prevailing. But such have been the poverty, prejudices, and ignorance of each other's language, that pastors could not be settled and supported, until these have become the regions of darkness and the shadow of death. Missionaries have not been much employed in this region; and those who were destined for the more western districts have generally travelled the great roads, and passed in haste. Could missionaries, who are passing and repassing, be directed to travel between the great roads, they would find a hospitable settled

ciated opportunities for labor, and among a people more needy than those of in the newest settlements. Under a change of manners, habits, and languages, the rising generation are not evangelized, they are lost. The task would soon be more difficult than to evangelize the pagans.

Many of the old inhabitants understand little of the English language; but people of middle age, though they speak German and Dutch in their families, yet understand English preaching better than German, if that could be obtained. The children, though they understand their mother language in their siles, do not comprehend preaching in that language. Their churches are decaying, their discipline nearly lost, and both the knowledge and practice of religion seem to be sinking together. The necessities of these precious souls urgently demand, "come over into Macedonia and help us." And many English families, who but a few years ago left a country full of religious privileges, are now bewildered in errors and declining in stupidity."

Extract of a letter from the Rev. Mark Mead, dated Middlebury, Con. March 28, 1818.

"PERHAPS you have heard of the glorious work which has been in the South-west, in Waterbury, the winter past; but if not, I will state a few facts respecting it.

"In May last Mr. S. Dodd was dismissed, and the society appeared so feeble, at numbers almost desponded of ever having the Gospel ministry re-established among them. The Domestic Missionary Society gave them some assistance by sending a missionary among them. His labors were blessed, and a great revival has taken place. The feeble state of my health has prevented my laboring among them, and I am unable to give you any particulars; but probably between forty and fifty have been added to the church, perhaps more. I have lately heard that there are but few instances of awakening."

INETEENTH ANNUAL NARRATIVE OF MISSIONARY SERVICE, DIRECTED BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

(Concluded from p. 144.)

KENTUCKY.

In the labors of thirty-five weeks, the Rev. Herman Halsey delivered one hundred and twenty-three sermons. By bodily indisposition he was then constrained, though reluctantly, to relinquish the service. In two counties the people were—a large proportion of them—Roman catholics. They were consequently, with the exception of a small number, unwilling to hear protestant preaching. They were sufficiently provided with priests of their own order, and, in most of their settlements, with places for worship. Presbyterian churches were few and small. Many of them had not preaching oftener than two or three times in a year. Where he labored, congregations on the Sabbath were usually large, and the demeanor of the people who attended commendable. The timidity of the population, in general, placed the people so far apart, that on other days, great numbers could not be collected. Some were found who prized the preaching of the Gospel as one of the most precious privileges, and mourned as they beheld the desolations of Zion. Sectarian prejudices had been deep-rooted and strong, though it was understood that, in many respectable places, their violence had begun to abate. A thin population—a mixture of discordant denominations—and only a very small number of truly pious persons, were discouraging circumstances. Notwithstanding such difficulties, however, the prospects of that distant region were, on the whole, brightening. Bible and Tract societies were forming with a probability of doing much good. By a considerable and worthy class of the people, Missionaries were most cordially and hospitably received. It was his pleasure, and he felt it his duty to testify, that the

blessings of many rested on that Society, whose benevolence had sent them the preaching of divine truth.

The Rev. Stephen Mason labored in twenty-two counties of that State, and delivered one hundred and sixty-eight sermons. It was the custom of the people not to expect but one sermon in a day. Religious exercises began at noon. A few instances appeared of serious impression and of hopeful conversion, but no great revivals were experienced within his observation. The fashion of infidelity was fast declining. The population, though in many parts thin and scattered, was continually increasing. Concerning the state of society, the kind reception of Missionaries, the urgent necessity of many more laborers in that vast field, and the prospects of the happiest results, his accounts were in perfect agreement with those of Mr. Halsey. Neither of these Missionaries had a pastoral charge.

MISSOURI.

This Territory has opened a boundless field. The Rev. Timothy Flint labored in it the past year. He had no pastoral charge. His services extended from the Forks to settlements more than one hundred miles up the river Missouri. To him it appeared as if no missionary station in the United States could be more interesting. The soil and climate were inviting. Beyond example the inhabitants were multiplying by arrivals from almost every section of the union. At no very distant period it would, in human view, be central to the civilized population of North America. The effects of civilization and Christianity there must, of course, be great and happy. It was obviously of immense importance, that a region, which, by its situation, would sooner or later have a commanding influence over a vast portion of the continent, be furnished with means of mingling the most correct religious institutions with its earliest habits. A prevailing desire was manifested in a number of places for the Bible and preaching. There, as in other quarters, the new settlers were unable to furnish themselves with the enjoyment of religious advantages. Multitudes were indisposed and careless. The consequences were natural. Not a whole Bible could be found in one family of ten, over an extensive tract; and of the emigrants who pass, on an average of perhaps one hundred in a day through the town of St. Charles, not one family in fifty carries a Bible. This inability, however, and this indifference could not, he trusted, be evils of long continuance. He had already distributed five hundred Bibles among the needy. He hoped, likewise, to be constantly supplied, by Bible Societies and other charitable institutions, with means of distributing much greater numbers.

The travels and labors of the Rev. Salmon Giddings were extended over a larger space than those of Mr. Flint. He had no pastoral charge. He repeatedly came over into the Illinois Territory, continuing his labors several weeks. A part of the year he was employed in the instruction of a school at St. Louis. During that period, however, his preaching on the Lord's day was not interrupted, and in several instances he made short missionary excursions. In a few settlements he observed a considerable reformation. The prospect of success in charitable exertions grew more flattering. He had the pleasure of seeing the people more attentive to divine things, and more anxious to enjoy the regular preaching and privileges of the Gospel. He either formed, or assisted in forming, a number of churches, and found it no small consolation to behold them rising in the wilderness. French Bibles and Testaments, and several hundred copies of the scriptures in English, which he distributed, were received with gratitude and read with attention. A large proportion of the French population were unable to read. Many of those who could not read would assemble and hear the reading of God's word by those who were able. On the whole, there was much encouragement to go onward in this work of the Lord. He trusted that the salutary fruits of missionary labor, already performed in that far distant region, would be visible in ages to come. By a very severe and dangerous sickness, his public duties were for a time entirely suspended.

EAST-TENNESSEE.

Twenty-six weeks—five of them in Virginia—were spent by the Rev. Cyrus Kingsbury. He had never a pastoral charge.

His reception was every where kind and hospitable. He distributed numerous Bibles and tracts, which were thankfully accepted. The desolations of Zion

were extensive and affecting. Many were unable even to read. Errors abounded. Intelligent preachers of evangelical truth were few, and were embarrassed by very trying discouragements. The neglect of early education appeared to have done much in preparing the way for this deplorable condition of the people. He perceived no rational prospect of reviving the interests of true religion, but through the exertions of missionary, and other benevolent Societies. In several places, nevertheless, people were becoming more sensible that the privileges of religious, and moral, and literary instruction, deserved to be held in high estimation—especially, as they must affect the true interests of the rising generation. He was himself very deeply impressed with the importance of opening some way into those destitute regions for the introduction of such school masters and instructors of youth, as would be strictly moral and pious. He also was convinced, that in many places the people would afford sufficient encouragement to such ministers as might be found willing to combine the duties of the pastoral office, as far as practicable, with those of instructing their children and young people in the rudiments of literature and science. Having closed the services assigned him by the Trustees, he proceeded to the country of the Cherokee Indians. With a hope of promoting the temporal and everlasting welfare of those perishing heathen, he continues to labor, under an appointment from the American Board of Commissioners for Foreign Missions.

In addition to the persons named in this Narrative, the following hold commissions to act as Missionaries, and it is supposed are now laboring in the service of the Society. No communications have been received from them since they entered their respective fields. The Rev. Amos Chase in the northwest part of Pennsylvania. The Rev. Erastus Ripley in Pennsylvania and Ohio. The Rev. Messrs. Elihu Mason and William Williams in New Connecticut. The Rev. Messrs. Elias Cornelius and Samuel Royce in Louisiana.

Friends to the enlargement of the Redeemer's kingdom.

The Trustees have now laid before you their nineteenth annual Narrative. You are informed to what regions they have proclaimed the good tidings of great joy, by means of the sacred charities committed to their disposal. You can perceive the unmeasured length and breadth of that field to which their studious attention has been directed, and on which they have bestowed the holy offerings of God's people. You here observe, also, that the field they have regarded consists of many parts, of which every one is vast. And yet it is a melancholy truth, that the places, of which you are reminded in this history, bear only a very small proportion to the whole amount of those regions in our country which lie spiritually desolate.

How frequently soever the Trustees may have erred in their judgment, they have conscientiously conducted the missionary interests, under the guidance of the best light they could obtain. Nor has it been possible for them to transact, upon subjects of such solemnity, but under deep impressions of their own awful responsibility to Christ, and to their brethren for his sake.

They ask you to join them in their supplications to the God of mercy and grace, that he would crown with his blessing their humble endeavors to apply the charities of his people most efficaciously and successfully, for the manifestation of his glory in the salvation of souls. They ask you to remember with them, before the throne of a prayer hearing God, all associations and all individuals engaged in similar labors of love.

They, furthermore, intreat you to persevere, as God shall give you prosperity, in liberal contributions of your worldly property for the advancement of this charitable work. To enlighten the dark understanding; to awaken the slumbering conscience; to improve the depraved heart; to restrain transgressors, and cause an overwhelming preponderance of bad example to cease; to promote the practice of righteousness, and render the human condition on earth more happy; to show sinners the only way of pardon and enduring blessedness; instrumentally to turn men from darkness unto light, and from the power of Satan to serve the living God; to shew forth the riches of divine grace in guiding many sons and daughters to glory; to confirm and comfort the friends of Christ; to extend, as far as possible, an acquaintance with that godliness which is profitable for all things; in a single word, to perform duty by exertions to cause the knowledge of the glory of the Lord to fill the earth; are some of its leading and great objects.

The work is, therefore, in its nature heavenly. It neither needs, nor can it receive, higher recommendations. Every person can safely desire and seek its prosperity. Never was there greater encouragement. Never, it is believed, were calls, from the destitute settlements addressed to the Trustees, so numerous—never so earnest—as during the past year, for a much greater number of laborers. The need of Missionaries has increased more rapidly, by far, than the supply. By the people of many towns, in the north, west, and south, the most fervent desires have been expressed, to obtain ministers—pastors—for at least a part of the time, until a munificent Providence shall enable them to provide a full support, and to enjoy continually the precious ordinances of the Gospel. In a great number of settlements the way is already prepared for the formation of churches, and the establishment of congregations. To use the energetic metaphor of a Missionary: "The materials are now on the spot, and ready for the hands of the builders." To the Trustees it appears obvious, however, that without increasing exertions, those materials will be scattered, and many benevolent hopes will perish.

Great good has been already accomplished by your prayers and your contributions, for the sacred purposes of the Missionary Society. The Trustees do not however, present this as a motive for your patient continuance in well doing. On another day, both you and they will see its amount. Nor need you tremble at the certainty, that these deeds performed for Christ, and for the souls which he laid down his life to redeem, will be then strictly reviewed. For, blessed will be the acknowledgment of those servants, who shall have done good unto all, as they had opportunity. "They that endure unto the end shall be saved. And the king shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

JONATHAN BRACE, *Chairman*.

Passed by the Board of Trustees, January 14, 1818.

Attest,

ABEL FLINT, *Secretary*.

Abstract of the Receipts and Expenditures of the Connecticut Missionary Society for the year 1817.

RECEIPTS.

Amount of the annual contribution in May through the whole state,	\$2,758 95½
Contribution of 1816 received in 1817,	2 35
Avails of an estate bequeathed to the Society by the Rev. George Colton,	1,700 00
From Lewis Bliss, part of a debt charged as lost in the year 1810,	50 00
Amount of contributions in the new settlements,	817 14
Interest on Notes, and Bank Stock,	1,816 19
	<hr/> \$7,144 63½

EXPENDITURES.

Paid to thirty three missionaries employed by the Society to labor in Vermont, New York, Pennsylvania, Ohio, Indiana, Kentucky, East Tennessee, and Missouri Territory,	\$6,026 84
Salaries of the Treasurer, Auditor, and Secretary,	200 00
Books, transportation, and rent of Repository,	196 30
Taxes on land belonging to the Society in the state of Ohio,	9 60
Printing, stationary, postage, and contingent expenses,	204 60
	<hr/> \$6,637 44

The balance in the hands of the Treasurer, all belonging to the permanent fund, is \$32,090 84½

The number of Books sent to the New Settlements in the course of the year is 5402.

For the Penoplist.

THOUGHTS SUGGESTED ON HEARING OF THE DEATH OF HENRY OBOOKIAH.

"CEASE ye from man."—(Isa. ii, 22.) This admonition of God's word is often repeated with awful emphasis in his providence. Though often repeated, it

sadful to teach us effectually that the Lord is God. He gives us blessings, and sets our hearts upon them. He takes them away to make us acknowledge and that gave them. He raises up instruments to build Jerusalem, which is to be designated for distinguished usefulness, and we put our confidence in Him. He blasts our hopes by their sudden removal, to show us that the work is not that they who wish to see it prosper must cease from man, whose breath is in his nostrils, and trust alone in the Lord Jehovah, in whom is everlasting life.

dark and mysterious is that providence which cuts down a Backus, a Strong, a Light; which brings to a premature grave, a Brainerd, a Spencer, a White, a Rice, a Harriet Newell, and others, the fairest hopes of the church. They have fallen. But peace to their memory. Through the wise but inscrutable will of Heaven, may they do more in their death than in their life. From yonder barbarous clime, where Moloch sways his blood stained iron scepter, and trains his savage slaves to violence and death, a noble youth escaped, rescued by an unseen arm, he came to the land of Christian freedom, and saved the city of God. The daughter of Zion beheld the stranger with wonder and pity. She rejoiced in his happy escape and unexpected arrival, and welcomed him to her bosom. She adopted him for a son, and trained him in the will of the Lord as a favorite son. She trusted in him as a chosen instrument to defend her gates, to enlarge her borders, to conquer her foes, and to extend her blessed privileges to his native land. His filial bosom swelled with gratitude for her kindness. His generous heart, touched by divine grace, melted in compassion for his wretched heathen brethren, though their violence made him an orphan. Fired with the hope of delivering them from the hand of the tyrant, the prince of darkness, he girded on his armor, and with anxious solicitude waited for his Captain's command. The set time to favor Zion seemed at hand, and with joy she hailed its approach.—But Jehovah has not ceased to defend the himself with clouds and darkness. His awful voice was heard from heaven:—"Cease ye from man." Zion dropped a tear over the untimely grave of her favorite. Casting her ornaments of silver and gold as a funeral offering into the arms of the Lord, and looking around on her surviving sons, in the language of affection she makes the inquiry, "Who will go for us? for Obookiah is dead." O friends of Zion, that dear heathen youth the flower of the Mission School, the beloved of the affectionate brother and friend to the heathen, the hope of the land as to his country, suddenly cut down by an affecting and mysterious providence, is dead. But he still speaks. You remember his words, how he said,— "I will carry through his work for us. I do not know what will God do with my body or soul. I shall go before God, and also before Christ. I hope the Lord will bring the Gospel to the heathen land, where the words of the Savior never yet been. Poor people, worship the wood and stone and shark, and almost nothing their gods; the Bible is not there, and heaven, and hell, they do not know about it." Such was his language; such too was the language of his life, the power of which may awaken thousands to the subject that was so dear to his heart. Nor is the language of his death less impressive—"Cease ye from man, nor idolize the instruments which God has chosen to oppose idolatry." O friends of missions do not listen to this admonition in the death of Obookiah, let them expect to hear it repeated from the grave of some champion slain in the field. Let them kiss the rod and him who hath appointed it, and in humble submission, with fervent prayer, with unshaken confidence and burning zeal, commit their cause to him that is faithful. "God will carry through his work for us." He who has provided salvation for the heathen, has promised to accomplish them. He will accomplish it, though, to try our faith and love, and to show our dependance, he cuts off those whom we verily thought he had kindled up for this purpose. He that hath promised is faithful, and "there is no limit unto the Lord to save by many or by few."

F. Z.

It is probably been expected before this time, that we should have given some account of the death of HENRY OBOOKIAH. The reasons of our silence are, The principal facts concerning him are already widely circulated.

These words are from one of Henry's letters, written before he had acquired an acquaintance of the language.

them without suspicion,) and studiously kept up the deception, till his new religious principles forbade the continuance of it. At the age of twenty-one he left Edinburgh in pursuance of his design; but had prosecuted his journey no further than Newcastle before he became tired of it, and took passage in a collier to London. In that great receptacle of all sorts of wanderers, he soon began to suffer the miseries of extreme poverty. After wearing away many months in this situation, he obtained a place as clerk to an attorney, and received just wages enough to furnish food and clothes on the most economical scale; his salary never amounting to two hundred dollars a year. Of this scanty stipend not a little was wasted on public amusements, and particularly at the theatre. He had been in London nearly three years, when the first impressions were made on his mind, which indicated that God was interposing for his deliverance from the slavery of sin. Our readers will be pleased to see the account of his first religious anxiety, in his own words:

"Since my coming to London," he observes, "until June last, I led a very dissipated, irreligious life. Some gross sins I avoided; but pride was in my heart; I profaned the Lord's day without restraint, and never thought of any religious duty. Thus I lived till within these few months; exactly three years since my voluntary banishment from my native country; three tedious years! and for any thing I could have done myself, I might have remained in the same state for thirty years longer. But the period was now arrived, when the mercy of God, which had always accompanied me, was to be manifested in a singular manner. I had a very strong sense of religion when I was about the age of fourteen; and I used often to reflect on that period: but I had not, I believe, the least idea of the nature of the Gospel. It was in the year 1790 that my heart was first effectually impressed, in consequence of an acquaintance with a religious young man."

Of the person thus briefly mentioned, and of the important effects which resulted from one remarkable meeting with him, the following is a more distinct and detailed account.

"In the month of June last," observes Mr. Buchanan, writing in February 1791, "on a Sunday evening, a gentleman of my acquaintance called upon me. I knew him to be a serious young man, and out of complaisance to him I gave the conversation a religious turn. Among other things, I asked him, whether he believed that there was such a thing as divine grace; whether or not it was a fiction imposed by grave and austere persons from their own fancies. He took occasion from this inquiry to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in Scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but while he spoke, I listened to him with earnestness; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve: notwithstanding what had passed, however, I resolved to go; but as I went along, and had time to reflect on what I had heard, I half wished that it might not be kept. It turned out as I desired: I hurried home, and locked myself up in my chamber; I fell on my knees, and endeavored to pray; but I could not. I tried again, but I was not able; I thought it was an insult to God for me to pray; I reflected on my past sins with horror, and spent the night I know not how. The next day my fears wore off a little, but they soon returned. I anxiously waited the arrival of Sunday; but when it came, I found no relief. After some time I communicated my situation to my religious friend: he prayed with me, and next Sunday I went with him to hear an eminent minister. This was a great relief to me; I thought I had found a physician: but, alas, though I prayed often every day, and often at night, listlessness and languor seized me. Sometimes hope, sometimes fear pre-

mented itself, and I became very uncomfortable. Going one morning to a bath, I found on a shelf Doddridge's *Rise and Progress of Religion in the Soul*. This book I thought just suited me. I accordingly read it with deep attention, and dwelt over it. I next procured Alleine's *Alarm to the Unconverted*, and dwelt over it for some time. My religious friend then gave me Boston's *Fourfold State*. This I read carefully, and I hope it did me some good. I now secluded myself entirely from my companions on Sunday; and during the week, the moment business was done, I went home to my studies; and have since wholly withdrawn myself from pleasure and amusement. In this manner have I passed the seven last months, continually praying for a new heart, and a more perfect discovery of my sins. Sometimes I think I am advancing a little, at others I fear I am farther from heaven than ever. O the prevalence of habit! It is not without reason that there has been sometimes called a second nature. Nothing but the hand of the Almighty who created me can change my heart.

About two months ago I wrote my mother some particulars of my state, and requested her prayers, for she is a pious woman. In her answer, written by my sister, is the following passage, "My mother has heard much of Mr. Newton, rector of St. Mary Woolnoth, London, and wishes that you would cultivate an acquaintance with him, if it is in your power." pp. 29—31.

This suggestion of his pious mother induced him to attend the ministry of the venerable man, whose name she mentioned. Not finding any relief, he addressed an anonymous letter to Mr. Newton, which contained the passages above quoted, and a request, that something might be said by the preacher, with reference to the particular case here stated. Mr. B. attended the next public lecture of Mr. Newton, and he hoped his request would obtain for him such spiritual advice as he peculiarly needed. At the close of the exercises, Mr. N. gave notice, that if the person were present, who had written to him anonymously on such a day, and would call upon him, he should be happy to converse on the subject of the communication. Mr. B. called, in consequence of this invitation; and thus commenced an acquaintance, which proved of the utmost importance to him, and, by its ultimate results, to the Christian world.

Not long after this interesting era in his life, Mr. B. thought seriously of becoming a preacher of the Gospel, and made it a subject of prayer and consultation with his spiritual adviser. The result was, that the late generous Henry Thornton, a son of the illustrious John Thornton, (illustrious, not on account of rank or talents, but for disinterestedness in the service of Christ the wealth which Providence had bestowed on him,) furnished the means of educating the new convert at the University of Cambridge. Thither he repaired in the year 1791, at an age of twenty-five years and a half. Many doubts oppressed his mind relative to the course of study which he ought to pursue, and the one which he ought to devote to the mathematics. His religious friends advised him, however, to obtain a respectable standing in this department of the sciences. He engaged in mathematical pursuits with such resolution, that "at the close of his second term he found himself unequal to none in the lecture-room." Many of our readers will not need to be informed, that a college life, at the English universities, is regulated by very different principles, from those which prevail in our seminaries of learning. Here, every student is compelled to attend to the studies of his class, and to give daily proof of attention, by an actual recitation or examination. There, every student judges

for himself what studies he will pursue, and how far he will pursue them. It cannot be wondered at, therefore, that the immense majority of students make no progress in knowledge, but spend their time in dissipation; and too many of them in dissipation of the most profligate kind. The smaller number, who seek a reputation for science, become, in many instances, absolutely mad with the desire of college fame. They apply with such intense devotion to the service of their idol, as to endanger their health and their lives, and seriously retard, if not absolutely interrupt, all advancement in piety, in the case of those who are pious, and as to fill the heads and hearts of others with the most extravagant and ungovernable ambition. Mr. B. felt as he ought, in regard to literary eminence; preferring the humble vocation of a retired preacher of the Gospel to all that imagination could paint of the splendor of intellectual distinction. He sent the following schedule of the manner, in which his time was divided, to his friend Mr. Newton; viz. *four* hours to devotional studies, as he called them, including, we presume, theological studies of every kind; *five* hours to the mathematics, *four* to the classics, *five* to meals and recreation, and *six* to sleep. We have no hesitation in saying, that the portion assigned to the mathematics was too large; though, according to the fashion prevalent at Cambridge, it was far too small.

Mr. B. felt the necessity of some advantages for improvement in elocution, as he possessed absolutely none. He said of his college companions, "most of them speak ill and read worse." It is surprising that the art of speaking well is so little cultivated in England; an art so conducive to usefulness and influence, in either of the learned professions. The seminaries of education in our country are sadly deficient in the means of teaching the students to become good speakers, but we are assured by a person competent to judge, that our countrymen of all classes are far less ungraceful, awkward, and untutored speakers, than Englishmen of the same classes respectively. This representation is altogether different from what we had supposed to be the case.

The biographer gives pretty copious extracts from letters to Mr. Newton, written by Mr. B. during his college course. They evince good judgment and sober piety, but are not distinguished by any remarkable display of genius. In the year 1794 the first proposal was made to Mr. B. of going to India. While considering this proposal, he was actuated by a simple desire to be employed where he could be most useful. He expresses himself ready to preach the Gospel in the next village, or in the uttermost regions of the earth. He keeps in view the object of his education, and looks down upon college celebrity with a very commendable feeling of its emptiness. He had yielded to the opinion of his religious friends, so far as to pay more attention to the mathematics than he thought they deserved; and he carried off a premium for his distinguished proficiency in these studies. He could not be prevailed upon, however, to make them an object of pursuit any longer than seemed really necessary.

In September, 1795, Mr. B. was ordained as a minister of the Episcopal church, by Bishop Porteus; and in August of the next year he

for India, having received the appointment of chaplain from a East India Company. In March, 1797, at the age of 31, he landed at Calcutta, prepared and desirous to enter into the active service of a Minister. But, contrary to his wishes and expectations, he was appointed to the chaplaincy at Barrackpore, where he could do very little for religion. This occasioned a depression of spirits, which continued for a considerable time. The following passage, extracted from a letter written in June of the same year, exhibits the state of his mind at that period.

"It is not probable that you or I shall live long. What seek we then? There is fame for us here! There is some reproach, whether we be *faithful* or not. So at we lose nothing by being faithful. I am so young in these things, that I do not know any thing about them. I have only entered the wilderness. But I apprehend much. I would gladly enter Canaan, without encountering 'the greatness of the way.' Were it the will of God, and were he to give me faith and strength, I would to-morrow, with great joy, leave this world, and all it offers. Were I to fall, would not entangle and destroy me at last, I would rather stay and endeavor to do something for God; but I am not sure of that.

I often compare myself, in my present exile, to John, in the island of Patmos. He said that, like him, I had finished my course, and had only to contemplate 'the throne of Heaven.' But I am a stranger to suffering 'for the word of God, and the testimony of Jesus Christ.'

I sigh much for that singleness of mind and purity of heart, and love to God, which distinguish the disciples of Christ. And I often wonder whether it is to be attained by keen affliction in body and spirit, or by the 'power of the word of God,' which is asunder like a two-edged sword,' or by long fighting and sorrowful experience slowly teaching, and ending with a doubt whether I am taught.

And amidst the multitude of my thoughts, 'the Lamb that was slain' is my only rest." pp. 111, 112.

Mr. B. early took an interest in the Baptist mission at Serampore, and spoke, in terms of much commendation, concerning the labors, particularly the translations, of Dr. Carey. The following paragraph exhibits his opinion on the subject of sending married missionaries.

"But I wish not that any prudential considerations from what *has been*, or from what may *probably* be, should check the missionary ardor of the day. Nothing since the beginning of the world has been done, it is said, without enthusiasm. We are therefore, well pleased to see multitudes of serious persons, big with hope, eager to communicate; for I think it will further the Gospel. Instead of thirty missionaries, I wish they could transport three hundred. They can do little harm, if they do some good. But let them send as many children as possible; or those who may have children. They will do more good by and by than their parents. A man turned of thirty can learn to speak a new language *well*. No Englishman under of twenty, who is only acquainted with the labials and dentals of his mother tongue, can ever acquire an easy and natural use of the nasals and gutturals of the *new* language. Send, therefore, old men to take care of the morals of the young; send the young to convert the heathen." p. 123.

The preceding extract was written about the time that the Missionary Society in London began to send forth missionaries. The following passage will show the religious, or rather irreligious state of India at this time. We are happy to say, that the number of truly good persons has greatly increased since.

Mr. Swartz, the apostle of the east, is dead. I wrote him a Latin letter a short time before his death. I wished to write his life, but they refuse to send me mate-

rials.* Have you heard of the ancient Obeck, in Calcutta? Mr. Grant will tell you about him. Mr. Obeck in Calcutta is like Lot in Sodom. I asked him one day, if he could produce ten righteous to save the city? He said, he was not sure he could produce ten, but thought he could produce five." p. 126.

In 1799 Mr. B. was married to the daughter of an Episcopal clergyman. It is very common in England and Scotland for young ladies of respectable connexions to visit India, with the known design of obtaining husbands. In the following brief description, given by Mr. B. to his friend Mr. Newton, it is strongly implied, that his newly married wife, and her sister, came out from England with that view. Happy would it be for all ladies, who go to India on the same errand, if they could be as highly favored as was the wife of Mr. Buchanan. But by far the greater part are obliged to connect themselves with dissipated and irreligious men, or "to return single to England."

"Miss Mary Whish, and her elder sister," (afterwards married to Major Prole) "came out to India about five months ago, with their aunt Mrs. Sandys, wife of Captain Sandys, commissary of stores in Calcutta. The younger of these ladies was so much disgusted with the dissipation of India, that she would gladly have returned single to England. I did not see her till two months after her arrival. But we had not been long acquainted before she confessed, that she had found a friend who could reconcile her to India. I did not expect that I should have ever found in this country a young woman whom I could so much approve. Mrs. Buchanan is not yet nineteen. She has had a very proper education for my wife. She has docility of disposition, sweetness of temper, and a strong passion for retired life." p. 136.

In February, 1800, Mr. B. was called by Lord Mornington, then Governor General, to preach a thanksgiving sermon. Many copies of this production were distributed by the government. It was a sensible performance, and principally directed against infidelity. In a letter to Mr. Thornton, Mr. B. says, 'that he seldom permitted himself to defend Christianity, and that he usually acted on the offensive.' This was doubtless a wise determination. It would have been well for the cause of truth, if the world had seen fewer defences of Christianity and more attacks upon infidelity.

At the commencement of the year 1801, Mr. B. entered upon his duties as Vice Provost of the College of Fort William, an institution formed under the auspices of Lord Mornington, now Marquis Wellesley, with the most enlarged and liberal views, and for the attainment of highly important objects. It is greatly to Mr. B.'s honor, that he should have had so much influence in the formation and management of this seminary. It fell particularly to his department to superintend the morals and habits of the students; and so faithful and assiduous was he in the discharge of this duty, that perhaps there was scarcely ever another literary institution so remarkable for the regular conduct and hard study of all its members. In apologizing for not having written so often to his friends in Great Britain as they had expected, he gives the following account of his employments.

* Some years afterwards Mr. Buchanan procured the documents he at this time requested; though other circumstances prevented him from making use of them as he had intended.

had such a numerous body of friends and acquaintances, literary and religious in Scotland and in England, that I found it was in vain to attempt a correspondence with them all in my infirm state of health. I have therefore scarcely ten to any one, but to yourself, Mr. Newton, and Mr. Grant. I have less time than ever; and even my letters to you will be less frequent. The chief labours of the churches is devolving fast upon me. My religious correspondence is a greater than at any former time. The whole direction of the college lies in my hands; every paper is drawn up by me; and every thing that is printed is read by me. In addition to this, I give Greek and Latin lectures four days in the week during term; and I must visit and receive visits on an average twice a day. You desired me to say something in self-defence, else I should not have given the above. I am yet an unprofitable servant, very unworthy the lowest place in a Master's vineyard; and I am supported chiefly at times by the feeble hope that the Lord, who works by any means, will be pleased to work even by me." 162, 163.

In 1802, Mr. B. authorized his mother to draw on his agents for 400 pounds annually, he having previously made smaller remittances for her comfort; and, about the same time, he returned to Mr. Thornhill the 400 pounds, which had been expended by that gentleman to support him at Cambridge. Nor did he stop here: he remitted to Mr. Milnes 125 pounds, and engaged to remit the same sum annually for four years, for the support of some indigent and pious young man at the University, who should be selected by Mr. T. Mr. Newton, or Dr. Milnes, for that purpose. Thus he availed himself of the first receipts of considerable income to provide abundantly for an aged mother, to earn the bounty of his benefactor, and to make this return doubly valuable by offering to another the same generosity, which he had experienced himself. This is the more worthy of notice, as he had a wife and child, his life was very precarious, the offices which he held were liable to be abolished, and his income was in fact diminished at the very time he was acting in so generous a manner, though the intelligence had not reached India. Yet who will venture to say, that Mr. B. was not wiser to bestow his property in this manner, than to lay it up carefully for his family? The view, which Mr. T. had of the transaction, is exhibited in the following extract of a letter, written by him soon after receiving the money.

I would also request you to take some occasion of expressing to Mr. Buchanan the satisfaction which I felt at this mark of integrity, or of something more than integrity, as I ought to term it, in his conduct. It has raised him in the estimation both of myself and others, and it will not, as I am persuaded, be one of the acts of which he will repent whenever he may come to die. For my own part, I always hold that his children will have some claim upon me in consequence of the return of this money, in the event of their falling into pecuniary difficulties; Providence, I am well persuaded, is wont to provide for those who, without robbing or neglecting their own household, avoid the common eagerness to lay out for them." p. 175.

We think all persons, who have received an education by charitable assistance, should feel bound to return the money, whenever they can do so without embarrassment; or, at least, to expend an equal sum in some similar kind of charity. Mr. B. did both. A young man was selected by the three friends to whom the business was committed;—and, after residing the usual term at the University, is now an able and respectable clergyman.

The institution of the College of Fort William did not meet probation of the Court of Directors. The government in India ordered to abolish it altogether. The Marquis Wellesley felt, however, to give a liberal construction to the order; and decreed that the College should be kept in full operation till the close of 1804, and should then be gradually diminished, unless the Directors should re-consider their proceedings. Mr. B. was uniformly a devotee of this seminary; not from any personal interest, for he stated about accepting an office in it, and always expected she resign his charge; but he was deeply impressed with the value of an establishment, both on account of the superior education it would give to the younger servants of the Company, and the facility which it would afford for the distribution of the Scriptures in the East. Just at the commencement of January, 1804, when the sentence of dissolution was about taking effect, an express arrived, with orders that the college should be continued.

In a very useful digression, the biographer gives an account of a venerable Oobok, who died in Calcutta, at the age of 73; and from early youth, had adorned the Gospel by a holy life, in the midst of general dissoluteness and irreligion. A Mr. Edmonstone, an important servant of the Company, left a noble testimony to him in the Gospel, at his last hour. In letters to his friends, Mr. B. exhorted them to understand, that though he had not been able to preach natives, his labors had been blessed to the hopeful conversion of many in India. About this time Mr. B. offered no less than 1,650 sterling in premiums to the best writers, in prose and poetry, on certain subjects proposed by him, and relating to the promotion of civilization and Christianity in the East. These premiums were distributed in sums from 25 to 100 pounds, to the officers of the English and Universities, and the great schools of the metropolis, to be adjudged according to rules prescribed by the donor. Several of the prize compositions have been published, and do great credit to the talents of the authors, as well as to the distinguished liberality of the patron. Men indeed would have found it in their hearts to devote a large portion of their property, in so munificent a manner, to a great object, while so many pleas could be urged by selfishness, and the appearance of prudence, in favor of laying it up for their families. But these premiums were not the whole of Mr. B.'s liberality in the same cause. For about three years he supported Mr. Lassar, a native of the Chinese language, with a view to promote the translation of the Scriptures into that language. The stipend was 1,750 dollars a year. The fidelity, which was manifested by the governors of the college, may be inferred from the following interesting facts; viz. that a report was made by all the professors, as to the proficiency of the classes, which report went successively to Mr. B. the college officers, and the governor general; that all indolent students were sent in disgrace; and that there was not a duel among the students, nor a single death, for four years. The number of students was very considerable, we believe above a hundred, though it is not expressly mentioned. They had no time for vice, and were not permitted to contract debt.

Toward the close of 1804, considerable opposition was manifested, by two or three of the chaplains, to the doctrines preached by Mr. Brown and Mr. Buchanan. In consequence of this opposition, the latter gentleman was induced to preach a series of doctrinal sermons, from which considerable extracts are given by his biographer. The following observation, taken from the sermon on justification by faith, is very judicious. It has probably often occurred to the mind of every reflecting and intelligent Christian; though every such person could not express the same thoughts so forcibly and concisely.

"The doctrine of justification by works is in substance also the doctrine of the mass; and it will always be the popular doctrine among Christians who profess true religion, by whatever denomination they may be called. For it is the doctrine of the world; it is found where the name of Christ is not known; and in the spirit of every false religion and superstition upon earth." p. 240.

The observation was made in reference to the doctrine of justification held out by Socinians.

Mrs. B. offered to each University, Cambridge, and Oxford, a premium of 500 pounds for the best treatise on the duty of the British government in reference to its eastern empire, and on the propagation of the Gospel since its first promulgation. Toward the close of 1804, he was seized with a fever, which he fully expected would prove mortal. His mind was composed, and even joyfully contemplated the prospect of death, and he clung fast to the doctrines of grace, which he had preached, renouncing all dependence on his own merits, and resting himself at the foot of his Savior. He recovered, however, and soon heard of the decease of Mrs. B. on her second passage to England. She was a lady of great amiableness, humility, and piety, and of a precious memory.

It has not been generally known, how much the translations of the Scriptures, by the Baptist Missionaries at Serampore, are owing to Mr. B., the friendship, and the enlarged mind of Mr. Buchanan. He uniformly opposed that jealousy, which many persons of consequence toward the Baptist mission, he was decidedly in favor of employing the missionaries as professors in the college: he brought more advantage to the work of translations, from the English residents in India, than could have been brought by almost any other person: he sustained proposals for the translations in every part of India, and especially in England: he wrote more than a hundred letters on the subject; he offered thirty guineas to each of four preachers, in the two English Universities, for printed sermons on the subject of translations: he complied the proposals, partly from materials furnished by the missionaries: in short, he used his whole influence and activity in aid of this noble undertaking. We mention these things the more minutely, as it seems to be generally understood, that the whole series of these translations is to be ascribed to the Baptist mission; whereas the principal agents in that work derived incalculable benefit, not only from Mr. B's exertions, but from the patronage, and the collection of learned natives, which the college afforded, and which could not have been derived from any other quarter.

About this time Mr. B. received the degree of Doctor in Divinity from the university of Glasgow, of which he had formerly been a member; and afterwards the same degree from the university of London, where he completed his education.

(To be continued.)

MISCELLANEOUS.

AN ADDRESS, DELIVERED BY DR. ENCONTRE TO THE STUDENTS OF THE COLLEGE OF MONTAUBAN, ON THE OCCASION OF HIS ENTRY INTO THE DUTIES OF PRESIDENT OF THE FACULTY OF THE COLLEGE. Judges, vii, 8-7.

Their words reminding me of the former state of the afflicted Jew when the Amalekites and Midianites most cruelly oppressed, it naturally led me to reflect on the deplorable condition to which many divisions, so many disorders, and above all, religious dissensions, have reduced the Reformed Church. This melancholy condition soon yields, however, to the pleasing hope of one day behold this same Church re-united, consoled, and revived, by virtue of promises no less certain, and more precious, than those of which the duties were the objects. But what particularly fixed my attention, in trial to which Gideon subjected the warriors who were eager to fight him, and the small number of those for whom was reserved (but honorably passed through the trial,) the glory of terminating the day of their country.

The appearance of degradation, the state of wretchedness, I may almost say, of opprobrium and ignominy, to which the evangelic church is reduced in many parts of Europe, and even in this part where we inhabit, is not precisely our subject; and to examine it might much depress the feelings in the short time to be devoted to you this occasion.

You, my young friends, are destined, as a Christian army, to a perpetual war with the world, its vain pomp, its works of darkness and with what the Scriptures call, "the lusts of the flesh," and to scour the modern Israelites from a servitude as hard and humiliating as was ever experienced from the disastrous irruptions of Amalek and Midian.

When the Israelites left Egypt, their number amounted to about a hundred and three thousand men, of all ages, bearing swords and buckler. In the time of Gideon only thirty two thousand were sent to march against the Midianites. So when our fathers, alarmed at the scandalous abuses of which Christian Societies universally complained, felt the absolute necessity of a reform, that is, of a renewal of doctrine, of discipline, and a revival of the rights and manners of the primitive church, the number of our pastors was nearly one thousand; at day we can hardly estimate them at two hundred. But God regards not the number of combatants when he pleases to give the victory; after repeated trials it was into the hands of three hundred chosen warriors only, that he delivered the hosts of Amalek and Midian.

My dear brethren, are subjected to certain trials, and they appear as alarming and rigorous appearance. Sermons, Catechisms, Bibles, publicly exhibited, Examinations in Greek, Hebrew, Philosophy, Theology, Morals, History and Sacred Criticism; exercises calculated to germinate and maintain in you, and in others, those sentiments which are as noble as they are pure, and which constitute the essence of Christianity. What knowledge, what talents, what virtues, should those combine who pass honorably through trials so long and so difficult? They are familiar with ancient languages, they have dived into the science of Philosophy, they are able to derive instruction from the deepest and purest sources; they can analyze their own ideas, express them with purity, arrange them with method, and write in public a happy choice both of sentiment and language. Informed and convinced themselves of the sublimest truths of religion, they are able to attack and conquer the prejudices of Ignorance, the sophisms of infidelity, and the falsehoods of error; they are acquainted with the principles of ecclesiastical discipline, and can with a modest confidence assume the administration in the churches to which they may be called; their long meditations on practical theology enable them to direct the guidance in the most delicate circumstances; their observation, their experience, and the care with which they have studied history, have introduced them to an intimate knowledge of the secrets of the human heart. Moreover, they are animated with an ardent zeal for the success of the Gospel; they feel a tender interest in the salvation of their brethren; they are ready to do every thing, to sacrifice every thing, to suffer every thing, to secure the peace of the church, to diffuse the light of the Gospel, and to advance the kingdom of God and of his Christ.

These trials to which you are exposed are yet, however, insufficient; and you all require another, which may develop your internal disposition, reveal the secret of your character, and expose the recesses of the heart.

Instructed by the Spirit of the Lord, Gideon knew that to obtain great success, it was not sufficient to entertain a few feeble transient notions; that when the end is not pursued with unremitting ardor; when personal ease is consulted; when the senses command, when there is in the degree a submission to want, or a devotedness to pleasure, there is an incapacity for the completion of a grand and noble enterprise.

My dear brethren, take heed to yourselves. When you chose the profession of the holy ministry, you could neither appreciate its obligations, nor its inconveniences, nor its advantages; you were perhaps unable to compare your strength with the burden you had to sustain. Scarcely had you quitted the age when you promised yourselves every thing; when every thing appeared easy, and when the character was yet unformed.

Years of study and labor will mature your reason, will give you the exact measure of your capabilities, will inform you of the extent and importance of your duties, and enable you to support with honor your trials on the benches of your school; but to-day I have to propose to you a more serious and decisive proof. I venture to summon each of

...from conversation, the places which present you before the
harmonize with the serious and sublime character with which you
are to be invested, it is falsely, and it is only that you boast of this
... You may be distinguished by knowledge, by conduct, by
... you may pass for amiable men, judicious personages, great
... you may be cordially applauded, and admired by the world,
... "the world loveth its own;" but your discourse
... an empty sound upon the ears of your auditory; you will
... unaffected; you will excite but a fruitless and fugitive
... you will not know what it is to carry a salutary terror into
... of anything, alarming, deterring the sin-
... you will be yet less able to comfort him; you will never teach him
... the Lord is?" for you are ignorant of him yourselves. The
... will inspire your success, and you may perhaps stammer to
... the name of the true and official Comforter; but this secret name,
... which says nothing to your own heart, will lose its energy in passing
... your lips. The dying will call for you, but you cannot point
... the path of life. The criminal will confess his crime, his re-
... his terrors, but you cannot conduct him to the feet of a pati-
... God.

... Soldiers of Jesus Christ, who, far from stooping to drink of
... of the world, have tasted even its innocent delights, but
... reserve, and with distrust, victory awaits you! Your Chief, your
... who loves you, and whom you love, has prepared palm-branches
... distributed among you; but the first proof you can give him of your
... and devotedness, is to overthrow the altar of Baal—to trace
... between yourselves and the world the line of demarcation which you
... never overstep; to assume openly the badge of Christ; the tone,
... and language, (which can never be mistaken) of men sup-
... by the Gospel, and animated by its spirit.

... undoubtedly you will be censured; the brothers of Gideon, rose up
... against him, and yours will perhaps be the first to condemn
... conduct, because it condemns theirs; they will not say as did the
... inhabitants of Ophrah, "Let Gideon come forth and die;" but
... attack you with the weapons of ridicule, they will audaciously
... you, meanly calumniate you, maliciously interpret all your ac-
... and; though they envy and vex each other, they will always
... when you are to be oppressed. But fear them not; and far from
... being dejected by the first reverse, rejoice with pure and lively joy,
... are found worthy to suffer loss, or grief, or humiliation, for
... of Christ, and the cause you are called to defend.

... is both a vile and contemptible being, who pretends to be a min-
... of the Gospel and believes it not; a serious business in tender
... he assumes a mask not to be laid aside but with his life.

... his office to administer sacraments which he believes inefficacious; to utter absurd fables to youth; periodically to weary the public
... falsehoods, uttered with effrontery from the pulpit; so in-
... styled the residence of truth. He constantly quotes, as if
... a book which he pretends is the production of ignorant and
... men; he invokes with solemnity the assistance of the Holy
... while he regards such assistance as a chimera. He makes a

repeat after him, "I believe in Jesus Christ the only Son of God;" and Jesus Christ being, in his estimation, but a mere mortal, is necessarily in his opinion, the most guilty of impostors. He is incessantly imposing upon man, and insulting the Divinity. I should seek in vain in the dens of robbers, the haunts of infamy, or the gloomy darkness of the dungeon, for a monster so depraved, so odious, so worthy of public execration; I cannot find there his parallel. The false minister seems to me to have attained and passed the limits of all that may be designated as villany; for the greatest criminals have intervals of repentance, of candor, of emotion, sometimes even of generosity. But he has acquired a habit, a necessity, an absolute necessity, for fraud, and perjury, and blasphemy, and sacrilege.

But if we cannot find terms strong enough to express our indignation, contempt, and abhorrence of the pretended minister of the Gospel, how shall we describe our high esteem, profound veneration, and eternal gratitude for you, the vigilant sentinels of Israel, the true apostles of Jesus Christ, the faithful dispensers of the word of life; whose every action, every discourse, every thought, has for its object the glory of your divine Captain, and the salvation of souls?

Ah! it is not here below, not from our ungrateful hearts and our avaricious hands; it is not in consequence of our inefficient prayers that you will receive a reward proportioned to your pious labors and generous sacrifices; God himself will give you this reward; he is preparing it for you, faithfully preserving it as a deposit, and he will move to bestow it on you in the great day of retribution. Yes, on that day of terror, when according to the expressions of the Holy Writings, "The heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth flee before the face of the Eternal," you will not partake of the terror which will seize the wretched slaves of sin and the world; your heart will leap with gladness; your attentive ear will eagerly catch the sounds which the voice of the Son of man, and of his saints, will cause to reverberate through the immensity of space. I think I see you raising from the tomb your venerable heads encircled with the rays of glory and majesty. I see you hastening to meet the Supreme Rewarder, whose hand contains the immortal crowns reserved for you and your fellow soldiers; already I hear the innumerable multitude of sinful spirits which you have restored to the paths of truth and life, singing hymns of praise, and following in your steps. Ah! the most ardent of my desires is to be but one of the least and the last of this blessed company, to applaud, though from afar, your triumph, and to assist in exalting its glory.

Young army of Jesus Christ! dear objects of our tenderest cares and sweetest hopes! the sacred fire is not yet utterly extinguished in our churches; we have indeed to groan over their languid declining state; but the vital principle, which formerly rendered them so flourishing, still acts in some, may revive in others, and only awaits your aid to exhibit itself with new energy—what do I say? Many of our churches so desolate, so poor, so scattered, seem advancing to meet you. The venerable consistory unite to the most generous proceedings, the most delicate attentions. They wish that, according to the expressions of Malachi, "knowledge may dwell on your lips;" but they are principally

citous, that humble virtue, the fear of God, true piety, Christian love, may animate your heart. Deeply convince yourselves; I conjure you of the high importance of your station; no longer consider it as a trade, profession, embraced to give you a sort of civil importance. Bless the kind, though severe hand, which sometimes suspends your march, and arrests your progress, the better to secure your steps. Henceforth, vince by your actions, your conversation, your behavior in the temple, your assiduity in your studies, your application to labor, by your employment of your intervals of leisure; what is the chief object, the noble aim of your exertions? Above all, I again repeat it, overthrow the altar of Baal, or forbear to follow the sacred banners of the Gospel. If you are only ambitious of lucrative stations, flattering successes, if, in a word, you expect every thing from the world, attach yourselves openly and decidedly to the world; but, if you have proposed to yourselves nobler ideas of your nature and destination; if you have conceived high hopes; if you believe yourselves called to great objects, if you aspire to a more perfect, more secure, more durable happiness, devote yourselves unreservedly to Him who alone can procure it for you, and who imposes it upon you as a first condition, to separate from a world which you love, which deceives, flatters, and despises you; and in which, after a few transitory enjoyments, you will find nothing but bitter regrets, intolerable disgust, and horrible remorse; the sad harbingers of a long train of evils, of which my mind, seized with horror, refuses to depict the frightful image.

What then shall I say to you, my friends; what thoughts, what expressions can I find to convince, to persuade, to affect you, and to produce in you a happy and durable change? Alas! what effect can my words have, if you hear the word of God in vain? Ah! these words which you read here every morning, and the assistance of the divine spirit, which I cannot cease to implore for you, these are my only, but my powerful resources. With these words I began, with these I must conclude. I say with Elijah, "If Baal be God, serve Baal; but if the Lord be God, serve the Lord; and serve none but him." I say with St. Paul, "If there be any consolation in Christ," &c. I say finally with Joshua, "Choose now whom you will serve; as for me and my house, we will serve the Lord."

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

M. C. 15

(Continued from p. 106.)

SLY 7. Lord's Day. At the table of the Lord I considered the blessed Jesus first as my high priest, then as my prophet and my king. I received him, I embraced him, I adored him, in all these glorious offices; declared before him the precious things which I depended on him to bestow on me in them all.

2. Good Devised. I would afford more time unto my children and mily. in the latter part of the evenings, and employ it in conferences with them on the most noble and useful subjects.

3. G. D. I have a kinsman in my next neighborhood, of whom I ought to take a renewed and special notice, with admonitions of piety; and I will endeavor to do so accordingly.

4. G. D. Would it not serve the interests of piety very particularly in the town of *Salem*, and also in other places to which I may send it if I should publish my last sermon at *Salem* directing the methods of becoming a happy town.

5. G. D. I am writing to a very capable, but very covetous person at *S*— to stir him up to some expenses of his revenue on pious uses. And particularly for the dispersing of certain books of piety, which his own town has particular occasion for. The ministers of this town have disbursed liberally towards a new edition of the Letter of the age. *N. C.* ministers, that we may disperse it through the country, especially, where people are most in danger of being drawn into an apostasy to the superstitions of the church of *— I will prevail with our society to advance a little money, for the forwarding of the same intention.

6. G. D. There is a family in our church fallen into very great poverty by the long sickness of the poor woman in it. I will afford them some relief, and procure more for them.

7. G. D. Many thoughts I have had about the name and the design of laughter; that odd action laughter. If it be nicely and narrowly examined, it seems to be little other than a sudden triumph of pride upon our perceiving others to be in circumstances inferior to our own; but most of all, upon a quick apprehension that the follies of others are such as we are not ourselves guilty of. More than seven efforts of laughter in ten really are no other than the operation of a proud conceit we have of ourselves. Behold a refined essay of the Christian ascetic! First, I must by no means make myself a part of any company, who make it their business to laugh. And then, as I would be slow to laugh upon provocation to it, I would accurately inquire, would not a humble charity, bespeak a prayer for the object, rather than a laughter? and govern myself accordingly. All proud satisfactions in my own superiorities must be mortified in me and extinguished; I must be watchful against all ebullitions of pleasure, in opportunities to cast contempt upon other people, and those which discover themselves in laughter are particularly to be watched over. And if in the issue I find myself confined unto a perpetual seriousness, where is the damage of it? Never do we read of the great Savior, that, at any time, he laughed.

1. G. D. I may do well to repeat a charge upon my flock, with more than ordinary and an ungainsayable importunity, that they be times inform their children what they were baptized for. I would always myself do it, both in my sermons and in my catechising. And I would in my baptismal prayers mightily prosecute the same intention. The benefits of abounding more than we do, in this method of piety, will be unspeakable. But I am suspicious, that shortly there may be temptations to the growth of Anabaptism in my neighborhood. And pie operating this way will be a special antidote.

3. G. D. My son Samuel gives his mind much unto reading. I would on this happy occasion exceedingly encourage him, and set him things to read and learn, and reward him when he has done.

3. G. D. The gentlewoman who is the widow of my kinsman — Hampton, being now removed unto Brookline, I would concern myself to do as many good offices for her and hers as I can: and for her son particularly. I have one at this time in view. I have a kinsman also, a schoolmaster, at Beverly, to whom I would give certain books that may be useful for him, and my best counsels.

4. G. D. There are several services to be done for the cause of Christianity among the Indians, particularly a large tract of land may be procured for them near Dartmouth, where we may settle a pretty number of them in Christian circumstances. I would form an address to our General Assembly upon it, and get our commissioners to engage it.

5. G. D. The people of the Old Church hold a monthly lecture in this time of their dispersion, and at it they have a collection for the support of their ministers, in some of their domestic expenses. I would not only give my own presence at it, but also encourage many others to visit it, and contribute on the occasion.

6. G. D. At ——— they have chosen a minister who has a bad reputation for levity and vanity; yea, and for disaffection to good men and things. I must use a method that this person be well advised of the just expectation, which both God and man have concerning him.

7. G. D. I feel an unknown illness hanging about me; it looks like a tendency to a fever. I know not what will be the progress and issue of it. I would this day spend some time extraordinary in those prayers, and other cares that may be necessary for the dispatch of everything that may render my death comfortable to me, if I must now be called unto it.

1. G. D. There is a woman of uncommon accomplishments in this neighborhood, who, if she were effectually drawn to serious piety, and joined unto the people of God, would prove a great blessing to our church. I will use a variety of the most exquisite methods I can devise to accomplish it. About this time I fitted for the press the discourse I lately delivered at Salem. I furnished it with some additional exhortations of holy sabbatizing, and preservatives from the contagion of Quakerism, which I thought might singularly serve the interests of religion in that, as well as in some other towns. My purpose is, to present many scores of this book unto the families of Salem, and some scores to some other towns. I therefore give it unto the bookseller under this title, "A TOWN IN ITS TRUEST GLORY: a brief essay upon a town happy and glorious; recommending those things by which a town may come to flourish with all prosperity;" a discourse wherein the state of all our towns is considered; but the peculiar temptations and occasions of some towns among us are more particularly accommodated.

2. G. D. One precious way of my redeeming the time with and for my children will be, often, when I am sitting with them, to single out some article of religion, and ask them how they will prove it, shew them how to prove it, and proceed then to discourse on the holy law that must be made of it. My conversation with my son Increase may now be so managed, as to sharpen both of us for the ready and most speaking of Latin.

3. G. D. I have a brother-in-law in whom I wish I could see a brighter shine of piety, and a better effect of the awakenings met withal. Fresh losses, and hard ones, are inflicted on his interests at sea. I would use the best means I can, that the designs of God may be sanctified unto him.

4. G. D. I would send unto the southern colonies, where they extremely want them, some numbers of the book we have lately published, the letter of the aged N. C's. that so the people of G may be fortified against their enemies, and established in the truth.

5. G. D. Methinks it should not be amiss for me, my lecture this year on the second of October, the memorable day of the death of the town, to make it an opportunity of delivering such thing as I have prepared in my discourse of *a town in its truest glory*.

6. G. D. Here is a gentleman who has formerly been very kind to me, but remarkably repents of it. He is now in danger of being led away with grievous distempers and temptations. I will study most exquisite ways I can to rescue him.

7. G. D. In reading the European papers of intelligence, I am continually entertained with passages wherein the ignorance, the blindness, and the misery of mankind are discovered. As those passages occur to me, I would make them occasions to exercise the suggestions of piety. Some of them will be expressed in such communications of my mind unto the glorious Lord. Lord, I adore thy grace, in that thou hast not left me to such unfavorable circumstances. And Lord, what woful effects has the fall and sin of man brought upon the world. Lord, pity those poor people, and bring them into a better condition. And, O my great Savior, do thou hasten thy return to rescue mankind from the curse.

(To be continued.)

For the F

SAVINGS FROM USELESS EXPENSES.

Mr. Editor,

I CONSIDER the present as days of reformation, days for devising several things, for making savings and sacrifices to promote the glory of Christ. We are told of some who have sacrificed their gold and silver ornaments, of some who have dispensed with sweetening tea, of others who have performed extraordinary labors, that they might be better able to contribute to this noble object. In one instance I recollect to have seen in a missionary account one dollar credited for the saving which a person had made by dispensing with the use of gas. Very worthy deeds are all these. They doubtless receive the general approbation of the Christian public.

And it greatly excites my wonder, Mr. Editor, that we do not see of far greater and more frequent sacrifices of this latter kind, sacrifices they may be called. Why are not savings made by doing without snuff, with the pipe, and with tobacco in every form? I have hoped and waited to hear some voice raised on this subject. In this silence? We see calculation upon calculation, (and per-

me better entertained with them than myself,) to show what great sums are wasted, and worse than wasted, in the consumption of ardent spirits, and what great good might be effected by them, were they rightly applied. I believe, and, if I mistake not, both physicians and others will generally admit the truth of the observation, that nine tenths of the money consumed in the use of tobacco is worse than wasted.

Nor is this sum too trivial to deserve notice. Of the eight millions of people in the United States, it is probable that, at least, one eighth part are in the habitual use of tobacco, and that the average sum expended by them annually for this article is not less than two dollars to each person. Here then, though we have not the enormous sum of thirty three millions, yet we have the very important sum of two millions of dollars.

One half of this would be far more than sufficient to support all Christian missionaries now employed in the whole Pagan world. Let Christians think on these things.

PHILIP.

For the Psephist.

PROPOSED METHOD OF STUDYING THE SCRIPTURES.

1. In a family I would recommend,
 - a. That all the family who can read, take their Bibles, every morn, and evening before family prayer, and reverently read a chapter, and let the parents say, at least, a few words on what is read, that something of it may be remembered.
 - b. That all who attend public worship, be required to commit and repeat the texts from which they hear sermons, with as many leading thoughts from the sermon, as they can recollect.
 - c. That a part of Saturday evening, Sabbath morning or evening, be devoted by parents, to hearing their children and domestics repeat portions of Scripture, and Scripture catechisms. In this work some system should be adopted. Let it be known where each learner begins, and how much each has learned.
 - d. That there be, in every family, a competent supply of common Bibles, and catechisms, a good reference Bible, concordance, and commentary, and let frequent use be made of them.
 - e. That family conversation, especially on the Sabbath, be much upon the Scriptures. Let the family be encouraged to propose questions, and let opportunities for this purpose, which the visits of ministers and Christian friends afford, be diligently improved. A pertinent question proposed to a minister often encourages and assists him very much in his visits.
 - f. That the work of biblical instruction be commenced as soon as the young mind opens to receive knowledge, and carried forward from step to step, till an accurate and thorough knowledge of the Bible is attained.
 - g. That parents and the older members of the family take special pains to qualify themselves for the work, and to interest all the family in it.

II. In a school.

1. Let careful attention be paid to the reading of the sacred Scriptures. Let remarks be made and questions asked concerning what is therein.
2. Let each scholar commit daily one verse, from some interesting part of the Bible, and let these verses be repeated just at the close of the school.
3. Let the scholars be encouraged to commit chapters, psalms and hymns, and portions of Emerson's Evangelical Primer, Cummings's Scripture Questions, and Wilbur's Biblical Catechism.
4. Let one evening in each week, or an hour or two of Saturday afternoon, or an hour on the Sabbath, be devoted to the assistance of those pupils who will meet to study the Bible.
5. Let the older scholars be encouraged to write epitomes of historical books, or biographies of particular persons, from the Bible.
6. Let some method be devised, if practicable, to procure premiums, consisting of valuable books or tracts, to be given to the small scholars, in proportion to the lessons they commit.

Finally, let all be done in humble reliance on the mercy of God for a blessing.

F.

For the Panoplist.

RETROGRADE MOVEMENT OF NATIONAL CHARACTER.

THE manner in which the population is spreading over this continent has no parallel in history. The first settlers of every other country have been barbarians, whose habits and institutions were suited to a wild and wandering life. As their numbers multiplied, they have gradually become civilized and refined. The progress has been from ignorance to knowledge, from the rudeness of savage life to the refinements of polished society. But in the settlement of North America the case is reversed. The tendency is from civilization to barbarism.

Every one knows the manner in which our new settlements are formed. Single families, sometimes single individuals, proceed from this cultivated country, and, leaving behind them the religion and institutions of their fathers, they penetrate the western forest. It is usually several years before they are able to erect a comfortable dwelling-house, and many more before they can enjoy some of the most common privileges of older settlements. During this whole period, they are from necessity without schools, without ministers, without any of that influence, or those institutions which form the sober, steady, sterling character of older parts of the country. By the time that they are able to support these institutions, long habit has made them easy without them. With many the expense is an objection; and, not unfrequently a new generation have sprung up, who are unacquainted with their value, and unwilling to make any sacrifices for their support. In such a soil we should naturally suppose that infidelity and error of every species would take root and flourish. And such is the fact. The accounts which we hear represent the state of these settlements as deplorable for ignorance and irreligion.

The tendency of the American character is then to degenerate, and to degenerate rapidly; and that not from any peculiar vice in the

apostate people, but from the very nature of a spreading population. The population of the country is out-growing its institutions. Could we have a more convincing evidence of this degeneracy, every go back to the days of our fathers. It is but a few years; our men can almost reach the time, when they first landed on these shores. They were good men, men of prayer, upright, and perfect in their generations, men who walked with God. Go now to our western borders—and who are these without Bibles, without Sabbaths—to whom the news of a Savior was never preached—who blaspheme God day and night? Are these the sons of the pilgrims?—these the children of their prayers—these the offspring for whom they endured persecution—the perils of the sea, and the perils of the wilderness—for whom they toiled and bled to procure the blessings of the Gospel? You search history in vain for degeneracy like this. Yet this is the beginning of sorrows. Could we draw aside the veil from the future, we might see these degraded men giving birth to settlements still more remote; we might see whole nations sprung from their loins—yes, we might see these men, at whose degeneracy we are now shocked, regarded as venerable, as holy, by their still more degenerate offspring. We talk of *India*—of *Juggernaut*—of the bloody rites of Pagan worship—but who can tell, how soon our own *Missouri* will be a *Ganges*, and our own children pass through the fire to *Moloch*. M. N.

For the Panoplist.

ON SELF DECEPTION.

It is very generally admitted that a large proportion of men are fond of deceiving others, but not so universally allowed that they are diligently employed in self-deception. To the man of little reflection it does not occur, that any reasonable being can be so much his own enemy, as to endeavor to impose on himself by a studied deceit. To many it seems somewhat incredible, and to those who never take the trouble of looking within, altogether impossible. What more common than the remark, that the discovery of truth is pleasant, and that it amply repays the toil of investigation?

The acquisition of every other kind of knowledge by no means secures an acquaintance with one's self. On the contrary, we often find those of respectable attainments in science, and who have explored extensive tracts of the fields of literature both ancient and modern; but who, nevertheless, fall into the most palpable absurdities in regard to their own characters. We have seen them catch at the most egregious falsehoods concerning the exercises of the human heart, and the various motives which exert a controlling influence over the mind on ordinary occasions. Such unfounded notions obtain their implicit belief, as are loudly contradicted by the concurrent testimony of facts, the passing events of the day, and the experience of all men.

Without enumerating the causes which may concur to produce the evil in question, I advert to one whose operation is very considerable. Any man who has been reproved for a fault with severity, knows very well that his feelings on the occasion were far from being agreeable. Although possessed of the fullest conviction that the reprimand was just, and originated in the purest motives, still, so revolting to the mind

is the knowledge of its own errors, that they can scarcely be kept in sight while a catalogue of them may be repeated. No one, suffering under a painful wound, was ever more reluctant to have the surgeon commence the dreaded examination, than the man who knows not himself, is to search his own heart; nor more gladly would the one dispense with the visit of the operator, than other be excused from looking into that polluted fountain, which is deceitful above all things, and desperately wicked. The result is obvious. He who has not the courage "to meet his naked heart alone, and to hear the full charge" brought against him, is not a familiar associate with himself; he is necessarily a stranger at home.

But the consequences of breaking off all communications with one's self, are widely different from those of keeping at a distance from other strangers. In the latter case, we can have but little esteem for those of whom we know nothing. Not so in the former. Our opinion of our own good qualities rises in direct proportion to our ignorance of ourselves.

Hence the incredulity of such persons on every subject which raises a doubt respecting their goodness. If the threatenings of God's word are repeated, they turn away with scorn, and rail against the preacher as "a bigot, a narrow minded enthusiast." If the path to endless bliss be described as a narrow way, and the entrance to it a strait gate, they laugh at such "nice distinctions." When reminded that broad is the way that leads to destruction, and that it is thronged with travellers, they "do not believe that God has made the avenues of heaven of so difficult access, or that he will punish a man for following his own inclinations."

Z. Y.

For the Panoplist.

ON PLAIN PREACHING.

Mr. Editor,

I know that it is your object to furnish your readers with original pieces rather than extracts. But I have an extract before me that will occupy only a few lines on one of your pages, which is so good and important, that I desire all your readers may see it; and especially those of them who minister at the altar. It is from one of the Sermons of the good Mr. Flavel. The text of this sermon is 2 Cor. iv, 4; *In whom the god of this world hath blinded the minds of them which believe not, &c.* In showing the great policy of satan to blind the understandings of men, by hindering, and preventing the reception of Gospel light, among other remarks he has the following, which, if they were needed in his day, are probably not wholly unnecessary in ours.

"ONE way that Satan prevents the reception of Gospel light, is, by tempting the dispensers of the Gospel to darken the truths thereof, in their delivering them; to shoot over the heads of their hearers in lofty language and terms of art, so that common understandings can give no account, when the sermon is done, what the preacher would have; but, however, commend him for a good scholar, and an excellent orator. I make no doubt but the devil is very busy with ministers in their studies, tempting them by the pride of their own hearts, to gratify his design herein: he teaches them how to paint the glass, that he might keep out the light. I acknowledge, a proper, grave, and comely style befits the lips of Christ's ambassadors: they should not be rude or careless in their language, or method. But their affectation of great swelling words of vanity, is but too like the proud Gnostics, whom the

apostle is said to tax for this evil, Jude, verse 16. This is to *darken counsel by words without knowledge*; (Job xxxviii, 25) to amuse, and bewilder ignorant souls, and nullify the design of preaching: for every thing is accounted so far good, as it is good to the end it is ordained for. A sword, that hath an hilt of gold, set with diamonds, is no good sword, if it hath no edge to cut; or if it want a good back to follow home the stroke. O that the ministers of Christ would choose rather sound, than great words; such as are apt to pierce the heart, rather than such as tickle the fancy. And let the people beware of furthering the design of satan against their own souls, in putting a temptation upon their ministers, by despising plain preaching. The more popular, plain, and intelligible our discourses are, so much more probable they are to be successful: this is the most excellent oratory that persuades men to Christ."

EXTRACTS FROM THE REPORT MADE ON THE THIRD ANNIVERSARY OF THE FEMALE EDUCATION SOCIETY OF BOSTON AND ITS VICINITY. MARCH 20, 1818.

[We publish the following article from the Recorder, by request.]

By these it appears that the Board of Managers, to whom the disposal of the funds are entrusted, have extended the hand of this charity to three young men of hopeful piety and respectable talents; one of whom is now in Yale College, and the others are in the Academy at Andover. Of these the eldest will be prepared to enter college the next fall. Although the expenses of the beneficiaries are not fully met by this society, yet such aid is afforded, as will enable them by their own exertions and strict economy to complete their classical education for the Gospel ministry. The managers with pleasure recognize the formation of two auxiliary societies the past year, one instituted in this town, the other in Framingham, and gratefully acknowledge a generous donation of twenty dollars from an individual lady of the latter place, independent of the Auxiliary Society. They also state, that the amount of donations received the last year is \$237 25—and of subscriptions from one hundred and twenty-two members of the Society, is \$185 00. Also that the permanent fund is at the present time \$500. These sums may indeed appear small, in comparison with the income of many societies in this town; yet the Board of managers express their gratitude, that with these slender means they have hitherto been enabled to afford all necessary aid, in the education of the three young men placed under their patronage, while at the same time it is their ardent desire that the means of doing good may be increased; and as these extracts may meet the perusal of many, and some of opulence, who not only wish well, but really feel willing to promote the prosperity of Zion, the Board respectfully solicit them not to pass by this additional call of charity to their extended liberalities, but by annual subscription, or donations, or by forming auxiliary societies, so to increase the funds, that no deserving applicant may be sent empty away; but received under its care, and thus increase the number of the heralds of the Gospel, as instruments in the hand of God, of teaching thousands the way of life, peace, and happiness through a gracious Redeemer.

LITHOGRAPHY.

THE art of lithography, or making impressions from stone, instead of copper plates, or similar means, has arrived to so great perfection in France, that the government has thought proper to place it under the same regulations as other presses. By simply writing a letter, or piece of music, or making a drawing in the ordinary way, with a peculiar ink fit for the purpose, the design may be transferred to the stone without further preparation, and is immediately ready to print off thousands of proofs all equally perfect. This quality of lithography has, it seems, procured its admission in the French public offices; so that sixty or seventy thousand proclamations, or other papers, in the autograph of the minister, may be taken off and dispatched before a copper-plate could even have been engraved. The rival exertions of Count Lasteyrie and M. Engelmann, have been of the greatest service to an art, which has more than once been taken up with avidity, and afterwards abandoned as hopeless. A series of lithographic prints is now in a course of publication by Count Lasteyrie, and which are said to possess great spirit and fidelity. One of these, a pen-and-ink drawing of considerable merit, was traced on the stone upwards of sixteen years since; a proof that lithographic designs may be kept, like those of copper, without injury, as long as may be required. A stone well adapted for the purposes of lithography, we have heard, has been lately discovered in East Lothian, and doubtless might be found in many other places.

Ch. Observ. for Nov. 1817.

OBITUARY.

DIED, in Montpelier, Ver. April 6, 1818, Mr. JOHN O. CROSBY, eldest son of Dr. John Crosby, late of Ashby, Mass. aged 23 years, after a lingering sickness of twelve months.

With promising prospects and sanguine hopes, this young man, at the age of twenty-one, set out in life, pursuing no higher happiness than the world promises its votaries, though rationally, and in no small degree, *convinced* of the inestimable worth of religion.

It pleased God, however, to arrest him in his pursuit of earthly good, and to call his attention to objects of a celestial nature. He became convinced, that, as a rational and immortal being, happiness was to be found only in religion; and that, as a sinner, pardon and salvation could be obtained only by the merits of Christ, through faith in his blood. Religion was regarded by him as the great business of life, and he looked forward to heaven, as the rest of his soul. This was in the autumn of 1816. In April following, while returning from Boston, he was attacked with pulmonary symptoms, and confined with his friends at Ashby, until October, when by short stages, he was removed home. From the time of his arrival at his father's, he continued to languish until the time abovementioned, when he closed his eyes in death. During his long protracted sickness, and while watching the progress of a wasting and often extremely distressing disease, he gave increasing evidence that he had built his foundation for eternity on the rock, Christ Jesus. He manifested a calm resignation to the will of God, and was much affected with his goodness in so favorably ordering the circumstances of his sickness. Gratitude for the favors he received, and for the comforts he enjoyed, above thousands of the human family, even when suffering great distress, and especially gratitude for the blessed hope he was permitted to entertain, that when absent from the body he should be present with the Lord, was a prominent feature in the exercises of his mind. As he drew near the closing scene, he expressed much comfort in the promises of the Gospel. To the writer of this article, he observed that the following lines were expressive of the feelings of his heart, while he viewed himself most unworthy and deserving of evil only at the hand of God.

*"Jesus thy blood and righteousness,
My beauty are, my glorious dress,
Midst flaming worlds in these array'd,
With joy shall I lift up my head."*

When convinced that his last hour was come, his expression was "the will of the Lord be done," and soon after fell asleep.

Let the young remember, that youthful vigor, and promising prospects, furnish no security for the continuance of life, and that to make sure of dying the death of the righteous, and of having their last end like his, the high command of Jehovah must be instantly obeyed, "Remember now thy Creator in the days of thy youth—seek ye the Lord while he may be found, call upon him while he is near."

ERRATA.

In our last number, p. 154, l. 16 from the top, for *excellences*, read *excellencies*.

Page 155, l. 3 from top, strike out the word *such*.

Page 160 line 24 from the bottom, for *recourse*, read *recourse*.

Page 163, in the last line of the review, for *beneficence*, read *beneficence*.

From the Missionary Register.

HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Concluded from p. 175.)

CENTURY XVI.

THIS great event was the Reformation from the errors and superstitions of the Romish church, which commenced in Saxony, by the magnanimous exertions of the justly celebrated Martin Luther, and which forms the most prominent feature in the history of the *sixteenth century*. Europe at this time, with very few exceptions, was converted to the public profession of Christianity, though scarcely any thing short of the ruin which had overwhelmed the Eastern church, could be more deplorable than the state of the Western, at the commencement of this period. The thick darkness which had gradually overspread it, was beginning to be dispelled, by the revival of literature and philosophy during the preceding century; but at the glorious era of the Reformation, the pure light of moral and religious truth shone forth with renovated lustre, and produced the most important effects on the general state of Europe. The profession of Christianity, which now pervaded almost every part of that quarter of the world, necessarily precluded any further propagation of it, and restrained its European history to that of the contests between the Reformers and the church of Rome.

For the extension, therefore, of the pale of the visible church during this century, we must chiefly look to the newly discovered regions of America. The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves with the utmost vigor and success in propagating the Gospel amongst the barbarous nations of the new world. It cannot, indeed, be disputed, that they communicated some faint and imperfect knowledge of Christianity to the inhabitants of America; to those parts of Africa to which they carried their invading arms, and to the islands and maritime provinces of Asia, which they subjected to their dominion. It is certain, also, that considerable numbers of these unhappy people, who had hitherto been enslaved by the most abject superstition, apparently embraced the religion of Christ. But, when it is considered, that these nominal conversions were obtained by the most violent and cruel methods, and that their acquaintance with Christianity consisted only of a blind veneration for their instructors, and the performance of a few unmeaning ceremonies, we are tempted, with some of the most pious and intelligent even of their own writers, rather to lament that the Gospel should ever have been thus propagated; and to regard both the labors of these false apostles, and their converts, with a mixture of indignation and pity.

The progress of the Reformation having given an effectual check to the ambition of the Roman Pontiffs, and even deprived them of a great part of their spiritual dominion in Europe, they began to direct their attention to other quarters of the world; and to indemnify themselves for these losses, they became more solicitous than they had ever yet been to propagate Christianity in *Pagan countries*. In the execution of this design, the renowned society of Jesuits, which was established by Ignatius Loyola in the year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be formed for the work of propagating Christianity amongst *unenlightened nations*. Great numbers of this important society were in *constant employment* in the conversion of the African, American, and Indian *heathen*. But both the credit and the real success of their labors were lessened and *diminished* by the *corrupt motives*, which too evidently appeared to actuate

these zealous missionaries, and by the *unchristian means* which they adopted to accomplish their purpose.

The example of the Jesuits excited the emulation of the Dominicans and Franciscans, and of several other religious orders; but it may be justly doubted, whether the interests of pure and undefiled Christianity were not rather injured than promoted by their labors.

Amongst the members of the society of Jesuits who were thus engaged in the propagation of the Gospel, Francis Xavier, who acquired the honorable title of *the Apostle of the Indians*, obtained the most distinguished reputation. In the year 1522, this great man, who possessed many of the requisites of a successful missionary, set sail for the Portuguese settlements in India; and in a short time spread the knowledge of Christianity, as it is professed by the church of Rome, in many parts of the continent, and in several of the islands, of that remote region. From thence in the year 1529, he passed into Japan, and there laid, with incredible activity, the foundations of the church, which flourished during so many years in that island and its dependencies. His indefatigable zeal prompted him to attempt the conversion of the vast empire of China; and, with this intention, he embarked for that country, but died in sight of the object of his voyage, in the year 1552. After his death, other members of his order penetrated into China. The chief of these was Matthew Ricci, an Italian, who rendered himself so acceptable to the Chinese Emperor and his nobles by his mathematical knowledge, that he obtained for himself and his associates the liberty of explaining to the people the doctrines of the Gospel. Ricci may therefore be considered as the founder of the Christian church, which, notwithstanding the vicissitudes it has undergone, still subsists in China.*

The dominions of the Protestant Princes being confined within the limits of Europe, the churches under their protection could contribute but little towards the propagation of the Gospel in those distant regions which have been just mentioned. It is certain, however, that in the year 1556, fourteen Protestant missionaries were sent from Geneva to convert the Americans; although it is neither known by whom this design was promoted, nor with what success it was attended. The English also, who, towards the close of this century, sent colonies into the northern parts of America, gradually extended their religion amongst that rude and uncivilized people. It may be added, that about this time the Swedes exerted themselves in converting to Christianity many of the inhabitants of Finland and Lapland, of whom considerable numbers had hitherto retained the extravagant superstitions of their Pagan ancestors.

The vigorous attempts which were made during this century to support the grandeur of the Papal See by the propagation of Christianity in distant nations, were renewed during *the next*, and were attended with considerable success.

CENTURY XVII.

In the year 1622, Gregory the Fifteenth, by the advice of his confessor Narni, founded at Rome the celebrated College "*De propaganda fide*," and endowed it with ample revenues. The college consisted of thirteen cardinals, two priests, and one secretary, and was designed to propagate and maintain the religion of the church of Rome in every quarter of the globe. The funds of this society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed, were the support of missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of the Scriptures and other pious writings, into various tongues; the establishment of seminaries for the education of young men destined to act as missionaries; the erection of houses for the reception of young pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the church of Rome. Such were the arduous and complicated schemes of this celebrated college. To this, however, another of a similar kind was added in the year 1627 by Pope Urban the Eighth, which owed its origin to the piety and munificence of John Baptist Viles, a Spanish Nobleman. The same spirit of pious beneficence

* See Barrow's Travels in China.

was established in France about the year 1663, and produced several other establishments of this nature; particularly the "Congregation of Priests of foreign Missions," and the "Parisian Seminary for the Missions abroad;" the one for the sending forth of missionaries, the other for the education of fit persons for that important work. A third society in France was denominated, "the Congregation of the holy Sacrament," and was under the direction of the Pope, and the College De Propaganda at Rome.

From these various institutions, a great number of missionaries were sent forth during the seventeenth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the church of Rome. The religious orders who chiefly distinguished themselves in these missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins; who, though engaged in one great common design, mutually opposed and accused each other. Of these, the Jesuits were justly considered as having employed the most unwarrantable methods in the propagation of Christianity.* They were accustomed to explain the doctrines of Paganism in such a manner, as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavored to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian worship; and they labored to effect a coalition between Paganism and Christianity. To these artifices they added an unwearied assiduity in conciliating the favor and confidence of the priests, and civil governors of the people, to whom they were sent, and thus by means wholly unworthy of the character of Christian ambassadors to the heathen. It should be mentioned, to the honor of the other religious orders who were engaged in similar undertakings, that they uniformly disclaimed this worldly policy of the Jesuits; and, wherever they went, preached the peculiar, exclusive, and unaccommodating doctrines of Christianity with apostolic boldness and simplicity.

By the labors of these various missionaries, the knowledge of Christianity was disseminated, during this century, through the greatest part of Asia. The Jesuits and others communicated some rays of divine truth, though mixed with much error and superstition, to those parts of India which had been possessed by the Portuguese, previous to their expulsion by the Dutch. The most celebrated of the missions which were established in that remote region was that of Madure, which was undertaken by Robert de Nobili, an Italian Jesuit. The plan which he adopted for the conversion of the Indians is a singular specimen of that worldly and temporizing policy, which has so justly brought reproach on the missions of this society. He assumed the appearance of a Brahmin, who had come from a far distant country, and by his austerities, and other artifices, persuaded many native Indians to receive him as a member of their order, and to submit to his instructions. By their influence and example, great numbers of the people were induced to become his disciples, and the mission continued in a flourishing condition till the year 1744; when, with others in the kingdoms of Carnate and Marava, which the Jesuits had established, it was formally suppressed by Benedict the Fourteenth, who expressed his disapprobation of the methods which they had practised for the conversion of the heathen.

Christianity was, during this century, first conveyed to the kingdoms of Siam, Tonquin, and Cochin-China, by a mission of the Jesuits, under the direction of Alexander of Rhodéa, a native of Avignon; whose instructions were received with uncommon docility by an immense number of the inhabitants of those countries. The mission continued to be successful in the kingdom of Siam till the year 1688, when the violent death of the king and his chief minister, who favored it, obliged the missionaries to return home.

At the commencement of this century, a numerous society of Jesuits, Dominicans, Franciscans, and Capuchins, proceeded to China with a view to enlighten that vast empire with the knowledge of the Gospel. Though differing in other

* A curious account of these corrupt practices of the Jesuits is contained in a letter of M^r. Malgrot, quoted by Millar in his History of the Propagation of Christianity, from a work entitled, "Popery against Christianity," under the signature of Parthenopius Hieronymus.

† For a full account of this fanatical mission, of which the Jesuits particularly boast, see the "Lettres Curieuses et Edifiantes écrites des Missions Etrangères."

points, these discordant missionaries agreed in asserting the wonderful success which attended their labors. The Jesuits especially, by their literary and scientific attainments, acquired great influence with two successive Chinese Emperors, which they directed to the furtherance of their great and important designs; and had their integrity been as great as their talents and activity, they would have acquired immortal renown by their exertions in the cause of Christianity, in this immense region.* But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by assenting to the plea of necessity; alleging, that certain evils and inconveniences may be lawfully submitted to for the attainment of important and salutary purposes.

The ministerial labors of the Romish missionaries, particularly of the Jesuits, were eminently successful about the same period, in the islands of Japan, notwithstanding the jealousy and opposition of the native priests and nobles, and the still more fatal disputes of the missionaries amongst themselves. The success, however, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a persecuting edict of the emperor, occasioned, as it is generally agreed, by the discovery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled in the annals of Christian history. This cruel persecution, during which many, both among the Jesuits and their adherents, testified the sincerity of their attachment to the Christian faith, and almost expired, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire. The example of the Roman Catholic States tended to excite a spirit of pious emulation in Protestant countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar situation of the Lutheran Princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. This was, however, by no means the case with all the states who professed the reformed religion. The English and Dutch, more especially, whose commerce extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause; and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

In the year 1647, a Society was established in England by an Act of Parliament, for the propagation of the Gospel in foreign parts. The civil war, which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favor from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British Colonies, its exertions have hitherto been principally directed to the plantations in North America; where several missionaries and schoolmasters are constantly employed at its expense, in places which would otherwise have been destitute of the public worship of God, and almost of the knowledge of the Gospel.

The efforts of the United Provinces were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic Settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indies, than they formed various schemes for the religious instruction of the natives, great numbers of whom were converted to the Christian faith.*

In Africa, the missionaries of the church of Rome were in the year 1634 banished from the kingdom of Abyssinia. But on the western coast of that continent the Capuchin Missionaries, after enduring the most dreadful hardships and discouragements, succeeded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans, are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces; and more particularly to the Portuguese Settlements. The interior of this

* *Lett. Cur. et. Edif. tom. viii.* The progress of this mission, and the charges urged against the conduct of the Jesuits, are sufficiently detailed in Mosheim, *cent. 17, vol. 2.*

* *See Epist. de Successu Evn. apud Indos Orient. Ultrajec. 1699.*

great peninsula remains still, in a great measure, inaccessible to the most advanced Harbours.

The insidious measure of the Abolition of the Slave Trade, and the formation of the African Institution,* will, however, it is hoped, gradually lead to the effluence of this long-injured continent, and eventually to the propagation of Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the extensive continent of America, were instrumental in diffusing some faint and corrupted notions of Christianity among the conquered and the neighboring nations. Great multitudes of them, however, were prevented by their distance from European Settlements, and their wandering and unsettled state, from deriving even this slight advantage. The Jesuits, under the pretence of propagating the Christian religion, but, in reality, to gratify their own insatiable avarice and insatiable ambition, erected several cities, and founded civil societies cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements was in the province of Paraguay, where, by their insinuating manners, and the natural ascendancy of talents, they succeeded in forming a republic composed of Indians, from which every European was cautiously excluded. In order to prevent more effectually all communication between the Indians and Europeans, the Spanish language was prohibited throughout the extent of this new empire; and the natives were accustomed to regard the Jesuits not only as their instructors, but as their sovereigns, and to look upon all other Europeans as their mortal enemies. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the limits of their several dominions; which being resisted by the Jesuits, and a war ensuing between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

The cause of Christianity was more wisely and successfully promoted in those parts of America, in which the English had formed settlements during this century; and, notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established church, claim the honour of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America† in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans Mayhew, Sheppard, and Elliott; men who were eminently qualified by their piety, zeal, and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and successful; but more particularly the latter, who learned their language, into which he translated the Bible and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indefatigable industry, merited, and obtained at his death, the title of *the Apostle of the North American Indians*.‡

In the American Provinces which were taken from the Portuguese by the Dutch, under the command of Count Maurice of Nassau, zealous exertions were made for the conversion of the natives by their new masters, and with much success: but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Dutch Colony of Surinam, no attempt has been made to instruct the neighboring Indians in the knowledge of Christianity, except by the charitable and self-denying labors of the Moravian Missionaries.

* We may add to the grounds of hope, expressed in the text, that Africa will be eventually civilized and converted, the efforts of the Church Missionary Society in erecting Settlements and opening Schools, on the Western coast; and those of the United Brethren and the Missionary Society, in the South; with the future efforts of these and other Societies.—*Editors.*

† To that part which was afterwards called New Plymouth.

‡ It was the unexpected success which had attended these pious labors, that first excited the attention of the Parliament and people of England, and gave rise to the Society for the Propagation of the Gospel in Foreign Parts, which has been before mentioned.

CENTURY XVIII.

The eighteenth century was distinguished by very considerable efforts in the great work of propagating the Gospel. The Popish and Protestant Missionaries manifested equal zeal in disseminating its doctrines in Asia, Africa, and America. In the early part of the century, the Jesuits converted great numbers to the profession of the Romish faith, in the East Indies, particularly in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Pegu, in the Chinese Empire, and in certain provinces of America. It is, however, to be feared, that the greater number of those whom the Romish Missionaries have persuaded to renounce Paganism are Christians only so far as external profession and the observance of certain religious ceremonies extend; and that, with very little of the true spirit of Christianity, they retain their ancient superstitions under a different form.

The converts which were made by the Protestant Missionaries during this century, though far less numerous, were, in general, much more solid and sincere. In the year 1706, Frederick the Fourth, King of Denmark, with equal wisdom, piety, and munificence, established a mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first missionary from this noble Institution was Bartholomew Zeigenbalgus, a man of considerable learning and eminent piety,* who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it, as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian church was founded in the second year of his ministry, which has been gradually increasing to the present time. During his residence in India, he maintained a correspondence with several European sovereigns; and on his return to Europe in the year 1714, on the affairs of his mission, he was honored with an audience by King George the First; and was invited to attend a sitting of the bishops in the Society for promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended.† The grand work, to which the King and the Bishops directed his attention, was a translation of the Scriptures into the Tamul language; and so diligent was this eminent missionary in his studies, that before the year 1719 he had completed that great work, and had also composed a Grammar and Dictionary of the same tongue, which are still extant. With this zealous missionary was associated Henry Plutsch, and John Ernest Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which has continued to be the chief seat of the Danish Mission. Zeigenbalgus finished his mortal course in India at the early age of thirty-six years; but a constant succession of zealous and pious men has been continued, by whose ministry Christianity has been extended to many different parts of India; and although the number of the converts which have been made is far short of that of which the Romish Missionaries boast, it must be remembered, that Protestant Teachers are not accustomed to consider any as such, until some satisfactory proofs are given of the extent of their knowledge, and of the sincerity of their practice of the Christian religion. Besides the patronage and assistance which the venerable Society for promoting Christian Knowledge thus afforded to the Danish Mission at Tranquebar, and which has ever since been continued, in the year 1728 it sent out missionaries at its own expense to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam, Tanjore, and Trichinopoly, and in 1766 in Tirutchinapally; by whose indefatigable labors, above all, by those of the apostolic Swartz, Christian congregations have been formed in those places, and in many others in their neighborhood. The same excellent Society also supports a missionary at Malacca.

Amongst the Protestant churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the *Unitas Fratrum*, or Moravians, is entitled to hold a very high rank. It is well known, that this body of Christians have long since purged themselves from the corrupt practices which were once justly objected against them, and are now in general distinguished by the peculiar simplicity and purity of their moral and religious conduct. During a long course of years, they have supported missions in various parts of the world;

*Dr. Bechman dates his arrival in India in October in 1708. See his Memoirs, p. 59.

† By the Rev. A. W. Bechm, Chaplain to Prince George of Denmark.

and its ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, that they have never, perhaps, been surpassed by any denomination of Christians. The church of the United Brethren supports twenty-nine different missions, in which one hundred and sixty missionaries are employed; their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North American Indians; in the islands of Jamaica, Antigua, &c. Christopher's, Tobago; amongst the Indians and free Negroes in Barbadoes, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. Various missions are established in these remote parts of the world, and in many of them they have been signally successful.*

Amongst the regions to which Christianity has been carried during this century, must also be mentioned the colony of New South Wales; where, however, it has been as yet almost entirely confined to the exiled European inhabitants of that remote settlement.

We have now in a very rapid and cursory manner traced the rise, progress, and decline, the revival and extension, of Christianity in every quarter of the world, from its first promulgation to the present time.

We may observe, in conclusion, that *the civilization of the world has kept pace with the progress of our divine religion*; that Christian nations have in every age considered it to be *their duty to propagate it* in unenlightened regions; that *success has, for the most part, attended their endeavors, when the proper means have been taken to secure it*; and, that *the consequences of their exertions, in proportion as they have been successful, have been uniformly beneficial to themselves, and productive of the most important blessings to the favored objects of their benevolence.*

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 84.)

Jan. 23, 1817. Two Brahmins from a neighboring parish called on us, to converse on the subject of religion. Spent two or three hours in conversation with them; read to them the fortieth chapter of Isaiah, and the first of Genesis. One of them was the most intelligent Brahmin we have seen. He did not attempt to defend the practice of idolatry; said he worshipped the true God; admitted that the people, in consequence of their ignorance and in compliance with the custom of their forefathers, worshipped idols, and that the Brahmins joined with the people that they might obtain from them a support. He said their *book of wisdom* taught them to worship one God, and contained many things similar to those we read and related to them from the Bible, and that he thought it desirable that the *book of wisdom* should be known and regarded by the people. We lent him a part of a Tamul Bible, which we could not spare without inconvenience to ourselves, which he said his son would attentively read.

What the real sentiments of these Brahmins are, or what their object was in coming to us, we know not. Many of them will occasionally, in private, make such concessions as these Brahmins made. Reference is often made to their *book of wisdom*, which they say contains very sublime sentiments, and very different maxims from those observed by the people. This book is known only by name to most of the Brahmins. We have endeavored in vain to obtain a copy for our library.

Monday, 27. On Saturday our brethren and sisters Richards and Meigs visited us. Yesterday our little church, consisting of seven persons, united for the first time on Missionary ground in celebrating the ordinance of the Lord's supper. Brethren and sisters Meigs and Poor dedicated their two infant daughters to God, in the ordinance of baptism. All the services of the day were interpreted into Tamul. The curiosity and attention of the audience, consisting of about seventy

*In confirmation of this assertion, see Barrow's Travels in South Africa, where a very interesting account is given of the *Algravian Mission* at Bavian's Kloof, on the banks of Zouder River.

persons, appeared to be considerably excited. Many circumstances affecting ourselves as individuals, and our missionary work, conspired to make this a joyful occasion.

February 1. The number of persons who apply for medical assistance increases. For some particulars relating to the establishment of a hospital, we refer to our letters addressed to the Corresponding Secretary.

5. Made an excursion to Panditrepo, Changane, and Oodooville. It was with difficulty that we could travel in a carriage, on account of the bad state of the roads. As the natives do not use carts or carriages of any kind, they are not interested to repair the roads. Indeed they have so encroached upon them, that it is often difficult to find where the roads should be. From what we could learn from observation, and from conversation with the people, we think it very desirable that missions should be established in these parishes.

8. We are gratified to learn that brother and sister Richards have removed from Jaffnapatam, to their missionary station at Batticotta.

Sabbath, 9. P. M. Having no meeting at Mallagum in consequence of the absence of the magistrate, D. Bast, Esq. we went out into the parish to speak to the people wherever we could find them. We found them much engaged in gathering in the harvest. At two places spoke to about 70 persons. We explained to them the nature of the harvest that will come at the end of the world. Some listened attentively; others scoffed.

To prevent repetition we remark, that our routine of service on the Sabbath has been usually as follows: morning prayers, accompanied with singing and reading the Scriptures in Tamul, at half past 8 o'clock. Preaching in our house at 10 A. M. the number present, on an average, about fifty. Preaching at Mallagum, two miles south of Tillipally, at 12 o'clock, to an audience of from 20 to 60. Owing to different causes, our preaching at Mallagum has been much interrupted. At half past 4 P. M. we have preached alternately at three houses in different parts of the parish. This service is usually better attended than either of the others. After preaching, we have more or less conversation with the people. In the evening we give instruction to the different members of our household.

February 11. This morning we had the pleasure of receiving a letter from the Rev. Dr. Worcester. It was brought to Bombay by the ship Saco, Captain Haskel, and forwarded to us by mail, accompanied by letters from our brothers Hall and Newell. We have the unwelcome intelligence of the death of one of brother Warren's sisters. But in this affliction he has much cause of thanksgiving, that he need not sorrow even as others who have no hope.

Saturday, 15. This is a celebrated day among the heathen. It is the season of their annual bathing in the sea, at a place about two miles from Tillipally. This practice appears to have originated from some fable contained in their system of mythology. The people, however, tell us very different stories on the subject. By attending to this ceremony they hope to wash away their sins, and obtain some favor. Early this morning we went to the place of bathing. Thousands of people were assembled from different parts of the district of Jaffna. Before they bathed, they received a string from the Brahmins. After bathing they made some small offering, either of money or fruits, before the idols, and received a portion of ashes from the excrement of the cow, considered by them as sacred, which they rubbed upon different parts of their bodies. In every direction we saw many idols of different sizes, to which the people were making offerings. In the most conspicuous place upon the beach, which appeared to be the central point for the whole multitude — — But it is a shame to speak of the disgusting evidence that impurity and blood are the natural attendants on idolatry.

As many persons as could hear at once gathered around us, to hear our conversation. We endeavored to make them acquainted with that fountain which the Lord has opened for sin and for uncleanness. Some endeavored to defend the practice of idolatry, and disputed much among themselves how they ought to answer us. Some asked many questions concerning our religion. Others, who appeared to have sufficient knowledge to discover the futility of their own superstition, observed, that neither we nor they know what will be hereafter; therefore, we have nothing to do, but to take care of ourselves in this world. Many persons were displeased at our presence, and would have insulted us, had they

not been restrained by fear. When we go among the people on such occasions, not many come around us, generally one or two come forward as speakers. If they do not defend their cause well, or are brought into difficulty, others come to their assistance. But most frequently they begin to dispute among themselves. We can have very seldom converse with the Brahmins in the presence of the people, as they studiously avoid public conversation. These remarks may serve as a general description of the manner in which we are received, when we go where multitudes are assembled.

Sabbath, 23. As we were closing public worship at our house, a man in the neighborhood fell from a well-sweep, and broke his leg. Being notified of the event by his distressed relations, we went immediately to his relief, and brought him to our hospital for surgical assistance. The native physicians have but little knowledge of medicine, and less of surgery. Some of our school boys ascribed his fall to his breaking the Sabbath. One of them in particular, exhorted the people, in view of this man's sad condition, to attend our meeting.

25. A man in our neighborhood fell from a tree by which his collar bone and some of his ribs were broken, and his head badly bruised. As a person came for our assistance, we went, and found the patient in a very suffering condition. Many persons of a higher cast were present, in whose conduct we saw a fair specimen of the boasted morality of paganism. They refused to render any assistance to the sufferer, because he was of a lower cast than they were. In reply we entreated them to bring us a bed, or a basket, in which the man might be carried to the hospital. We embraced the opportunity for contrasting the nature and tendency of their religion with Christianity. At length, some of them appeared to be ashamed of this conduct, and assisted in putting the man into our carriage, and in bringing him home.

26. This afternoon another man was brought in, with a broken thigh, and a lacerated head, occasioned by a fall from a high tree. His wounds are bad, and we fear he has received some internal injury. We know not what the Lord intends, by casting so many of these distressed objects upon us. We hope it is that we may effectually point them to the great Physician of souls.

March 4th. This day Mr. Mooyart visited us, and brought with him John Derasagayan, a young Malabar from Tranquebar, who was one of Dr. John's pupils. He is an intelligent, pious man, and has the superintendence of several schools at Tranquebar, which are under the care of Dr. Camerer. He converses well in English, and has given us much valuable information on the subject of schools among the heathens.

6th. For several weeks past, we have had exceeding great and unexpected rains. They have been very destructive to the crops which the people were gathering, particularly to the rice, which is as bread corn to this people. Many cattle have died in Jaffna, by exposure to the rains, and for want of food. Mr. Glenie with his family has been driven from his temporary residence at Cangasantory, on the sea-shore, by the rains, and will tarry with us a few days, till he can remove to Jaffnapatam. As he will not return to Cangasantory again, he gives us permission to remove from that place to Tillipally his buildings, which he has generously given us to be prepared for a hospital, which we much need at present.

18th. A promising young man from a Dutch family at Jaffnapatam, who speaks the Tamul fluently, came to reside with us on trial, to assist brother Warren in attending on the sick. The assistance of some one is necessary, that brother Warren may devote more time to the more important duties of the mission.

20th. Rev. Mr. Glenie and his family are about to remove to Point de Galle. He presented us, for the use of the mission, a number of Tamul and English books. Among them are fifteen New Testaments. This is a most valuable and reasonable present to us. We much regret Mr. Glenie's removal from Jaffna, but believe, however, that the place to which he is removed presents a wider field than this.

Friday, 21st. In visiting the people this day, it happened that we came into the neighborhood of the Roman Catholics. We find that the influence of the Catholic priest, who visits the parish occasionally, is very great. Some listened attentively to our conversation; but said they were afraid to come and hear our preaching, lest they should offend the priest.

The case of Supayen, a young Malabar from Jaffnapet, of about sixteen years of age, has become interesting to us. He is the eldest son, the favorite of his parents, who have high expectations respecting him. His father, who is a man of considerable property, placed Supayen under our care about three months ago, to be instructed in the English language. He committed him to us in a very formal manner, and said that Supayen was no longer his son, but ours. A few days before Supayen had visited us. He told us that in consequence of reading a few chapters in a Bible, which he received from a native Christian, he thought that the heathen religion was wrong, and he earnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to very serious inquiry. He said he would request his father to permit him to come to school to us to learn English, though his principal object would be to learn the Christian religion. His conduct, since he has been with us, has been uniformly good. His modest deportment, and earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief that he has felt, in some degree, the power of divine truth on his heart. A few weeks ago, when D. Bast, Esq. was with us on a visit, Supayen took us aside, and told him in Tamul, as he (Supayen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian religion, and being convinced that it was true, he wished to receive it. He learned from the New Testament, that no one could become a true disciple of Christ, unless he forsook father and mother, &c. he wished us to know that he was willing to leave all for Christ. When we explained to him the meaning of those passages, and told him that it was even his duty to continue with his parents, unless they endeavored to prevent his serving Christ, his mind was somewhat relieved. As his parents were heathens, he appeared to think that he must leave them, without reference to the treatment he might receive from them. Perhaps, however, he foresaw the storm which has since arisen. He has expressed a wish to be baptised. But for several reasons we think it best that he should not receive baptism at present.

Sabbath, March 23. This is the anniversary of our arrival on the island. We have found it good to review the way in which the Lord has led us. We held our afternoon service at the house of a man who has been in the hospital for several weeks past, on account of some of his bones having been broken, but who has now recovered. As he was of a low cast, but few people attended. Many came and listened at a distance, but were either afraid or ashamed to come near. Others came and looked at us very scornfully, and passed by.

25. At 7 o'clock P. M. we heard in our neighborhood a loud noise of bells, horns, drums, &c. On inquiry, we found that it was at a temple dedicated to a devil, whose name is *Payroven*, and that this was the season for the annual festival. Immediately, accompanied by our interpreter, we went to the temple. As we approached it unobserved, we saw the officiating Brahmin, a man with whom we once had some acquaintance in public, flee into an inner apartment of the building. We made many inquiries respecting their proceedings. Some of them conversed indeed like the votaries of the devil, and said that the same God who made heaven made hell also; and that hell would cry if some did not go to it therefore they wished to go to hell! Others, after attempting to defend their practices, acknowledged that they had no good reasons to give, but the custom of their forefathers. The offering of the people consisted chiefly of fruits of different kinds. One man in the neighborhood, who prayed at this temple, successfully, as he supposes, for the recovery of a sick child, made a large offering. Having stated to them the Scriptural account of the devil, and some other truths we returned home. The people recommenced their ceremonies, which were continued till nearly morning. We learn, that in almost every village a temple may be found dedicated to this imaginary devil.

March 26. This evening D. Bast, Esq. united with us in our weekly prayer meeting.

We have been obliged to suspend our school at Mallagum, for want of a proper schoolmaster. A few weeks ago we brought forward to the people of Mallagum a subscription paper, to procure money to build a school house. Contrary to our expectations 35 six dollars were subscribed. If the money be paid

ually paid, this will prove an encouraging event to us, and will be worthy of notice.

27. Yesterday Mr. Poor went to Jaffna. While there, Supayen, who went to visit his parents two days ago, came to him in great affliction. A disaffected boy whom we dismissed from our school, told Supayen's father that Supayen had renounced the heathen religion, and had become a Christian. On this account his father was much enraged at him. He charged him not to go again to Tillipally, refused to give him any victuals, insisted on his attending the heathen ceremonies, and threatened to disinherit him if he did not obey. Supayen resolutely refused to worship at the temples, and told his father that he greatly desired to continue his studies at Tillipally. His father then confined him in a dark room. His mother, though much displeased with him, gave him a little rice, without the knowledge of her husband. Supayen made his escape, and related to Mr. Poor the circumstances of his case, and expressed an earnest desire to return to Tillipally. It was easy to state general principles of action from the New Testament, but difficult to give advice in this case. Mr. Poor did not attempt to dissuade him from returning to Tillipally; for as he had in a very formal manner been committed to our care, it appeared proper that we should have an interview with his father, before his son is taken from us. Supayen returned to Tillipally this evening.

Sabbath, 30. At our afternoon service, which was held among the people, there appeared to be more than usual attention to the word. Several persons told us that they were ignorant, being deceived by their Brahmins, and wished for instruction. In the evening we had conversation with several persons, who manifested a degree of interest in the discourse. They, like many others with whom we have privately conversed, confessed the folly of idolatry; that they continued in the heathen religion merely in compliance with custom, and said that they and many other people would soon become Christians. But we believe that Satan will not give up a subject without a struggle.

31. Supayen's father sent for him to return home, saying, that if he did not come immediately, he would come to Tillipally and take him. Supayen, without our knowledge, sent word that he could not go home at present. When he received the message from his father he came to us in tears, and pointed us to the latter part of the tenth chapter of Matthew as being applicable to his case. He pointed to the 34th to 39th verses inclusively, and said with much expression of feeling, "That very good."

April 1. Met our brethren Richards and Meigs at Jaffnapatam to settle our mutual accounts, and to attend to some other concerns relative to the mission. Were unanimous in our proceedings, and had a pleasant interview.

This morning a man was brought to our hospital, who had fallen from a tree, and was much injured. He ascribed his fall to the influence of the devil, to whom he has made no offerings of late.

(To be continued.)

BOMBAY MISSION.

Letter from the Missionaries at Bombay, to the Corresponding Secretary.

Bombay, Dec. 15, 1817.

REV. AND DEAR SIR,

Our last communications to you were forwarded by the Cicero, Capt. Edes, thirty in July last. As no opportunity of sending to America direct has since occurred, we have delayed our communications for the last quarter until this time, and are now about to transmit them to you by the Fawn, Capt. Austin. We received very few letters by the Fawn, and none from yourself; which we impute to the circumstance, that when Capt. Austin sailed, it was uncertain whether he would come to Bombay or not.

When we wrote you last, the Gospel of Matthew was in the press. The printing of Matthew was completed some time ago, and we now have the pleasure of sending you a copy. We have since the completion of Matthew struck off 1000 copies of a tract of sixteen pages octavo, which we also send. The second sheet of the Acts of the Apostles is now in the press. We have made arrangements for binding books ourselves, which reduces the expense of binding full ones.

half. We have bound a part of the edition of Matthew, and also of the *Gospel* have commenced the distribution of them. A copy of the *Gospel* has been sent to the Governor, which His Excellency was pleased to accept with kindness and approbation. The translating and printing of the sacred Scriptures calculate to continue until the whole shall be completed, should we live so but in the mean time we intend to prepare and print, in a series of tracts or *bers*, an abridgment of the Bible in the regular order of events. The first *ber*, embracing the history of the period between the creation and the *flor* now ready for the press, and will be printed soon. The whole work will be a volume of 200 or 300 pages octavo.

The schools continue to prosper. Since our last account of the schools, new ones have been opened, one of them for outcasts, who have hitherto excluded from the means of instruction, as they are not allowed to sit in the room with persons of any cast. We are obliged to employ a Jew to teach school, because no Hindoo of cast would teach the outcasts; and no one as themselves was found capable of teaching. We have now six schools, taught native masters, under our superintendence. The average number of boys, attend from day to day, in all the schools collectively, is about two hundred, about twice that number are on our lists, though they are never all present once. A considerable number of the children have learned to read the *pr* character with facility; all such have been rewarded with a copy of the *Go* which they are very eager to receive; not from a sense of its intrinsic worth, any idea of changing their religion, but because they are proud to have a which they can read to their parents and friends; an acquisition in this place which comparatively few can boast. We find the school boys and their nexions more desirous of receiving the Gospel and tracts, which we have p ed, than any other persons. This is one good effect of imparting instruction the young, which begins to be immediately felt. And with the blessing God may we not confidently hope that a great and general change, in moral, religious, and intellectual condition and habits of this people, may nextly be effected by means of Christian schools and a Christian press, in nexion with the preaching of the Gospel.

We are filled with admiration at the liberality of our friends and country who have furnished us so bountifully with the means of supporting and extending our plans for the education of heathen children and youth. As an encouragement to persevere in so benevolent an object, the contributors to the *he* school fund may be informed, that by means of their liberality three or four hundred Heathen, Mahometan, and Jewish children and youth in this town are instructed in the Holy Scriptures, (in their own tongue,) which are able to them wise to salvation, through faith in Jesus Christ. We have it in contemplation immediately to extend the benefits of instruction by opening schools in distant parts of the island, and in Salsette, and to devise and extend all such of education as our funds will warrant, and such as we trust will give satisfaction to our patrons at home, and further the general objects of their wishes. A accurate account of all our receipts and expenses on account of schools is kept, will be forwarded, from time to time, to the Treasurer of the Board.

Our preaching to the natives continues much the same as we have described in former communications. We have not yet succeeded in collecting a regular congregation to assemble stately in one place: nor can we give encouraging counts of any special attention to the Gospel among the heathen in this place. They listen, and in general approve, but go away indifferent, and still cleave to their idols. But is it not much the same with the generality of those who themselves Christians? We hope, however, that it will not always be thus; it *would* be discouraging to spend our lives among these heathen, and never any of them converted. To Him, with whom is the residue of the Spirit: our eyes be directed, until he is pleased to give his blessing.

We have for about five months past had a meeting in the Fort on Thursday evening, where we preach to about twenty persons in English. The renewal of our English preaching was occasioned by the suspension of a Thursday evening lecture established by the Rev. Mr. Davies, one of the chaplains, who is gone to England. It was the wish of a few people that we should keep up lecture during Mr. D.'s absence.

Since we wrote you last, we have been visited with afflictions. On the 10th of Sept. brother Barwell's infant son was removed by death, after a linger-

brother B. was, aged thirteen and a half months. About the 18th brother B. was seized with an inflammation of the liver, which was so violent as to render his case very critical for several days, until he was brought under the influence of mercury, when the symptoms began to abate; and after undergoing thorough salivation, he is now nearly restored to his former health. We are greatly indebted to Dr. Taylor for his kind and assiduous attention on this, as well as on former occasions of dangerous sickness in our family. We have the greatest cause of thankfulness to the Author of all our mercies that brother B.'s sickness was not unto death, and that the danger was so speedily removed. Had another breach been made in our number, it would have been severely felt by us; and we doubt not by the Board. God has ever been merciful in his dealings with this Mission. Though he has often afflicted us, yet he has never taken his loving kindness from us. May our spared lives be wholly devoted to his praise.

When we last heard from Ceylon, we received the afflicting intelligence that brother Warren has had a return of his old complaint of raising blood. He had gone to Colombo for the benefit of a better air, but with a doubtful prospect of ever returning to Jaffna. He was composed and comfortable in mind, and seemed to be prepared for life or death. We have not heard from him since his departure for Colombo.

We have long been looking for the arrival of the four missionaries who were to sail from home last spring, but have not yet heard of their arrival in this country.

We forward together with this, three letters from our Ceylon brethren, which have lain by us several months, for want of an opportunity of sending them without the heavy postage now charged on letters sent by way of England.

We remain, Rev. and dear Sir, your most obedient and humble servants.

G. HALL, S. NEWELL, H. BARDWELL.

Rev. Dr. Worcester.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

April 1. From two little boys, Joseph L. and Elias Riggs, of New Providence, N. J. for the Cherokee Mission,	\$2 00	Brought forward \$146 79
Mr. Samuel Brown, of Brimfield, by Rev. Joseph Vail,	1 00	subscription for three months,
Mr. Jacob Hitchcock, of do.	1 00—2 00	Collection in the vestry in Park Street Church, at the monthly concert, by Mr. Nathaniel Willis,
4 The Newell Mission Society in North Stonington, Con. by Miss Hannah T. Randall, Treasurer,	25 00	3 15
11 Rev. Lathrop Thompson, of Cutchogue parish, Southold, Long Island,	25 00	8. A Society of females in Newbury and Newburyport, by Mr. S. Tenney,
4 The Female Cent Society of Orwell, Ver. by Dr. Wm. G. Hooker,	43 94	Miss Elisabeth Winslow, by Mr. T. Winthrop,
Contribution at a Monthly concert for prayer at Bradford, Ver. by the Rev. Silas M'Kean,	14 55	10 00
7. Subscribers in the Congregational Society in Acworth, N. H. by Mr. Alexander Groat, viz. for Foreign Missions,	33 00	A Legacy bequeathed by Mrs. Elisabeth Hinsdale, late of Newark, N. J. by David D. Crane, Esq. Executor,
For Christianizing the heathen in America	2 00—35 00	50 00
A Friend to Foreign Missions*, his		11. A Friend, by Miss E. Prentiss, Holliston, for instructing the heathen,

Carried forward \$146 79

* This "Friend to F. Missions" accompanied his request to become a subscriber for the abovenamed purpose, with the following note,

"Boston, Jan. 24, 1818.

"Dear Sir,

"Since perusing the books abovenamed (viz. The Christian Orator, and the pam-

phlet containing the performances at the ordination of the Rev. Mr. Dwight) I have concluded to offer my services to you, to write each and every month to the amount of one dollar; though small, it will give a helping hand to the watering of the footsteps of the Missionaries. My wife cordially joins me in this, and wishes to extend our love and fellowship to all who believe on the Lord Jesus Christ, and devoutly call on his name. We believe it to be a glorious object, and regret that it is not in our power to do more. Dear Sir, should you have an apprehension of your removal hence to the eternal state, let me request that you would appoint a substitute to employ me, as above specified, for the glory of God, and the good of his church.

"I am, &c.

Brought forward		\$282 94
then in our own country,	3 00	
From Miss E. Prentiss,	1 00	4 00
19. A friend in Hanover,	5 00	
The Foreign and Domestic Mission Society of Framingham and Marlborough, by Mr. Samuel Witt, jun. Treasurer, for Foreign Missions,	6 00	
For Domestic do.	6 00	
Unappropriated,	49 00	51 00
The Rockingham N. H. Charitable Society, by Mr. J. Burley Hill, Treasurer,	90 52	
Mr. Isaac Parker,	3 50	
A friend of Missions, by Mr. Pliny Fisk,	2 00	
20. By the Rev. Dr. Worcester from several sources, as follows, viz.		
An unknown person in Zanesville, Ohio, by the Rev. James Culbertson,	7 00	
A Society in the west parish of Rowley, by Mr. John Platts,	10 00	
Collection in a family in the north parish of Andover,	3 00	
The Male Society in aid of Foreign Missions, in Putnam, Ver. by Mr. Stephen W. Dana, Treasurer,	17 15	
The Female Society in do. by Miss Emily Brice, Treasurer,	19 26	56 41
By the Rev. William Chamberlin, an agent of the Board, collected on his way from Louisville, Ken. to Chickamaugah, from several societies and individuals as follows, viz.		
Contribution at Beardstown, Kentucky,	13 94	
Mr. Hynes,	5 00	
James Gilkeson, of Springfield,	1 00	
Samuel Mc Elroy, Lebanon,	1 06	
From the following individuals at Greensburg, viz.		
James Allen,	5 00	
Daniel Brown,	5 00	
Joseph Aikin,	5 00	
Andrew Steele,	5 00	
J. Barrett,	3 00	
Dorothy Barrett,	2 00	
Martin Kelby,	2 00	
Samuel Marshall,	2 00	
Daniel B. Taylor,	2 00	
Mary Barrett,	1 00	
Ann Allen,	1 00	
A friend,	1 00	
Polly Rhea,	1 00	
Robert Moore,	1 50	
Robert Allen,	1 00	
John Emerson,	1 00	
Hiram Emerson,	50	
John Brown,	1 00	
James Brown,	1 00	
John Moore,	1 00	
Samuel Cowley,	50	
Stephen Sont,	75	
A friend in Glasgow,	2 00	
From the following individuals at three Springs, viz.		
Mrs. Susan Skyles,	5 00	
Mrs. Julia Cook,	1 12	
Mrs. Margaret Harney,	2 00	

Carried forward \$74 37 \$383 57

Brought forward		\$74 37	\$383 57
Benjamin Threepie,	2 00		
William Harris,	1 00		
Alexander Chapman,	1 00		
Samuel Garrison,	1 00		
Alexander Graham,	1 00		
Joseph Sloss,	3 00		
William Hodge,	2 00		
A friend,	75		
Contribution in Nashville, Tennessee,	23 81		
Individuals in do. as follows viz.			
A. Caldwell,	10 00		
James Trimble,	5 00		
R. M. Gavock,	5 00		
J. P. Irwin,	10 00		
Ephraim R. Foster,	5 00		
Alpha Kingsley,	5 00		
Robert Armstrong,	5 00		
Angier Hynes,	5 00		
O. B. Hayes,	5 00		
Alexander Porter,	5 00		
Robert W. Greene,	5 00		
Eleanor Nichol,	10 00		
James Whittaker,	1 00		
Ruth Talbot,	1 00		
Ralph E. W. Earle,	1 00		
Henry Crabb,	5 00		
A friend,	1 00		
George Crockett,	1 00		
Mary Berryhill,	1 00		
Nathan Ewing,	5 00		
G. Bedford,	2 00		
Th. Hill,	2 00		
In Shelbyville,	8 50		
In Franklin county,	13 00	230	
20. The Female Reading Society in Wrentham,	50		
Several Females in Quiney,	4		
A Mission box at Parsippany, N. J. by the Rev. Elisha P. Swift,	4		
22. The Female Cent Society in Hingham, by Miss Rachel Ripley, Treasurer,	10		
The Monthly Concert for prayer at Foxborough, by Mr. Samuel Seaver,	1		
Miss Lucretia Whitney, of Boston,	1		
The Foreign Mission Society of Dartmouth, N. H. by Maj. John Mills, jun.	34		
23. The Male Juvenile Society of Waitsfield and Faystow, Ver. by the Rev. Chester Wright,	9		
The Society of Friends to Morals and Missions in Westminster, Ver. by the Rev. Dr. Lyman,	2		
24. A Legacy bequeathed by Dea. Jonathan Lawrence, late of Ashby, by Mrs. Mary Lawrence, administratrix,	2		
25. The Female Cent Society in Chester, Orange Co. N. Y. for the Mission among the western Indians, by Mrs. Eleanor Thomas, Treasurer,	13 00		
Rev. James Thomas, for the same object,	4 00	11	
27. A Avails of a Charity Box, kept by a female in the first parish in Dedham after defraying annual contributions,			

Carried forward \$81

Brought forward \$311 05
 missions in Pomfret, Con. 2 00
 insert for prayer at Dr. Levi Spaulding 1 02
 do, do, do 2 00
 do. Society of Belton, Farren, Ohio, by Mrs. Inter, Treasurer, 12 00
 do. Frothingham; an- 1 00
 do. in Salem, 4 00
 do. in Holden, 16 75
 do. of the Rev. Dr. Wor-
 do. the Rev. Mr. Emer-
 do. in Salem, to consti-
 do. Cyrus Kingsbury,
 do. to the Cherokees and
 do. member for life of the
 do. Bible Society, by the
 do. preacher, 30 00

\$331 08

E SCHOOL FUND.
 do. the Juvenile Female
 do. few Providence, N. J.
 do. g heathen children, by
 do. is Riggs, 18 00
 do. do. school in Brimfield,
 do. g heathen children in
 do. Rev. Jo. Vaill, 4 30
 do. Mr. Jacob Hitch-
 do. ol in Western, 1 51
 do. board, of Brimfield,
 do. sign Mission School
 do. ll, 1 00—6 31
 do. the heathen in West
 do. 1 00
 do. Je girls in Middlebury,
 do. D. Hemenway, 3 00
 do. rn friend, 60 00
 do. nt Society of young la-
 do. buryport, by Miss Ma-
 do. Treasurer, 20 22
 do. Charitable Society in
 do. eld, Ver. for promoting
 do. ad christian knowledge
 do. heathen in N. America,
 do. Coolidge, 4 41
 do. in Windsor, Ver. 50—4 91
 do. do. Society of Draot for
 do. heathen children, by
 do. y Stanley, Treasurer, 16 00
 do. Uxbridge for the bene-
 do. shen children in the
 do. 1 00
 do. ingham (N. H.) Char-
 do. ity, by J. Burley Hill,
 do. 51 10
 do. educating a heathen
 do. name to be given at
 do. yment, 15 00—66 10
 do. Saybrook, Con. for the
 do. ornwall, by Samuel W.
 do. 2 00
 do. of St. Albans, Ver. for
 do. of a child named
 do. rz, the 2d semi-annual
 do. 15 00
 do. subscription by a num-
 do. ber of ladies in Salem, for the

Carried forward \$314 04

Brought forward \$314 04
 support of a female heathen child,
 now in the family of the Rev. Mr.
 Poor, at Tillingally, called HANNAH
 NEWALL, by the Rev. Dr. Wor-
 ceater, 9 00
 20. By the Rev. Eliza P. Swift,
 from the Heathen School Society
 in Rockaway, N. J. for the support
 of a heathen child in the mission
 family, to be called SARAHANNA
 KINGS, 30 00
 The Heathen School Society
 in Parippany, N. J. for the
 support of a heathen child
 to be called JOHN FURN, 30 00
 A friend, for the Foreign
 Mission School at Cornwall, 1 00—61 05
 The Association in Francetown, N.
 H. for educating heathen children,
 by Mr. Moses Fisher, jun. Treas-
 urer, 13 21
 The Female Association in do.
 by Miss Deborah Starrett,
 Treasurer, 9 00
 Individuals in Francetown, 3 77—30 96
 The Young Men's Society in Farm-
 ington, Con. for educating heathen
 children, by Solomon Cowles, jun.
 Treasurer, 30 00
 22. The Orphan's Friend Society in
 Grafton, Ver. for the education of
 heathen children in Bombay, by
 Miss Fanny Hall, Treasurer, 5 08
 24. The Association in Boscawen,
 N. H. for educating heathen chil-
 dren, by the Rev. Ebenezer Price, 45 07
 27. A friend to Missions in Pomfret,
 Con. for the school at Cornwall, 1 00
 Subscribers in Middlebury College
 for a child in the Mission School at
 Bombay, to be named SOLOMON
 METCALF ALLEN, by John Clancy, 35 00
 29. The Female Association in Con-
 cord, N. H. for ASA M'FARLAND,
 the second annual payment, by
 Miss Sarah Kimball, 30 00

\$161 17

FOR THE MISSIONARY CHAPEL AT BOMBAY.

April 23. From Mrs. Charlotte Por-
 ter, of Hadley, by the Rev. Dr.
 Morse, 37 00
 23. A friend in Montpelier, Ver. as
 a part of the saving from funeral
 charges, 3 00

Carried forward \$10 00

* This donation was accompanied by the following note.

"I send three dollars a part of the saving of funeral expenses, for the Missionary Chapel at Bombay, having adopted a plan agreeable to my views of that simplicity which so solemn a Providence demands, and agreeable also to the feelings of the deceased. He remarked 'that he wished all ostentatious parade and expense to be dispensed with. That he should sleep in his grave as quietly without it, and the money might do the same then good.'"

St. Dr. Arundah Bardwell of Hertford county, N. C. 6 00

\$16 00

Total of Donations in April \$1,357 19.*

The following gentlemen are agents of the

Board, and will receive and transmit; viz. Henry Hudson, Esq. Has Timothy Dwight, Esq. New Haven, Co Dodge & Sayre, Bookseller, New Thomas Singleton, Charleston, S.C. Schenk, Bookseller, Savannah, and Moore, Esq. Augusta, Georgia.

* The Treasurer has received, in the course of a journey for his health, in which he is now employed, the following sums; viz.

From Mr. Jonathan Mitiga, Savannah, \$20 00
From a lady by Mr. S. C. Schenk, 2 00
From Mr. Schenk, a part of the clear profits of the Panoplist, Vol. XIII, 6 00
From Mr. Selmi Lathbridge, 10 00
From Mr. E. W. Mills, 20 00
From Mr. Joseph Cumming, 10 00
From a gentleman who wished his donation to be entered as cash, 10 00
From do. do. do. 16 00
From do. do. do. 8 00
From two gentlemen do. 4 00
Articles of gold necklaces, and other trinkets contributed at the north, and sold at Savannah, 34 60
Articles of a charity box kept in the family of the Rev. Dr. Leland, Charleston, for the education of a heathen child to be named THOMAS OGDON, 30 00
From Mrs. Nathaniel Russell, for the

Foreign Mission School, by the Dr. Palmer,
From Mrs. Mary C. Gregorie, for by do.
From Thomas Ford, Esq. Georgetown,
From Mr. J. Marvin,
From Mrs. Scribner, for American Indians,
From General Charles Cotesworth Pakeney, Charleston,
From a friend, a widow,
From Miss Lynch, for the American Indians,
From two sisters, the Misses Boman's for do.
From Mr. John Haslett,
From Mr. S. F. B. Morse,
From Mr. Thomas Chiffelle,
From T. S. Grimke, Esq.
From Col. Daniel Stevens,
From Mrs. Amelia Bennett,
From Mrs. Stone, and Miss Stone, Mrs. Bennett,
From Mr. Zebulon Rudolph, Cuba,

JOURNAL OF THE MISSION AT JAFFNAPATAM AND BATTICALOA. CEYLON.

(Continued from p. 137.)

Jaffnapatam, January, 23, 1817. The Rev. Mr. Lynch left Jaffna for at which place he expects to reside some months. He kindly took charge of a packet of letters from us for America.

28. On Saturday last we all went to Tillipally to spend the Sabbath attend to the ordinance of the Lord's supper. The day was pleasant, and seventy natives were present on the occasion. To us it was an interesting solemn season, on many accounts. It was the first time we had attended together since we left Columbo; also the first time that we had been either of the ordinances in presence of the heathens of Jaffna. We experienced many mercies from the Lord to excite our gratitude. We were alive, and in health. We had been delivered from dangers, particularly from Columbo to this place. We had been brought in a safe place in which we hope to spend our days; and our prospects of success among the heathen were as good as we could possibly expect. We sat down to commemorate the dying love of our Redeemer, as with grateful hearts. We enjoyed sweet communion with Christ, and with each other. The spectators present appeared attentive, and of them interested in what they heard and saw. All the exercises were conducted into Tamil. May the time speedily arrive, when multitude of heathen people shall sit down with us at these feasts of love.

Feb. 7. This morning received three letters from America. They contained joyful news of the revival of religion in many parts of our native land. Surely many mercies in store for our country, as well as for other Christians. The set time to favor Zion is come; for thy servants take pleasure in him, and favor the dust thereof. So the heathen shall fear the name of the Lord, all the kings of the earth thy glory.

This morning Mr. and Mrs. Richards left this place to fix their residence at Batticotta. The house is in a very unfinished state, and unfit to be inhabited. They will be obliged to live many weeks without a door or window in the house, surrounded by heathens, and six miles from any English family. This measure is rendered necessary, on account of the very great difficulty of carrying on work at so great a distance as we have hitherto been obliged to do. Mr. Meigs and family will continue some time longer in Jaffnapatam, to superintend that part of the work which must be done there. To forward the repairs to the best advantage, it is expedient that one of us should be at Batticotta, and the other at Jaffnapatam.

27. John Dewasagayan, a native catechist of Tranquebar, arrived in Jaffna, on a visit to his friends in this island; but principally with the intention of becoming acquainted with the missionaries. He is employed at Tranquebar in superintending, under Dr. Camerer, the native free schools established by the late excellent Dr. John. He is about thirty years of age, speaks and writes English very well, for a native of this country.

March 14. Received a circular letter from the missionaries of the London Society at Madras, containing an interesting account of the present state of all their missionary stations in India. Their mission, at present, appears to be in a prosperous condition.

21. Yesterday Mr. Meigs went to Batticotta in a boat with our interpreter, and returned by moonlight in the same manner. We encounter considerable difficulty in proceeding with our repairs at that place.

22. This day completes a year since we landed in Ceylon. It has fled rapidly away. What we have to do, must be done quickly; for in this hot and unhealthy climate life is peculiarly uncertain. Many mercies have we received from our heavenly Father.

23. The Rev. Mr. Glenie, one of the colonial chaplains, sailed this afternoon for Columbo.

April 2. Yesterday morning the brethren met by appointment at Jaffnapatam, to attend to public business. The same day received a bundle of books, pamphlets, and papers from Columbo. They came from America by way of Bombay.

7. The Roman Catholics have just finished their yearly celebration of Easter. As the house which we occupy at Jaffnapatam, is situated within a few rods of their principal church in this place, we have had ample opportunity of witnessing all their abominations, if we had been disposed to do it. But as we attended their ceremonies last year at Columbo, we did not judge it advisable to go to their church, because they take advantage of it when Protestants, and especially Protestant missionaries, are present on these occasions. They persuade their ignorant people, that we are pleased with their forms and ceremonies, and secretly unite with them in the worship of images. Although for these reasons, we did not enter their church, yet from the garden in which we live, we had a full view of their processions, and many of their ceremonies.

On Friday evening, after the ceremony of the crucifixion of Christ, we were so disturbed by the confused noise of the multitude, as to render it almost impossible for any one to sleep during the night. For the purpose of making a noise, and attracting the multitude, (for we could not conceive of any other design in it,) they employed not only their throats and many instruments of music, or rather of sound, but in a great variety of modes they burned large quantities of gunpowder. Again, on the Sabbath after the pretended resurrection of Christ, the tumult was shocking to the feelings of any enlightened Christian, who has not from his infancy been accustomed to witness such scenes, and to regard them in some degree sacred. The noise of the multitude appeared much more like that of an army preparing for battle, than of Christians engaged in the worship of a God of order. Our ears were saluted at the same moment by the ringing of bells, the blowing of trumpets, the beating of drums, together with the noise of many instruments somewhat peculiar to this country. The priests and the people formed a very long procession, and marched through the principal streets, carrying various images, and representations, designed to attract the attention of an ignorant, deluded populace.

The Roman Catholics in this district vie with the heathen at their annual festivals, in making great parade to attract the attention of the people. Indeed, their religion here, and in many other parts of India, exhibits an unnatural compound

of Christianity and heathenism. It is painful to observe the similarity between the tenets and ceremonies of nominal Christians and professed heathens. In variety of instances, by opposing the errors of the one, you attack those of the other. We consider the condition of most of these people nearly as deplorable as that of the avowed worshippers of the heathen images. For although most of them are strict in the observance of times, seasons, and ceremonies, yet we have the greatest reason to believe, that very little real religion exists among them. They are kept in the most profound ignorance of the Scriptures, and slavery to their priests.

Yet, notwithstanding this, a few young men of this persuasion attend the school of the Wesleyan missionaries in this place, and some of them already begin to have their eyes open to see the errors of their church. This has created a considerable ferment among their priests and principal men, who are unwilling to have these youth continue any longer in the school; but we believe, that a considerable number of them are so strongly attached to the missionaries, that they will not easily be persuaded, or forced, to abandon their instructions. The Spirit of God appears to be operating on the minds of a few, who seem considerably affected by the truths of his word, which they daily read and hear explained. We trust, that in due time, many of them will be brought to a knowledge of the truth as it is in Jesus.

8. Some of the Brahmins frequently call at Batticotta and converse with Mr. Richards. One of them is a sensible man, who has sent his son to be instructed in English. We have not yet a regular school established; but several native boys and young men come here to receive instruction from us. We have also a little girl, the grand daughter of the *Mudliar*, who lives near us, who is taught by Mrs. Richards.

10. Last evening about ten o'clock killed a large Cobra Capella (hooded snake,) in our back veranda at Jaffnapatam. It is one of the most poisonous serpents in this country. It possesses the singular power of expanding the skin on the back of its neck, producing an appearance very similar to the wings of a flying squirrel. When thus extended it presents to the eye the most beautiful arrangement of colors.

11. This day the Malabars commence their year. They reckon according to the old style, accounting this the first day of April. All work, except that of absolute necessity, is laid aside. Most of the natives perform no labor from Wednesday till Monday. The first day of the new year is spent in visiting, feasting, and play. The reason assigned for visiting and feasting is, that they do not know that they shall live through the year, and therefore they wish to call their friends together, and eat with them. Mr. Richards at Batticotta found only one among his laborers who was willing to work on that day, and he did it because he was very poor. The people, though extravagantly fond of money, will not receive it on the anniversary of the new year.

12. Last night at twelve o'clock all the possessors of rice fields went into them, and spent a few minutes in digging up the ground. The owners of gardens did the same. Should this be neglected, they say their rice will not grow, and the men and cattle will be sick.

13. Received a letter from the Rev. William Ward, Serampore, in answer to one which we addressed to him on the subject of Tamul types. He engages to have a fount of types finished, in six months after the receipt of our order for the same. Thinks that European or American paper will be necessary for printing the Scriptures; but that Chinese paper will be sufficient for small tracts.

14. The Rev. Christian David arrived at Jaffnapatam, from Columbo, where he has resided for little more than a year. He expects now to continue in this place.

28. Held our monthly sacrament at Tillipally. D. Bast, Esq. attended as spectator.

Sabbath, May 4. A number of people being collected at Batticotta, Mr. Richards for the first time attempted to preach to them. He had one of the Rev. Christian David's scholars for an interpreter, who gives some evidence of piety. His Christian name is Nicholas. Among his hearers were the Brahmin and his son above mentioned. The people were generally attentive, while he spoke to them about half an hour, and prayed. It was an interesting season. The thought is animating, that the Gospel of Jesus Christ is again published in a part of Ceylon.

h where spacious churches have many years been entirely forsaken, till many seem have gone to ruins, and heathenism has been rapidly gaining ground, till scarcely a vestige of Christianity remains. Almost all those who were baptised of fancy, are now ashamed to confess the fact, and are bold to acknowledge themselves heathens. May the Lord grant, that his Gospel may never again be to be published in this place, and that all these idol temples and altars may totter to the ground, and His name alone be exalted.

May 6. Heard the good news of the arrival of three more Wesleyan missionaries at Point de Galle. Their names are William B. Fox, Thomas Osborne, Robert Newstead. Two of them have wives. They are much wanted on the island, as there are many good stations yet entirely unoccupied, and several at which there is but one missionary.

1. Yesterday Mr. Meigs preached at Batticotta through our interpreter to thirty or forty hearers, who in general were quite attentive. We now expect to be able to preach regularly to the people every Lord's day. We hold public worship in the house at Batticotta, as there is one large room convenient for the purpose.

2. A central eclipse of the sun visible. It presented a beautiful appearance during the few minutes in which it remained central. The sky was clear, yet the sun emitted but a faint light. The contrast between this faint light, and the brilliant glare of a vertical sun, was strongly perceptible. During the eclipse the thermometer fell several degrees, and the air became much cooler.

3. The native Malabars have some very singular notions respecting the causes of an eclipse. Their astronomy teaches, that there are two planets, one called *Ragoo*, the other *Cadoo*, in the shape of serpents, which in eclipses intercept the light of the sun and the moon; the former causing an eclipse of the sun, and the latter that of the moon. But the common people, and most of the Brahmins, have much more gross ideas of the subject than these. They tell us that there is a large snake in the heavens, which bites the sun or the moon in an eclipse, and when the eclipse is total, the snake swallows the sun or the moon. The Brahmins take these opportunities to visit the houses of the principal inhabitants to receive presents, or perhaps their extortions might more properly be called so. The principal articles which they collect from the people on these occasions, are fruits and vegetables. Many of the people also take rice flour, and make some kind of cake resembling a serpent, which they present to the deity, probably supposing, that through their intercession, these will have power in healing the wound, which the sun has received from the great serpent in the heavens. On these occasions also, the Brahmins always carry their idols and read it to the people.

4. Yesterday being cloudy, the men at Batticotta told us that the sun was the consequence of the wound he had received from the serpent the day before, and therefore he could not shine upon us. None of the natives will eat any thing during the time of an eclipse. They believe, that if they do, they shall certainly be sick immediately after it. Another of their customs is to bathe in the shadow of the sun is passing off. These ceremonies they perform in eclipses of the sun and of the moon.

5. The south west monsoon has now fully set in, and the weather is cooler and much more pleasant. The winds began to blow briskly on the 14th ult. For the last two months, the weather has been excessively hot and uncomfortable.

6. On Monday last John Dewasagayan left Jaffna for Tranquebar, and proceeded as far as Kaytes, a small port about eight miles beyond Batticotta, on the coast. But not finding an opportunity to sail immediately, he came back and spent the day with brother and sister Richards. He is a very amiable and interesting man. His personal appearance is prepossessing, his talents good, and he seems to be ardently pious. With great meekness, and unassuming manners he is well fitted to gain the affections and confidence of his deluded countrymen. His faithfulness and activity are great in the station in which Providence has placed him, and encourage the hope that he may become another Christian David, if his life should be spared.

May 6. Mr. and Mrs. Meigs have removed from Jaffnapatam to Batticotta. Their house is yet in a very unfinished state, but so far repaired as to render it in some sense habitable, though by no means a comfortable dwelling, for want of doors. There is but one floor completed in the whole house. These doors

will be made of mortar, the surface of which is rendered very hard and smooth. If formed of timber and boards they would be much more expensive, and in a short time would be destroyed by the white ants, except those of a chamber.

(To be continued.)

*Copy of a Letter from the Rev. Mr. Fisher, one of the East India Company's Chaplains in Bengal, to the Rev. Mr. Thompson, of Madras.**

"You know Anund Messee is baptised. The other day he asked my permission to go over for a few days to Delhi. During his stay at Delhi a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled, nobody knew why, in a *tope* near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some books in their possession, which had induced them to renounce their cast, to bind themselves to love and associate with one another, and to intermarry only with their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were, and he instantly set out for the *tope*, which had been pointed out as a place of their rendezvous. He found about five hundred people, men, women and children, seated under the shade of the trees, employed, as had been stated to him, in reading and conversation. He went up to an elderly looking man and accosted him, when nearly the following conversation ensued.

Anund. 'Pray who are all these people, and whence came they?' 'We are all poor and lowly, and read and love this book.' 'But what is this book?' 'The book of God.' 'Pray let me look at it if you please.' On opening the book he found it to be the Gospel of our Lord, translated into the Hindostan tongue, many copies of which seemed to be in their possession, some printed, and others written by themselves. From the printed ones, Anund pointed to the name of Jesus and asked, 'who is that?' 'That is God. He gave us this book.' 'When did you obtain it?' 'An Angel from Heaven gave it to us.' 'An angel?' 'Yes, to us he was an angel; but he was a man, a learned Pundit.'

Doubtless, these translated copies must have been the books distributed five or six years ago by the missionaries. "The written copies we write ourselves, having no other means of obtaining more of this blessed Word. 'These books, said Anund, 'teach the religion of the Europeans. It is their book, and they print it for our use. Ah no, replied the stranger, that cannot be; they eat flesh. Jesus Christ, said Anund, teaches that it does not signify what a man eats, or drinks. Eating is nothing before God. Not that which entereth into a man's mouth doth defile him, but that which cometh out of his mouth, this defileth the man; for vile things come forth from the heart. Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, and these are the things that defile a man. That is true; But how can it be the European's book, when we believe it is God's gift to us? He sent it to us at Hurdwar. God gave it long ago to the *Sahibs*,† and they sent it to us.'

"I find from Anund, that these Testaments were circulated at Hurdwar, (believe by Chamberlain,) and falling into the hands of different persons, residing in different but neighboring villages, they were soon found to be very interesting records, and well worth the attention of the people.

"A public reader appears to have been selected by themselves, for the express purpose of reading this miraculous book; and their evenings have been habitually spent for many months in this blessed employment, crowds gathering to hear God's Book. The ignorance and simplicity of many were very striking, never having heard of a printed book before, and its very appearance was miraculous. A great stir was excited by the gradually increasing information hereby obtained and all united in acknowledging the superiority of the doctrine of this book every thing they had hitherto heard or known.

"An indifference to the doctrine of *cast* soon manifested itself, and the interference and tyrannical authority of the Brahmins became more offensive and contemptible. At last, it was agreed to separate themselves from the rest of the Hindoo brethren, and establish a party of their own; choosing four or five, w

* It may be recollected that reference is made to this article, in the letter from the missionaries in Ceylon, in our last number, p. 82.

† Masters.

read the best, to be public teachers from this newly acquired Book. The number daily and rapidly increasing, especially among the poor, at last suggested the idea of convoking a public meeting of all their congenial associates, and of ascertaining how many accepted the newly acquired doctrine. The large grove of trees near Delhi seemed a convenient spot, and this interesting group had now met for the purpose, when Anund's visit took place. They seemed to have no particular form of congregational worship, but each individual made daily and diligent use of the Lord's prayer.

"Anund asked them, Why are you all dressed in white?" "The people of God should wear white raiment" was the reply, "as a sign that they are clear and rid of their sins." Anund observed, you ought to be baptised into the name of the Father, and of the Son, and of the Holy Ghost. Come to Marat. There is a Christian padre there, and he will show you what to do. They answered, 'Now we must go home to the harvest, but as we mean to meet once a year, perhaps the next year we may come to Marat.' In consequence of this information, I have thought it advisable to make all possible further inquiry respecting these promising blossoms of hope; and I hope to be enabled very soon to give you more definite information."

REVIVALS OF RELIGION.

A Letter from the Rev. James Johnson to the Rev. Dr. Morse, dated Plattsburg, N. Y. March 11, 1818.

REV. AND DEAR SIR,

WHEN I last wrote you, I promised to give you a particular account of the work of grace, which God has been carrying on, for some time past, within the county of St. Lawrence, and now, Sir, shall submit it to your disposal.

It is the prerogative of God to bring light out of darkness, and in seasons of the greatest discouragements to manifest his saving power. This he has eminently done in his gracious visitations to a number of towns in this vicinity, during a few months past.

The last winter God was pleased to pour out of his Holy Spirit on different parts of the county of Franklin; and especially on Malone and Chateaugay, where there was a very great harvest of souls. In the latter place, where the ordinances were never before enjoyed, a Congregational church and a Baptist church were organized, and about fifty added to each. From this revival precious fruits remain. So great and general is the change of morals in Chateaugay, that it is noticed by strangers passing through the town. God still remembers them, and both in this town and Malone, the religious prospects are very flattering.

While this good work was advancing, and affected almost every part of Franklin, the county of St. Lawrence appeared to be entirely passed by, and scarcely did we receive a drop of the rain of righteousness. But the present year God has shown himself to be gracious. Last year a small church was organized in Gouverneur, which was attended with happy effects. A seriousness immediately commenced among the people, and in a few weeks the number of members in the church was doubled. A considerable work has been carried on, during the summer and fall, and not less than forty or fifty are the hopeful subjects of grace. There is a Baptist church in this town, with which most of the converts have united, principally on account of the Congregational church being unable to obtain a Minister to receive them, and administer the ordinances.

At Black Lake, God has also poured out of his Spirit, and the work has been considerably general. I understand, a Presbyterian church has been gathered at that place, within a few weeks. The number of hopeful converts cannot be less than thirty. This people are entirely destitute of religious instruction, and are exposed to embrace the opinions of any errorists, that may come among them. But the *foundation of the Lord standeth sure*; and those who are united to Christ will be kept from fatal errors. The town of Madrid has been visited, and quite a number has been added both to the Congregational and Baptist churches.

Stockholm is also a favored town. Five years since God graciously visited this place, and about thirty were the hopeful subjects of grace. Since that time

here has been an almost continual dropping of divine influences. But within a few months God has appeared with manifestations of his power, in making sinners willing to be saved. On the first Sabbath of December twenty-three were united to the church, four of them by letter. Several had been previously admitted and as large a number is expected to unite at the next communion, on the first Sabbath in March. Twelve, or fourteen, have united to the Baptist church. Almost every man in the eastern part of the town, possessing any degree of influence, is a professor of religion. It is believed the work is not yet at an end. The minds of many young persons appear to be solemnly impressed, and there is reason to hope, that God is bringing in the children of his covenant.

In Hopkinton the work commenced the latter part of the autumn, with great power, and the whole town appeared at once to become solemnized. But in a few weeks, a melancholy dispute respecting baptism ensued, and the Spirit was grieved away. This is the first time that this town has been thus visited, and alas! how soon contending about *rites* and *forms*, unmindful of the *one thing needful*! About twenty are the subjects of the work. The Rev. H. S. Johnson divides his labors between this town and Stockholm.

In Russel God has appeared to build up Zion the present winter. Here have been, for several years two little languishing churches, a Congregational church and a Baptist. Religion has been at the lowest ebb. Very little attention has been paid to missionaries, (for they have no minister of their own,) or to their instructions; and ministers passing by have doubted the propriety of laboring with them. But here have been a number of praying females, who have sighed and mourned for the abominations of the people. For their sake the town has not been neglected. And in answer, no doubt, to their prayers, the Spirit has been poured out upon them; for they had held private prayer-meetings, for some time, to pray for their graceless husbands, and graceless neighbors. From twenty to thirty are the hopeful subjects of grace, of whom a majority are males. Among these are a number of the greatest opposers in town. One was the Physician of the town, a confirmed *deist*, and as great an opposer as I ever met with. He was suddenly convinced of the fallacy of his system, and, filled with anguish and horror, went to a neighbor's house, calling them out of bed before the day appeared, saying to them: "*I am undone, I am undone, for Jesus is the only Savior, I have rejected him.*" He continued in this agony, which nature could scarcely support, about forty-eight hours, when his burden suddenly left him, and he felt a sweet serenity of mind, and was immediately heard recommending to his old companions that Savior, whom he had lately been reviling. The man gives pleasing evidence of the work of grace; but for the reality of this sudden change, we must wait for the fruits. We trust the work, in this place, has not yet terminated. May our expectations be realized, and many be born into the kingdom.

There has also been a great revival of religion in De Kalb, and the consequences of it are truly happy. By looking at the religious state of this town, we more clearly discover the hand of God, in the late reformation. The town has been settled as long as most of the towns in the county, with regular, industrious people; and they have continued free from the most open vices, which have prevailed in the county. Five years since I visited this town, and found but one male professor of the Congregational order in town; and he had greatly disgraced his profession. I since learn that there was one other, but he had apostatized, that his light was entirely extinguished. About a year since another male professor removed into town. A number of Baptists resided in town of a similar character. The people have had but little preaching, except the two years past, during which they employed a Baptist elder. The state of things continued, when I was requested, in July last, to visit the place; and, if practicable, to organize a church. I attended, but the prospect that a church could be gathered, was very unfavorable. However, the inquiry respecting a church excited attention; and when I returned in a few days after, the appearances were more flattering, and one person appeared to be under conviction. A few persons had, some time before, instituted a prayer-meeting, the design of which was to implore a blessing upon their feeble exertions for the organization of a church. The few professing Christians began to be engaged. The prayer-meetings were more and more interesting, and more generally attended. Seriousness began to be manifested in the countenances of the people, and hopes were entertained that God was beginning a good work in the hearts of many among them.

On the last of August a Presbyterian church was organized, consisting of four males and six females; two by new profession, and the rest by letters from other churches. The ordinances were administered, and a number present, who had families of children, never saw them administered before. The exhibition was awfully solemn, which, with the discourses delivered on the occasion from Matt. xxv, 6, made a deep impression on the minds of a large assembly. God appeared to be present in very deed, and this day may be considered the commencement of the awakening. The work gradually advanced till Wednesday, the 24th of September, when many were awakened by a discourse from Joshua xxiv, 15. A death-like silence prevailed, except when interrupted by deep sighs and groans, that could not be suppressed. I said to myself, *Verily the Lord is in this place!* And I anticipated the joy that would result from the conversion of many in that assembly. In this I was not disappointed! On the next Sabbath evening a Pentecost season was experienced, which it will be impossible to describe. The church prayer-meeting above-mentioned was attended immediately after the public exercises of the afternoon, in consequence of a shower of rain, which prevented the people from returning home from meeting. A shower of rain descended at the same time, both from the nether and upper springs. For soon after the opening of the meeting, a man, who had been awakened the Wednesday before, rose and related what God had done for him, in bringing him out of darkness into his marvellous light; and in a few moments, almost every one in the house, who had not previously entertained a hope, was in tears, and many crying out "*What shall I do?*" It was observed, that the Spirit appeared to come down with such power, that the people bowed, as though a weight had been falling upon them. A great part of the assembly, who were not previously awakened, were at this time brought to a discovery of their miserable situation, as sinners. A number of persons, who were at a distance from the place of worship, were under similar impressions of the Spirit at the same moment, and were constrained to acknowledge their lost condition, and implore forgiveness through Jesus Christ. A similar display of divine power was experienced on the next evening, and soon after in a remote part of the town, where the work had not before commenced. After a discourse in the evening, it was thought proper to pass a little time in conference, and almost suddenly the whole assembly became deeply affected. The most hardened sinners were in tears, and unable to resist the Spirit. From this moment the work became general in that part of the town.

These seasons will be long remembered, but they can never be described; for even an angel's pen would do no justice to the subject; nor can an angel's tongue render sufficient praise!

On the 16th of November, thirty persons were united to the church, and fifty-five sat down at the table of their common Lord. On the 11th of January, sixteen were added. Thus in a wilderness, where no church had been gathered, and where the ordinances had never been administered, till the 31st of August, there is now a regular church of fifty-six members, embracing almost every influential man in the town. The whole number of adults in town, exclusive of one neighborhood, to which the work did not extend, is two hundred and thirty-three. About thirty of these were professors of different denominations previous to the work. And the whole number that profess to have passed from death to life, is one hundred and sixteen. Of these are thirty-three husbands with their wives. A majority of the subjects of this work are males, and of every age from eleven years to sixty-five. That these will all persevere is not to be expected; but that a greater part of them will be found at the right hand of the Judge, is the day when he shall make up his jewels!

Those who have united with the church give pleasing evidence of the reality of their change, and several more are expected to unite soon. The most perfect unity prevailed among the converts for a considerable time, and every possible exertion was made to preserve that unity, so honorable to religion. But in the latter part of November an unhappy division was occasioned by a proselyting spirit, and about thirty of the converts were drawn away to the Methodists, and an end was put to the awakening by the contention.

Among the subjects of this work are some of the most dissolute in morals, and dangerous in principles. I will give a single instance. Gen. B. was a man of liberal education, and brilliant talents. He had amassed a large estate, enjoyed

all the honors the town could bestow upon him, and received the appointment of General in the late war. He lost his property, and on returning from the service, he gave himself up to complete dissipation, and became confirmed in the principles of error. When the late work commenced he was most violently opposed. After a few weeks, when exulting in his deistical principle, while walking alone, supposing he had found an argument that would overtake Christianity, he was instantly thrown into a state of profound darkness; his vision was gone, and his sins were set in order before him. To us unknown words: He looked down, and destruction was uncovered, as dark a blackness filled; he looked before him, and his sins rose like mountains on mountains, till they reached the heavens, and above them, he saw an angry God frowning upon his soul. Soon after, in a public conference, he made the most humble confession, and entreated the prayers of God's people, that he might be enabled to live in new obedience. He said, when he set out in the world, his object was to make money, and he had made it; but it gave him no satisfaction; he sought for more, and had obtained it; but it afforded him no enjoyment; he had sought for pleasure, and had sunk down into beastly dissipation; but it was vexation of spirit. He was obtained a hope, that through Christ his sins were forgiven, and has since united with the church. When he appeared before the church to relate his experience, though he could command an army, and lead them to battle without dismay, he was pale, he trembled, and his voice almost entirely failed him. He is a pillar in the church, and as yet, his path is as the rising light, shining more and more.

Thus, Sir, I have given you a very inadequate description of the work of grace in this County, to the most of which I have been an eye-witness. And often have I stood will to see the salvation of the Lord. In eighty-six days, that I have labored in this vicinity, in the service of the General Assembly, I have preached eighty-four discourses, baptised one hundred and twenty-three persons, and admitted eighty-nine to the church; and notwithstanding these multiplied labors, and constant exposure to wet and cold, my health has never been more perfect, since I have been in the ministry.

In this County of twenty towns, comprising about ten thousand inhabitants, there is one minister, who labors in Hopkinton and Stockholm, but the western half of the town of Stockholm is missionary ground; and a minister in the western part of Madrid, the east part is destitute, leaving seventeen towns entirely destitute of any competent religious instruction. Some of these would be willing to do something towards supporting a minister, if one could be obtained; but the scarcity of provisions, during the two last years, has reduced the people so generally, that they feel unable to afford a minister much encouragement. This part of the State is in a deplorably destitute situation, and is becoming more destitute as the number of the inhabitants increases. Instead of four ministers, which we have had laboring in the County, we now have but two, and one of the two is engaged for one year only. Who can cast his eye over this part of the Gospel field, already white, and not raise his heart to the Lord of the harvest, that he would send more laborers into his harvest! The propagators of error are pouring in among us like a flood, and we have none to oppose their progress. Now is the time to do something, and if we had skilful laborers, much, very much, might be done. Do, Sir, remember us, and use your influence to send a number of missionaries into this part of the country, as soon as possible. Do the heathen call for the assistance of the religious world? So do we, with a voice still more distressing! For we enjoy just light enough to sink us infinitely below the heathen, while we are destitute of the means, that are necessary to lead to heaven. Must the destitute heathen be supplied by your Societies? So must the destitute of your own brethren, or they must go down to death, without any saving knowledge of the Savior of sinners. A little assistance, afforded at this favorable opportunity, may deliver many souls from death, and save this people from a multitude of sins.

JAMES JOHNSON.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 6.

JUNE, 1818.

Vol. XIV.

REVIEWS.

MEMOIRS OF DR. BUCHANAN.

(*Concluded from page 202.*)

In the year 1806, Dr. Buchanan commenced his journey to the south of the Indian peninsula; a journey which he had sometime contemplated, and the particulars of which will be long commemorated by his *Christian Researches*. The work before us contains many interesting extracts from the letters, which he wrote while on this tour; some relating to facts, which had not been published before, and others adding circumstances to the previous information. He set out from Calcutta on the 3d of May,—was at Balasore on the 25th, and at Buddruck on the 31st. The following anecdote of the independent manner, in which he treated a Hindoo Prince of bad character, is from a letter to Mr. Brown:

“The Kunka or Kannaḡa Rajah paid me a visit at my tent last night. I had heard he had formerly murdered some English sailors who were wrecked on his coast between Balasore and Juggernaut, and therefore resolved not to acknowledge him as a gentleman. I accordingly desired a table to be placed on the lawn before the tent, and one chair, in which I sat with a book before me. The Rajah came up with much ceremony and presented a suzzur. I did not rise from my seat, nor offer him one. He was much embarrassed. I spoke to him civilly; and presently rose up and made salam to him as a signal to depart. The crowd of Faquirs and Sanyasses could not understand this. After he was gone I told them the reason, and that I could not as a Christian Padre bow to vice, whether in a Rajah or in a Priest. This seemed something new to them; but one of them, a very old man, said it was very proper.” p. 283.

This circumstance is again alluded to, in a subsequent letter, as follows:

“The Kunka Rajah, alarmed at my reception of him, and fearing lest I should give an unfavorable character of him at this place, followed me, and overtook me in two marches. He requested moolaqat. I explained to him the cause of my conduct towards him. He said he repented of his former sins, and hoped the British government would pardon him.” p. 284.

Our readers are well acquainted with the visit to Juggernaut; but the following particulars of the Doctor's arrival at Tanjore will doubtless be pleasing:

“This is the grand scene of all. This is the garden of the Gospel.

“Some days before my arrival here, the Resident, Major Blackburne, wrote to me, inviting me to reside at his house. This was unexpected, for as yet I had no communication with Tanjore. On my arrival there, I first waited on Mr. K. K. K.”

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Review of the Memoirs of Dr. Buckner.

He had prepared for my reception. He had directed the Resident to let him know when I came. I asked how the Rajah came to know me. He said that the Resident had a copy of my Memoir, and of Mr. Mitchell's

Essay. "Mr. Kolhoff is first in piety, in ardor, in meekness, and in knowledge of the Tamil; for he has been brought up chiefly in India. His countenance is more expressive of amiable qualities of mind than that of any man I ever saw. Major

Blackburne admires him much. "On my arrival here on Friday last, the 29th of August, great numbers of Christians came to visit me; and Mr. Kolhoff introduced some particularly to me, as being truly godly and intelligent men. He gave me also an account of many triumphant deaths lately, both of men and women, young and old.

"As I went to the Resident's house I passed through a long street inhabited by Christians only. They stood in rows as we passed, and bowed affectionately to their pastor, the young woman coming forward with lively confidence, and soliciting his benediction. The infants also form themselves in little rows, and waiting his approach make the customary salutation, 'God be praised.'

"When we arrived at the Resident's, he told me that the Rajah had appointed me, as being truly godly and intelligent men. He gave me also an account of many triumphant deaths lately, both of men and women, young and old.

"The next day (Saturday) at noon to receive me. I proceeded accordingly to the palace, accompanied by the Resident: the Rajah arose on our entrance, and taking me by the hand led me to a seat on his right. He spoke English very well, and

intimated that he knew me very well. After some conversation, he carried me up to his splendid apartments, which are ornamented with the portraits of Tanjore kings. All around there is a display of gold, silver, and mirrors, English

paintings, libraries, musical instruments, orreries, portfolios of oriental drawings, and many curiosities in art and nature. Finding that I wished to hear the music of the vina, he ordered up the chief musician. He has a band of twenty performers, of whom twelve play on the vina, and one on the harp. The whole

black band can read English music. In the evening his Highness sent the band to Major B. where I dined. Six vinas and six singers played 'God save the King,' in Tamil words, applied to the Maha Rajah. They played also a variety of English overtures and Indian airs, the master of the band sitting by and keeping

time.

"My visit to the Rajah was very long. Our chief conversation related to Mr. Swartz. When I first mentioned his name, his Highness led me up to the picture of the reverend apostle. He then shewed me the design for the groupe for the marble monument, now executing by Mr. Bacon in England. It represents the Rajah coming to the bed of the dying Swartz, and taking him affectionately by the hand, while a number of boys are weeping at his feet.

"When I was about to depart, the Rajah presented me, to my great surprise, with a picture of himself, a miniature about six inches in length, elegantly set in a gold and silver frame, and glazed. We then went down stairs and resumed our seats. I took this opportunity (having previously acquainted the Resident with my purpose, who communicated it to the Rajah) of thanking his Highness, in the name of the Society at home, and of all Mr. Swartz's friends in India, for the remarkable kindness shewn by the Rajah to that worthy man, and to his successors, and for the munificent support granted lately by the Rajah to the body of Christians in his dominions.

"To this he replied in suitable terms, declaring it to be his purpose to befriend the Christians for ever. He then called for pawn; and immediately afterwards a servant came up with four pieces of gold cloth of different kinds, which the Rajah taking into his hands presented to me. He then put a chaplet of flowers round my neck, (this is the usual etiquette,) and a bracelet of flowers on my arms, and leading me and the Resident, one in each hand, to the steps of the hall, he bowed and retired." pp. 294—296.

Of all the additional information, which Mr. P. has compiled from Dr. B's letters, relating to this journey, none are more interesting, than those which concern the Syrian Christians of Malabar. We have often wondered, that the Christian Researches were not made a larger work, as the most abundant materials must have been afforded.

we are now more than ever convinced, that, in preparing his work for the press, Dr. B. must have acted upon the principle, that a small book may do more good than a large one, even though the matter contained in both should be equally valuable and interesting.

After having been received with great respect and attention, at every principal place, both by native princes and English magistrates and officers, thus possessing the best means of information and achieving all the purposes of his tour, our benevolent traveller embarked at Schin in February, 1807, and arrived at Calcutta in the following month. Probably no journey in modern times has been undertaken with more pure and exalted motives, or been crowned with more gratifying success. Its consequences, indeed, have but just begun to unfold themselves, comparatively speaking; but they will be seen to increase in number and magnitude, so long as the great work of evangelizing the world shall be in operation: nor will they stop here; for the ages of eternity will bring perpetual recollections of heathens converted and saved by the instrumentality of Buchanan.

At the commencement of the year 1807, the College of Fort William was greatly diminished, the offices of Provost and Vice Provost having been abolished, and the number of professorships reduced to three. Of course, Dr. Buchanan's employment and income as Vice Provost immediately ceased, and his means of usefulness, in promoting various plans of beneficence, were greatly abridged. It ought to be a matter of joy with all good people, when a truly liberal man has a liberal income; and all who have influence should strive to promote such a state of things, instead of looking on with an envious and covetous eye, as too many do.

In the course of this year, Dr. B. took measures for the formation of what he denominated a Christian Institution in the East, the principal object of which was to be the translation and distribution of the scriptures. As his intentions were not realized, exactly in the manner he had contemplated, we need not occupy the reader's attention with details. About the period, concerning which we are now speaking, there was an unaccountable fear, which haunted the minds of many influential persons at Calcutta, both in and out of office. It imagined, that a host of evils would originate from the propagation of Christianity among the Hindoos, and would very gladly have put a total stop to all the missions and translations, then in successful progress. Dr. B. was not backward in espousing and defending the cause of truth. The Baptist mission and press was then in danger, and was reserved partly by his disinterested interposition, but principally by the memorial of the Baptist missionaries, one of the ablest documents of modern times. So great was the dread of any thing which might lead to the conversion of the heathen to Christianity, that the government gazette was not permitted to advertise proposals for printing series of sermons on the prophecies, which Dr. B. had recently reached, and the publication of which was earnestly solicited. But these times have passed by; and it may reasonably be doubted whether they will ever return. We earnestly hope, and strongly believe, they will not.

Just before leaving India, Dr. B. presented a memorial to Lord Minto, then governor general, in behalf of Christianity in the East. This paper was long afterwards published by the Court of Directors and reflects much credit on the zeal, courage, firmness, and prudence of the writer. After preaching farewell sermons, he left Calcutta the last time on the 27th of November, visited Ceylon again, touched at Cochin, and made those thorough investigations at Goa, which are disclosed with such interest in the *Christian Researches*. At Bombay he spent some time with Sir James Mackintosh, whom he characterizes as "a friend to religion," and who is admitted to be one of the greatest men of the present age. At every place which he visited, great aim was to promote the success of the Gospel, and to this result all his plans and labors were directed.

The treatises, poems, and sermons, which were written and published at the Universities, in consequence of the munificent premiums Dr. B. contributed not a little to that national excitement, which afterwards so conducive to the proper decision of the India question and the personal attacks, which were made upon him in the House of Commons, by persons who would shut out the Gospel from the heathens, are a sufficient testimony to the zeal and effect, with which he engaged in the great cause of evangelizing the world.

A letter from the Rev. David Brown, of Calcutta, inserted at 406, is a pleasing monument of the affection which subsisted between these good men, and one or two passages indicate genius as well as piety. The selfish, avaricious Christian, if such a character can exist, might well be ashamed, while reading and contemplating the disinterestedness and laborious self-denial of these lights of the eastern hemisphere.

In Feb. 1809, six months after his arrival in England, Dr. B. preached his *Star in the East*, which was one of those able and well-directed efforts for the promotion of Christianity in India, which were continued without intermission till his death. Though the greater part of his time was occupied in these exertions, still he preached regularly at Welbeck chapel in London, and subsequently, as often as he was able, at a country parish of which he held the curacy. In the course of his ministry several occasional sermons were published by him, which were perused with great avidity, and have been extensively useful on both sides of the Atlantic.

Some of our readers may be pleased to see the opinion, which that eminent man entertained of Milner's *Church History*. We therefore quote the following sentences:

"I am glad you are reading Milner's *Church History*. He has combined more real piety and sound sense in these volumes than are to be found in half the books of the day." p. 419.

Early in 1810, Dr. B. was married to a Miss Thompson, with whom he lived happily for three years, she dying soon after the birth of her second son. Both children died in tender infancy.

The following apology for the coldness and suspicion, with which various plans of benevolence are regarded by some professed Christians, is worthy of being extracted. It is from a letter of Dr. B. to a friend.

"Hebetude and illiberality are apt to creep on our minds after a long retirement in a nook of the vineyard. We need to be 'withstood to the face,' like St. Peter, and to receive the bastinado on the soles of our feet once a month at least, to keep us active and operative, according to 'the gift that is in us.' Men who talk in and about a house for a whole life are at last afraid of people who walk broad, and begin to criticise and to despise them; for they really do not understand what they are doing. And we must bear with such. For we should have seen just the same had we vegetated in a corner." pp. 427, 428.

The closing part of the volume before us is occupied, in a great measure, with extracts from letters from Dr. B. to Col. Macaulay, and other particular friends. In the midst of bodily debility, he exerted himself in promoting the great work of Indian missions, and the publication of the Scriptures for distribution in the east. The summons of death found him laboriously engaged in printing the Syriac Testament, Feb. 9, 1815. He lived to see the triumph of the Christian cause in reference to India; and, having been prepared for the heavenly state, by the purifying influence of domestic afflictions, which were evidently the salutary chastisements of his heavenly Father, he was suddenly removed from this world of disappointment and sin, and admitted to the blessedness which he had long desired.

Among the amiable and desirable traits of Dr. B.'s character, the first place is to be assigned to his disinterestedness, and his elevation above the world. In his most unreserved communications, it is perfectly evident, that riches, fame, and even the comforts of life, had but a small hold on his affections, and occupied but a small portion of his thoughts. "These are the times," said he, "when *every thing a man has*, which may be in any way for the advantage of Christianity, ought to be given to the world. For we shall soon die, and then shall 'all our thoughts perish.'"

The last of Dr. B.'s publications is a Charge to four missionaries, who were about sailing for India. He was not able to deliver it in person; but it was delivered with great solemnity by his friend, Mr. Dealtry. It comprises much useful instruction, great practical wisdom, and a happy selection of commanding motives. We cannot give a better summary of this excellent man's character, than by quoting his epitaph, which was composed by the Rev. Mr. Richardson, and with which we conclude this article.

Sacred to the memory of
CLAUDIUS BUCHANAN, D. D.
 late Vice-Provost of the College of Fort William in Bengal,
 whose eminent character as a Christian,
 zeal for the cause of his God and Savior,
 and unwearied endeavors to promote it in the earth,
 deserve to be had in everlasting remembrance.
 He was a native of Scotland,
 but educated at Queen's College, Cambridge.
 During the twelve years of his abode in India,
 "his spirit was stirred in him,"
 while he beheld millions of his fellow subjects,
 under a Christian government,
 as sheep without a shepherd, and perishing
 for lack of knowledge.
 To excite the attention of the British nation to this sad spectacle,
 he devoted his time, talents, and a
 large portion of his income.

By his "Christian Researches," and other valuable publications,

he pleaded the cause of neglected India, nor pleaded in vain:
Britain was roused to a sense of her duty,
and sent forth laborers to the harvest.

Though gentle and unassuming,
he was bold and intrepid in this work of faith and labor of love;
and exhibited mental vigor to the last,
amidst great bodily debility and severe affliction.
In social and domestic life he was holy and exemplary,
full of mercy and good works:

Yet in lowliness of mind, he renounced all dependance upon
the excellencies which others saw and admired in him,
and looked for eternal salvation through the
obedience unto death of Christ.

He departed this life February 9, 1815, aged 48,

At Broxbourne, in Hertfordshire;

where he was superintending an edition of the Syriac Scriptures;
and was buried near the remains of his amiable wife,
whose virtues he has recorded on the adjoining stone.

"They were lovely and pleasant in their lives,
"and in their death they were not" long "divided."

REVIEW OF CHALMERS' DISCOURSES.

(Continued from p. 166.)

THE third discourse, in the popular volume before us, is ON THE EXTENT OF THE DIVINE CONDESCENSION; from Psalm cxiii, 5, 6. "*Who is like unto the Lord our God, who dwelleth on high; Who humbleth himself to behold the things that are in heaven and in the earth.*" There is not, we believe, a class of men in the world, more inconsistent, and on all moral and religious subjects more unphilosophical, than the modern scientific adversaries of the Gospel. The professed eulogists and disciples of Bacon and Newton, they hesitate not, in their unhallowed zeal against revelation, to transgress the fundamental rules of those illustrious fathers of the modern inductive philosophy. In questions of physical science, they adhere rigorously to their lines, and angles, and experiments. As far as these will carry them, they advance with boldness and confidence. All that lies beyond, they regard as *terra incognita*, into which it may be amusing enough to carry our conjectures, but concerning which nothing can be affirmed with certainty. So far these men do well. They follow in the track of their masters. They adhere to that modest, cautious, but wonder-working system, which has, within the last hundred and twenty years, so extended the boundaries of human knowledge. But when these very champions of induction come to reason upon the credibility of the Gospel history, they seem to forget their whole system in a moment, and unblushingly assail the Scriptures, with objections founded upon mere conjecture. Of this palpable dereliction of the Baconian philosophy, has Dr. Chalmers convicted them in his second discourse, an abstract of which we have already laid before our readers.

In order to make his answer more complete, Dr. Chalmers next admits, for a moment, the infidel assertion, that "Christianity is set up for the exclusive benefit of our minute and solitary world," and then proceeds to "examine the reasoning which has been constructed upon it."

a humble portion of the universe as ours," says the philosophical infidel; never have been the object of such high and distinguished attentions as city has assigned to it. God would not have manifested himself in the the salvation of so paltry a world. The monarch of a whole continent, ever move from his capital, and lay aside the splendor of royalty; and himself for months, or for years, to perils, and poverty, and persecution; up his abode in some small islet of his dominions, which, though swallowed up in an earthquake, could not be missed amid the glories of so wide an em- all this to regain the lost affections of a few families upon its surface. her would the eternal Son of God—he who is revealed to us as having worlds, and as holding an empire, amid the splendors of which the it we inherit, is shaded in insignificance; neither would he strip himself ory he had with the Father before the world was, and light on this lower r the purpose imputed to him in the New Testament. Impossible, that erns of this puny ball, which floats its little round among an infinity of orlds, should be of such mighty account in the plans of the Eternal, or ave given birth in heaven to so wonderful a movement, as the Son of ing on the form of our degraded species, and sojourning amongst us, and all our infirmities, and crowning the whole scene of humiliation, by the and the agonies of a cruel martyrdom." p. 97.

sort of preliminary to his subsequent answer, Dr. Chalmers marks, that this objection aims to rob Jehovah of a glorious comprehensible attribute. It supposes, that he cannot, or will idst the immensity of his works, bestow so much care upon one eck as the Bible represents. But how unworthy of the infinite and Upholder of all things is this supposition! What is it erfection, which prevents the monarch of a hundred provinces rsonally superintending the administration of affairs, in every and hamlet of his empire? What a lustre would it throw him, if he had an eye which could see, and a mind which could very thing;—if while promulgating laws from his throne, and tering justice in his capital, he could at the same time hear the nts and relieve the wants of his meanest subjects, in every and obscure corner of his dominions. And how would it in- our admiration of his character, how bright and unfading the hich it would shed upon the annals of his reign, if to bring back rebellious family to their allegiance; a family which he might rminate in a moment, he should send his only son to offer free and full pardon, and voluntarily to suffer for them the pen- is violated law.

s then raise our thoughts from earth to heaven; from the mon- half a continent, to the infinite Ruler of the universe. The and government of eighty millions of worlds, supposing there more, does indeed present an overpowering idea of the wisdom ht of Jehovah. But how must it increase our admiration and ment, if we suppose, that "while he is expatiating at large the suns and systems of astronomy, he is, at the very same , impressing a movement and direction on all the minuter of that machinery which is working incessantly around us! measurably must it heighten the wisdom and goodness of God , that while he is maintaining the order and harmony of the he is lavishing his inexhaustible resources on the beauties, and arrangements of every scene, however humble, of every nder narrow, of the creation he has formed;—that at the

very time his benignant regard takes in the mighty circle of created beings, every family and every individual, in every corner of his dominions, is as effectually seen to, as if the object of an exclusive and undivided care.

Now to apply this train of reflections to the case before us; we will make the supposition that mankind had not fallen; that sin had never entered their terrestrial abode; but that information should be brought them, from some far distant world, of a most daring rebellion against God, and that he had suddenly swept away all the rebels with the "besom of destruction." He would certainly appear glorious in this expression of his abhorrence of sin. But what if he should develope a plan for the exercise of mercy, which might at the same time magnify the law and make it honorable? What if he should propose terms of reconciliation, and even lay the burden of atonement upon his own Son, that he might once more smile upon that revolted province of his immense empire? Would not this condescension throw a moral sublime over the goodness of God, which the unrelenting exercise of punitive justice, could never have imparted to his character?

But this is just what, according to the Scriptures, God has done for our rebellious world. He has spared its guilty inhabitants, and by laying on his Son "the iniquity of us all," has shown to admiring and adoring angels, how he can be "just, and yet the justifier of every one that believeth." Will it be said, that what would have been highly honorable to Jehovah in some other world, must be regarded as derogatory to his character in this? Strange inconsistency!

We return to the objection. "God has so many millions of worlds to uphold and govern, that he cannot be supposed to interest himself so deeply in the affairs of men." How low, how unphilosophical, as well as unscriptural, is this supposition. Is any thing too hard for omnipotence? Can any thing escape the notice of omniscience? Is not Jehovah essentially present in every place, and can he be indifferent to the display of his own glorious perfections? Do we not "live and move and have our being in him?" Will the philosophical infidel himself pretend, that he has any independent power of his own? Can he act, or speak, or think, or exist, without God? Let him look abroad among the works of the Creator. Can he discover any marks of neglect, as if God "were over-crowded with the variety and minuteness of his engagements?" Does not the whole face of nature exhibit a scene of the most various and unwearied activity? And who is it, that moves and regulates all the minute wheels of this amazingly complicated machine? Whose hand sustains every insect, "pencils every flower, and gives nourishment to every blade of grass?" Who is it that rides in the whirlwind, speaks in the thunder, whispers in the zephyr, and smiles in the sun-beam? "Declare, if thou hast understanding."

But to proceed; the discoveries of the microscope, in the opinion of Dr. Chalmers, completely invalidate the argument of our infidel astronomers.

"By the telescope they have discovered, that no magnitude, however vast, is beyond the grasp of the Divinity. But by the microscope, we have also discovered, that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of his regard. Every addition to the powers of the

ne instrument, extends the limit of his visible dominions. But, by every addition to the powers of the other instrument, we see each part of them more crowded than before, with the wonders of his unwearying hand. The one is constantly widening the circle of his territory. The other is as constantly filling up its separate portions, with all that is rich, and various, and exquisite. In a word, by one I am told that the Almighty is now at work in regions more distant than geometry has ever measured, and among worlds more manifold than numbers have ever reached. But, by the other I am also told, that, with a mind to comprehend the whole, in the vast compass of its generality, he has also a mind to concentrate a close and separate attention on each and on all of its particulars; and that the same God, who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of his presence, and travel, in all the greatness of his unimpaired attributes, upon every one spot and corner of the universe he has formed." pp. 13, 114.

In this eloquent strain Dr. Chalmers proceeds to show the direct bearing of the preceding illustration upon the infidel objection. Aided by the microscope, we are enabled to trace the operations of divine wisdom, in atoms and spaces far too minute for the inspection of the best human eye, unassisted by that inquisitive instrument. There is nothing so small, as to be overlooked by the infinite Creator. A sparrow falls not to the ground without his notice. The smallest microscopic insect is plainly an object of his regard, and this notwithstanding his ceaseless agency, in all the great concerns of nations and empires. This the philosophical objector will hardly think of questioning, and by admitting it he gives up the very point in debate. For surely, if he who formed, upholds and guides all the starry worlds, condescends at the same time to lavish his goodness upon countless millions of living beings, "which no eye hath seen or can see," in earth, air, and water, the smallness of this world, in comparison of the whole creation, affords no objection against that divine condescension to our puny race, with which the Scriptures have made us acquainted.

"But the whole of this argument is not yet exhausted. We have scarcely entered on the defence that is commonly made against the plea which Infidelity rests on the wonderful extent of the universe of God, and the insignificance of our assigned portion of it. The way in which we have attempted to dispose of this plea, is by insisting on the evidence that is every where around us, of God combining with the largeness of a vast and mighty superintendence, which reaches the outskirts of creation, and spreads over all its amplitudes—the faculty of bestowing as much attention, and exercising as complete and manifold a wisdom, and lavishing as profuse and inexhaustible a goodness on each of its humblest departments, as if it formed the whole extent of his territory.

"In the whole of this argument, we have looked upon the earth as isolated from the rest of the universe altogether. But according to the way in which the astronomical objection is commonly met, the earth is not viewed as in a state of detachment from the other worlds, and the other orders of being which God has called into existence. It is looked upon as the member of a more extended system. It is associated with the magnificence of a moral empire, as wide as the kingdom of nature. It is not merely asserted, what in our last Discourse has been already done, that for any thing we can know by reason, the plan of redemption may have its influences and its bearings on those creatures of God who people other regions, and occupy other fields in the immensity of his dominions, that to argue, therefore, on this plan being instituted for the single benefit of the world we live in, and of the species to which we belong, is a mere presumption of the infidel himself; and that the objection he rears upon it must fall to the ground, when the vanity of the presumption is exposed. The Christian apologist thinks he can go further than this—that he cannot merely expose the utter base-

lessness of the infidel assertion, but that he has positive ground for erecting an opposite and confronting assertion in its place—and that after having neutralized their position, by showing the entire absence of all observation in its behalf, he can pass on to the distinct and affirmative testimony of the Bible." pp. 122, 123.

We hasten to the *fourth* discourse in the volume before us, ON THE KNOWLEDGE OF MAN'S MORAL HISTORY, IN THE DISTANT PLACES OF THE CREATION; from 1 Pet. i, 12. "*Which things the angels desire to look into.*" Here Dr. Chalmers' first object is, to "cast down lofty imaginations," by pointing out the narrow limits of the human faculties. How narrow is the material field of man's contemplations! How little does he know even of himself! And then as he recedes from the centre of his own personal experience, what a cloud of ignorance and secrecy spreads, and thickens, and throws an impenetrable veil over the intricacies of every department of human contemplation!

"And should he in some lofty enterprise of thought, leave this world, and shoot afar into those tracks of speculation which astronomy has opened—should he, baffled by the mysteries which beset his every footstep upon earth, attempt an ambitious flight toward the mysteries of heaven—let him go, but let the justness of a pious philosophical modesty go along with him—let him forget not, that from the moment his mind has taken its ascending way for a few little miles above the world he treads upon, his every sense abandons him but one—that number, and motion, and magnitude, and figure, make up all the barrenness of its elementary informations—that these orbs have sent him scarce another message, than told by their feeble glimmering upon his eye, the simple fact of their existence—that he sees not the landscape of other worlds—that he knows not the moral system of any one of them—nor athwart the long and trackless vacancy which lies between, does there fall upon his listening ear the hum of their mighty populations." p. 130.

But should a messenger, bearing satisfactory credentials, come from the remotest star that has yet been discovered, and give us information concerning its inhabitants and government; as we possess no means of confronting his testimony, let him only appear before us invested with the characters of truth, and who would hesitate to believe his report?

"It were well had a sound philosophy schooled its professing disciples to the same kind of acquiescence in another message, which has actually come to the world; and has told us of matters still more remote from every power of unaided observation; and has been sent from a more sublime and mysterious distance, even from that God, of whom it is said that "clouds and darkness are the habitation of his throne;" and treating of a theme so lofty and so inaccessible as the counsels of that Eternal Spirit, "Whose goings forth are of old, even from everlasting," challenges of man that he should submit his every thought to the authority of this high communication. Oh! had the philosophers of the day known as well as their great Master, how to draw the vigorous land-mark which verges the field of legitimate discovery, they should have seen when it is that philosophy becomes vain, and science is falsely so called; and how it is, that when philosophy is true to her principles, she shuts up her faithful votary to the Bible, and makes him willing to count all but loss, for the knowledge of Jesus Christ and his crucifixion." p. 132, 133.

"The informations of the Bible" from heaven, says Dr. Chalmers, "are of two sorts. That from which we confidently gather the fact, that the history of the redemption of our species is known in other and distant places of the creation, and that from which we indistinctly gather at the fact, that the redemption itself may stretch beyond the limits of the world which we occupy."

With respect to the first of these points, there can be no room for doubt. The holy inhabitants of the upper world, are certainly acquainted with the wonders of redeeming love in this. By a multitude of the heavenly hosts, was the birth of Messiah announced to the astonished shepherds. On the mount of transfiguration, Moses and Elias spoke of the decease, which Christ should accomplish at Jerusalem. We are made a spectacle to the world, and to angels, and to men. Which things, (viz. the mysteries of redemption,) the angels desire to look into. Such is the accredited testimony of the Bible, as to the knowledge which the angels have of the moral state and history of mankind.

"And though we know little or nothing of the moral and theological economy of the other planets, we are not to infer, that the beings who occupy these widely extended regions, even though not higher than we in the scale of understanding, know little of ours. Our first parents, ere they committed that act by which they brought themselves and their posterity into the need of redemption, had frequent and familiar intercourse with God. He walked with them in the garden of paradise; and there did angels hold their habitual converse; and, should the same unblemished innocence which charmed and attracted these superior beings to the haunts of Eden, be perpetuated in every planet but our own, then might each of them be the scene of high and heavenly communications, and an open way for the messengers of God be kept up with them all, and their inhabitants be admitted to a share in the themes and contemplations of angels, and have their spirits exercised on those things, of which we are told that the angels desire to look into them; and thus, as we talk of the public mind of a city, or the public mind of an empire—by the well frequented avenues of a free and ready circulation, a public mind might be formed throughout the whole extent of God's sinless and intelligent creation—and, just as we read of the eyes of all Europe being turned to the one spot, where some affair of eventful importance is going on, here might be the eyes of a whole universe turned to the one world, where rebellion against the Majesty of heaven had planted its standard; and for the redemption of which within the circle of his fellowship, God, whose justice was inexorable, but whose mercy he had, by some plan of mysterious wisdom, made to rejoice over it, was putting forth all the might, and travelling in all the greatness of the attributes which belonged to him." p. 135.

We shall close our extracts from this discourse with the following animated and sublime passage:

"The minute and variegated details of the way in which this wondrous economy is extended, God has chosen to withhold from us; but he has oftener than bestowed on us a broad and general announcement of its dignity. He does not tell us whether the fountain opened in the house of Judah, for sin and for uncleanness, send forth its healing streams to other worlds than our own. He does not tell us the extent of the atonement. But he tells us that the atonement is as known as it is among the myriads of the celestial, forms the high basis of eternity; that the Lamb who was slain is surrounded by the communications of one wide and universal empire; that the might of his wondrous achievements spreads a tide of gratulation over the multitudes who sit about his throne; and that there never ceases to ascend from the worshippers of him who washed us from our sins in his blood, a voice loud as from numbers without number, sweet as from blessed voices uttering joy, when heaven rings with praise, and loud hosannas fill the eternal regions." p. 149.

We regret, that our limits will not allow us, to make copious extracts from the 5th Discourse, which Dr. Chalmers entitles, "THE SYMPATHY WHICH IS FEEL FOR MAN IN THE DISTANT PLACES OF THE CREATION;" from Luke xv, 7, "I say unto you, that likewise, ye shall

be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

It will not be disputed, that the angels from their high and glorious abode have more extensive views of the created universe, than the greatest infidel astronomer, with the most powerful telescope that ever was formed, by the art and ingenuity of man. But while he would infer that our earth must be in a great measure overlooked in the immensity of the Creator's works; they are actually so deeply interested in the affairs of men, that the repentance of a single individual, however obscure, "sends forth a wave of delighted sensibility throughout the mighty throng of their innumerable legions."

After a fine eulogium upon the warm and expansive benevolence of such men as Howard, Clarkson, Wilberforce, and the Missionaries to the heathen; and also expatiating upon the lively sympathy of the angels, Dr. Chalmers thus proceeds, in the glowing strains of a touching and overpowering comment upon a part of the fifteenth chapter of Luke.

"Keep all this in view, and you cannot fail to perceive how the principle, so finely, so copiously illustrated in this chapter, may be brought to meet the infidelity we have thus long been employed in combating. It was nature, and the experience of every bosom will affirm it—it was nature in the shepherd to leave the ninety and nine of his flock forgotten and alone in the wilderness, and betaking himself to the mountains, to give all his labor and all his concern to the pursuit of one solitary wanderer. It was nature, and we are told in the passage before us, that it is such a portion of nature as belongs not merely to men, but to angels; when the woman, with her mind in a state of listlessness as to the nine pieces of silver that were in secure custody, turned the whole force of her anxiety to the one piece which she had lost, and for which she had to light a candle, and sweep the house, and to search diligently until she found it. It was nature in her to rejoice more over that piece, than over all the rest of them, and to tell it abroad among the friends and neighbors, that they might rejoice along with her—aye, and sadly effaced as humanity is, in all her original lineaments, this is a part of our nature, the very movements of which are experienced in heaven, "where there is more joy over one sinner that repenteth, than over ninety and nine just persons who need no repentance." For any thing I know, the every planet that rolls in the immensity around me, may be a land of righteousness; and be a member of the household of God; and have her secure dwelling place within that ample limit, which embraces his great and universal family. But I know at least of one wanderer; and how wofully she has strayed from peace and from purity; and how in dreary alienation from him who made her, she has bemoaned herself amongst those many device tracts, which have carried her afar from the path of immortality; and how sadly tarnished all those beauties and felicitations are, which promised, in that morning when God looked on her, and saw that all was very good—which promised so richly to bless and adorn her; and how in the eye of the whole unfallen creation, she has renounced all this godliness, and is fast departing away from them into guilt, and wretchedness, and shame. Oh! if there be any truth in this chapter, and any sweet or touching nature in the principle which runs throughout all its parables, let us cease to wonder, though they who surround the throne of love should be looking so intently toward us,—or though, in the way by which they have singled us out, all the other orbs of space should, for one short season, on the scale of eternity, appear to be forgotten—or though, for every step of her recovery, and for every individual who is rendered back again to the fold from which he was separated, another and another message of triumph should be made to circulate amongst the hosts of paradise—or though, lost as we are, and sunk in depravity as we are, all the sympathies of heaven should now be awake on the enterprise of him who has travelled, in the greatness of his strength, to seek and to save us.

What a magnificent but pathetic scene is there in the law of nature in heaven, and the most touching exhibitions of it on the face of our world. When one of a numerous household droops under the power of sorrow, is not that the one to whom all the tenderness is turned, and who, in a moment monopolizes the inquiries of his neighborhood, and the care of his family? When the sighing of the midnight storm sends a dismal foreboding into the father's heart, to whom of all her offspring, I would ask, are her thoughts and her anxieties then wandering? Is it not to her sailor boy, whom her fancy has faced amid the rude and angry surges of the ocean? Does not this, the hour of his apprehended danger, concentrate upon him the whole force of her wakeful meditations? And does not he engross, for a season, her every sensibility and every prayer? We sometimes hear of shipwrecked passengers thrown upon barbarous shore; and seized upon by its prowling inhabitants; and hurried away through the tracks of a dreary and unknown wilderness; and sold into captivity; and loaded with the fetters of irreparable bondage; and who, stripped of every other liberty but the liberty of thought, feel even this to be another ingredient of wretchedness, for what can they think of but home, and as all its kind and tender memory comes upon their remembrance, how can they think of it but in the bitterness of despair? Oh tell me when the fame of all this disaster reaches his family, who is the member of it to whom is directed the full tide of its griefs and its sympathies? Who is it that, for weeks and for months, usurps their every feeling, and calls out their largest sacrifices, and sets them to the busiest expedients of getting him back again? Who is it that makes them forgetful of themselves, and of all around them; and tell me if you can assign a limit to the pains, and the agonies, and the surrenders which afflicted parents and weeping sisters would make to seek and to save him?

Now conceive, as we are warranted to do by the parables of this chapter, the principle of all these earthly exhibitions to be in full operation around the throne of God. Conceive the universe to be one secure and rejoicing family, and that his alienated world is the only strayed, or the only captive member belonging to it; and we shall cease to wonder, that from the first period of the captivity of our people, down to the consummation of their history in time, there should be such movement in heaven; or that angels should so often have sped their commissioned way on the errand of our recovery; or that the Son of God should have poured himself down to the burden of our mysterious atonement; or that the Spirit of God should now, by the busy variety of his all-powerful influences, be carrying onward that dispensation of grace which is to make us meet for re-admittance into the mansions of the celestial. Only think of love as the reigning principle here; of love as sending forth its energies and aspirations to the quarter where an object is most in danger of being for ever lost to it; of love, as called forth by his single circumstance to its uttermost exertion, and the most exquisite feeling of tenderness; and then shall we come to a distinct and familiar explanation of the whole mystery. Nor shall we resist by incredulity the Gospel message any longer; though it tells us that throughout the whole of this world's history, long our eyes, but only a little month in the high periods of immortality, so much of his vigilance, and so much of the earnestness of heaven, should have been expended on the recovery of its guilty population."

(To be continued.)

MISCELLANEOUS.

For the Paragist.

THE WISDOM OF CHRIST IN ELECTING JUDAS TO BE ONE OF HIS APOSTLES.

When after the divine Savior began his public ministry, he chose twelve men to accompany him in his travels, and to share with him in his toils. These men were known by the name of the twelve, in distinction from his other disciples. From the following testimony of

Lake, it is evident they were selected from the whole company of his followers. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." The act of Christ, in choosing these twelve men, was a different thing from his electing them to be heirs of eternal life; it respected merely their office and work in this world. He now called them to the apostleship, to be constantly with him, and witnesses of all he said and did. Doubtless, he had called the most of them with an holy calling, and made them subjects of special grace, prior to this occasion. But that not all these men, whom he selected to compose his particular family, were his real friends, is evident from the following passage in the Gospel of John, in which he calls one of them a devil. "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of St. Simon; for he it was that should betray him, being one of the twelve."

When our Savior chose these men to be his constant companions, he had a perfect knowledge of their characters; "because he knew all men, and needed not that any should testify of man." Being the Omniscent God, he knew the real character of Judas, and had a full view of the course he would take; yet, as he had openly professed his friendship, Christ chose him to be one of the twelve, and treated him according to his profession. This astonishing procedure was, undoubtedly, the result of infinite wisdom, and a necessary link in the great chain of events, which was connected with the redemption of fallen man. The divine plan would have been imperfect, unless a Judas had been in the family of Christ. Nor are we to suppose, that the ends accomplished by this event are always to lie concealed from us. Is it not the design of God, in all the events which take place, to exhibit to his creatures his own wisdom and glory? He, who has his "way in the sea, and his path in the great waters," makes use of wicked men, as well as of those who fear his name, to promote the cause of truth. He disposes of the talents, acquirements, and influence of all intelligent beings, in that way which will advance his own glory, and the greatest possible good.

If the wisdom of Christ does not now fully appear in the election of Judas to the apostleship, it will hereafter be made manifest to the full conviction of all moral beings. It is not rational to suppose, however, that all the ends answered by this event are even now concealed from us. If we peruse the Scriptures with attention, and particularly the history of our Savior, we shall discover many important purposes obtained by that divine appointment, which brought an hypocrite and a traitor into the family of Him, who was sent into the world to effect the redemption of man. An attempt to illustrate this subject, if successfully made, will evince the wonderful counsel of that Being, whose prerogative it is to bring good out of evil.

It may be observed,

I. In accomplishing the great work of redemption, it was necessary that the Son of God should be betrayed into the hands of sinful men, that he might be crucified and slain; and, consequently, there must have been a betrayer. This had been predicted by the prophets;—and in the event, the truth of God and the inspiration of the Holy Scriptures were fully confirmed. If Christ had not been betrayed and crucified,

the whole of this glorious plan, devised in the councils of eternity, would have utterly failed. Notwithstanding all that had been previously done, in the course of thousands of years, the whole plan would have been frustrated. This one event, the giving up of our Savior to be crucified, was the grand pivot, on which the great work of redeeming a fallen world seemed to turn. The Son of God must have bled on the cross, or there could have been no remission of sin. His sufferings constituted that atonement, which is the foundation of all the privileges and blessings, bestowed on man in his fallen state. The importance of Christ's being betrayed into the hands of sinful men shows the necessity of there being some one to betray him. It was truly an awful work; and no wonder that a heavy woe was denounced against that man, who should perform it. Judas, by being taken into the family of Christ, and by visibly maintaining a good standing there, was in a situation to effect what no other man could.

The chief priests and elders, who thirsted for the blood of Christ, perceived great obstacles in the way of accomplishing their wishes. They could not cut him off without accusing him, nor without the formality of a trial. Here was their embarrassment; for his character was spotless, and his life unimpeachable. They feared even to apprehend Christ in open day, and in a public manner, because of the high estimation in which he was held by the multitude, who thronged around him to hear his doctrines, and to witness his wonderful works. They were conscious that it would produce an uproar and insurrection among the people, and that they would be foiled in the attempt. The only way, in which they could hope to gratify their malice, was to apprehend Christ, and go through with his trial in the night, when the multitude was not around him, and when they could more easily avail themselves of false witnesses. This conclusion imposed on them the necessity of finding some one, who could lead them to the place where Christ resorted, in the night, and single him out from his disciples and followers, though it were dark. All these circumstances rendered it necessary, that there should be a *Judas* in the family of the Savior. There must have been a betrayer of that holy and wonderful personage, who was to die for the sins of the people. Judas was raised up for that very purpose, as the Assyrian monarch was for another purpose, though his heart did not think so. Criminal as he was, divine wisdom was manifested in an event, which was connected with infinite blessings to a fallen world.

II. Through the instrumentality of Judas, many Scriptures, relating to the severe trials of Christ, and his wonderful patience and humility under them, were fulfilled.

It was a part of the divine plan, that the Son of God, while he tabernacled in the flesh, should have trials of a peculiar nature; that his virtue and holiness in overcoming them might be conspicuously displayed. Christ humbled himself beyond all men. He experienced the greatest of all trials. He had not only many open and avowed enemies, but he had the most bitter of all enemies, a traitor in his own family. When those, with whom we have been connected by the ties of blood or friendship, turn against us, they wound our feelings more than all the attacks of avowed adversaries. Such are the *stings of*

man's own household, of which the Scriptures speak with so much emphasis. It was predicted of Christ, long before his incarnation, that he should be tried by such an enemy. In the book of Psalms we find the following passage: "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me." These words mark the trials both of David, who was the type, and of Christ, who was the antitype. Alluding to this Scripture, Christ himself said to his disciples, "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me." Infinite wisdom saw fit, that he, who came into the world to be the light of it, and to accomplish the great work of man's redemption, should be peculiarly tried, by having a bitter enemy following him from place to place, in the character of a friend. It was expedient that he should be tempted in all points, that the unbelieving world might never have occasion to say, that if he had been tried as other men are, he would have furnished evidence of being an impostor. It was expedient that he should be betrayed and sold by one of his professed friends, for whom he had done much, and whom he had greatly honored, that the meekness, with which he could bear such cruel and inhuman treatment, might fully appear. Under these trials, his virtue and piety shone with a lustre, surpassing all human examples. Reader, view the Savior of the world at the trying moment, when Judas, whom he had received into his family, came to him with a band of officers and soldiers, and betrayed him into their hands with a kiss. Mark the appearance of Him, who came as a light into the world. No murmuring words escaped his lips. No anger was discoverable in his speech, his countenance, or his gestures. When he was reviled, he reviled not again. He reproveth Peter for cherishing a thought of resistance. "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" In what way could pure religion be more impressively exhibited, than it was by Christ under these peculiar trials? Hence divine wisdom was displayed in bringing Judas into the family of Christ.

III. This event teaches us not to expect a perfect church in this world.

In the family of our Savior, while on earth, we notice the rise of the Gospel church, and its first officers. He himself acted as the teacher and shepherd of this little flock. But, in selecting men to compose his family, he did not act in the character of the Searcher of hearts, but of a minister. He proceeded according to the rule, which his ministers and churches are to observe in receiving members to their communion and fellowship. He treated his disciples according to their profession and appearance. The twelve repeatedly acknowledged, that he was the Christ, the Son of the living God. This was the language of Judas, as it was of the others, and nothing in his external conduct, for a time, contradicted it. He was visibly, or by profession, a friend to Christ;—and to his character was attached with as much apparent sincerity, as to the character of any of the others. This is evident from his being the treasurer of the family, and also from the consideration, that the disciples fastened no suspicion upon him, when

their master told them that one of the twelve should betray him. Each one suspected himself more than any other, and each one with deep solicitude put the question, *Lord, is it I? Lord, is it I?* The character of Judas, though his heart was full of hypocrisy, was not then suspected. The Savior had treated him according to his profession, and as being a member of the visible church. This event was designed, and is recorded on the pages of the inspired volume, as a perpetual warning to churches, that there will be Judases in their number, or persons so heaven-daring as to make high professions of friendship to the cause of Christ, which they will finally betray. An enemy to the church may do much more injury to the cause, than an enemy out of it. The fair standing which Judas, for a time, had in the family of our Lord, and the awful deed, which he finally perpetrated, presents to all who bear the Christian name, a lesson of solemn and weighty instruction.

IV. Divine providence improved Judas as an important witness to the purity of Christ's private character. Every person has a private as well as a public character. The most favorable testimony is often borne by public fame to the characters of those, who, in domestic life, not only possess no virtues, but are abominably vile. To furnish proof that a person's character is really pure, it must be proved that he is inoffensive and virtuous in his retirement, as well as in his public deportment.

Our Savior had a private, as well as a public character. When he was before the multitude his conduct could never be impeached. He was always humble, and always doing good. His most bitter enemies could find nothing whereof they might accuse him. But, if his private character had not been fully attested, they might have indulged a suspicion, that when he was alone with his disciples, he conducted like all imperfect men. That there might not be the least possible ground for any such suspicion, an enemy was taken into his family to be an eye-witness of his domestic conduct. This enemy, after he had done his worst, and perpetrated an infernal deed, had such horrors of conscience in consequence of having lived with Christ, and heard his solemn instructions, that he was constrained to declare, in the full hearing of his employers, "*I have betrayed the innocent blood.*" This confession, made under these peculiar circumstances, was important testimony to the purity of Christ's private character. It was the testimony of an enemy;—an enemy who had been familiarly conversant with Christ in private life;—an enemy who had betrayed him, and, on that account, was under the most powerful temptations to make it appear, that his character was bad, if it could have been done.

Here then is displayed "the manifold wisdom of God" in an event, which you may have often contemplated as being involved in darkness and mystery. In reading the history of Christ, the inquiry has, doubtless, arisen, "Why did the Savior, who had a perfect knowledge of the hearts of men, elect Judas to be one of his family? Is it not obvious, from the thoughts now exhibited, that in that situation he was instrumental, though he did not mean so, of making our Lord's character shine conspicuously before his blood-thirsty enemies, and before all the world? For this purpose, among others, this wicked man was re-

up. Vile and wretched as he was, all the steps he took were over-ruled in the providence of God, to favor the accomplishment of that great work, which brings honor and glory to the Supreme, and the issue of which will be the highest felicity of his moral kingdom.

V. The Most High, in the case of Judas, presents evidence to the world by an incontestible fact, that there is depravity enough in the natural heart, to sell the Savior of men, and even to strive to dethrone God.

We have before us a most striking picture of human depravity, furnished by the wonderful providence of God, and preserved on the pages of the inspired volume. To convince men in a state of nature, what their hearts are capable of, and what awful deeds they will deliberately perpetrate, when divine restraints are withdrawn, is no easy task. But let them candidly look at the faithful picture, drawn by the unerring hand of God, in the life and conduct of Judas. That wretched man knew that Jesus Christ, whom he deliberately betrayed, was the Son of God. Clearer evidence of any truth could not be exhibited to a rational mind. He had been with Christ during his public ministry;—he had heard his heavenly doctrines; he had seen his astonishing miracles, and he had repeatedly acknowledged, from his own conviction, that he was the Son of God. Yet, being under the influence of the great deceiver, he sold him into the hands of murderers for money. For thirty pieces of silver he betrayed, he gave up to be crucified his Divine Master, his Creator, the Savior, the Son of God; and, in doing this, he sacrificed to his own covetous temper every thing which belongs to the character of God. He gave practical proof of dethroning, in his own mind and feelings, the Lord of glory, and of abandoning his kingdom. Truly, this is a striking sample of human depravity. To convince men of the wickedness of the human heart, by an incontestible fact, was an important end answered by Judas, in being brought into the family of Christ. Divine restraints being taken from him, he furnished a solemn lesson of instruction to all who read his history. No man is better by nature, than he was. Let the unsanctified learn the state of their own hearts, by looking at their lives. They will, in their practice, undervalue and give up their Lord and Savior, rather than be denied the gratification of their sinful propensities.

The history of Judas presents a solemn warning to all, who have come into the family of Christ by a fair profession. Many of them, whose integrity and whose friendship to Christ, are now unquestioned, may yet, like him, make shipwreck of their faith, "pierce themselves through with many sorrows," and go to their own place. "Let him that thinketh he standeth, take heed lest he fall."

H.

From the Christian Observer.

PHILOSOPHICAL INTELLIGENCE.

SOME curious remarks have lately appeared relative to the supposed deterioration of the climate of Great Britain. Our springs, it is said, are now later, and the summers shorter, and both those seasons colder and more humid, than they were in the youthful days of many persons, ~~and those not very aged~~, who are now alive. We learn from our old

chronicles, that the grape has formerly been cultivated in England, for the manufacture of wine, but we now know that, even with much care and attention, it can scarcely be brought to ripen a scanty crop under walls exposed to the sun, sheltered from cold wind, and in every respect in the most favorable aspect; and it would be folly to attempt its growth in the method of a vineyard, as a standard.

But what may be considered as coming more home to the present generation is, that on ground where the vine once flourished, even the apple has of late years scarcely ripened. It is now sixteen years since the orchards have afforded a plentiful crop.

We are not however, it seems, alone; for in all the northern parts of our hemisphere the mean annual temperature is on the decline: and on recurring to the accounts of modern travellers, it appears that in mountainous parts of Europe the accumulation of ice and snow is very sensibly increasing. This is perhaps particularly the case, and is easily observable, in the vicinity of Mont Blanc; and the glaciers which, descending from the summits of that and the adjoining peaks, invade the adjacent valley of Chamouny, are making such progress as to threaten, at no very remote period, to render the heart of that district inaccessible to the traveller. In a recent Number of the "*Bibliothèque des Sciences et des Arts*," Professor Pictet informs us, that the Glacier des Bossons has very lately advanced fifty feet, much to the dismay of the neighboring villagers. But if we resort to more northern climates we shall find yet more alarming evidence of the great increase of snow and ice; and of this, the history of Greenland furnishes perhaps the most remarkable facts upon record. That country received its name from its verdant appearance; and the original colony continued to prosper, and to carry on an extensive commerce with Norway, until the beginning of the fifteenth century, since which period all communication with East Greenland has ceased, and what was once known respecting it is almost buried in oblivion. Since that period too, the east coast of Greenland, which once was perfectly accessible, has become blockaded by an immense collection of ice, so that till within these few months no vessels could approach near enough even to see land in that direction.

To this accumulation of ice is attributed the deterioration of our own climate; and which, if the same causes continue to act, is equally threatening to our neighbors upon the continent of Europe. From America, too, we learn, that, in consequence of the coldness of the seasons, Indian corn will no longer ripen in New England, and that the farmers have consequently taken to the cultivation of wheat, which has succeeded so well as to render it likely to supersede maize.

Hopes are entertained of the amendment of the climate of Britain, from the gradual breaking up of the ice, which has advanced so far as to re-open the communication with East Greenland. For further information on this subject, we must refer our readers to the *Quarterly Journal of Arts*, from whose pages we have selected the above observations.

AMERICAN COLONIZATION SOCIETY.

LETTERS have been received from Messrs. Mills and Burgess, the agents of the American Colonization Society. They arrived in New

don in December, after a very boisterous passage, in which they narrowly escaped shipwreck on the coast of France. They were received in England with the greatest kindness and attention, and every facility given them for prosecuting their researches in Africa, by some of the most distinguished characters in that country. After procuring much valuable information in England, and obtaining letters to the governor of Sierra Leone, and other establishments in Africa, they sailed for that country early in February. The following are extracts from their letters:

Extract of a Letter dated London, Dec. 30.

"Of the fifty-five days which have elapsed since our appointment as your agents, ten were spent in the United States; thirty on the Atlantic; ten in France; and five have passed since our arrival in England. You will see that we are just entering on the active duties of our agency. Though some delays have been inevitable, we have not loitered. Our passage across the Atlantic was very short. The nineteenth evening after we left the capes of the Delaware, soundings were obtained at the entrance of the British Channel. Our end seemed to be within reach; but a terrific gale, which began on the evening of the 7th December, taught us the fallacy of our hopes. Land had not become visible, and the thick clouds had prevented any accurate observation for some days. Both our latitude and longitude were doubtful. When the gale began the captain judged it prudent to put back to sea a few hours. Eighteen hours after, when the violence of the gale had not abated; when the sea raged, and the soundings continually diminished; when it seemed impossible to retrace our path, with a hope to ride out the tempest, the masts were ordered to be cut away, and the anchors to be cast.

In a short time our large new cables were dissevered by the rocks, and the ship was at the mercy of the winds, without masts, sails, or anchors. Our worthy captain said that he had done all in his power for our safety, but that we were lost; the ship could not survive the tempest. A long reef of rocks soon appeared before us, frightfully dashing the waves into the air. At this spectacle our captain said, we have but a few minutes more in this world: then hastily stepping into the boat astern, attended by his little sons, and a skilful sailor, he, with a hatchet, cut the cordage of the boat, and she was driven away. We saw them a moment—and saw them no more. Through the mercy of God, without human foresight, and to our utter astonishment, a current in the sea carried the ship around the point of the rocks.—They were supposed to be at the western extreme of the island of Guernsey.—Confiding in that power which gave us this signal deliverance, we succeeded the third day after in entering the harbor of St. Maloes in France. After a detention of four days in quarantine, we arrived in London, by the way of Havre and Southampton, in twelve days.—Both in France and England we have been uniformly treated with civility and kindness. We have already had interviews with several of the principal gentlemen to whom our letters were addressed. They have received us with much cordiality, and view the objects of the American Society with sentiments of enlarged benevolence."

Extract of a Letter, dated London, Jan. 17.

"His Royal Highness the Duke of Gloucester, Patron of the African Institution, to whom an official letter was addressed by the American Society for colonizing the free people of color of the United States, has been in the country for several weeks past. Mr. Wilberforce made a communication to His Royal Highness on our behalf, to inquire whether he would prefer having the letter transmitted to him in the country, or wait for a personal interview in town. He appointed an hour this day, when he would be in town and would see us in person. Mr. Wilberforce attended us to Gloucester House. His Royal Highness entered into a free conversation on the circumstances of our voyage, the population of the United States, the number and situation of the people of color, our courts of judicature, and several other topics. After reading the letter from the President of the society, we put into his hands a printed copy of its constitution, together with a manuscript copy of our commission, with the language, spirit, and sentiments of which, he showed himself, by his words and countenance, to be much gratified. He intimated his disposition to give in answer a letter to the President of the American Society, and Mr. Wilberforce engaged to be a medium of its safe transmission. He added, that it would give him pleasure to see us on our return from Africa, if we should take England in our route, and that the African Institution would then know better in what manner they could aid the American Society.—In the mean time he requested that in our communication to the American Society we would take notice of his having received the letter of the American President, and to make assurances of the readiness and cordiality with which he should co-operate with the American Society in the prosecution of their designs, which must contribute to the same results with the efforts of the African Institution. Mr. Wilberforce has further increased our obligations to him this day, by introducing us to the Secretary. His lordship appeared to have a perfect knowledge of the constitution and designs of the American Society. He cast his eyes at our commission, and answered with promptitude, that he should give us letters of introduction and recommendation to the governor of Sierra Leone and other officers, who might be able to afford us patronage and assistance while prosecuting our inquiries on the coast.

Mr. Wilberforce has exemplified the prudence of a counsellor, the tenderness of a father, and the benevolence of a Christian, in his communications to us, and in the arrangements which he has made on our behalf. We cannot express in too strong language our admiration of his excellent character, our gratitude for his kindness, and our sincere prayer to the Preserver of men, that he would spare his valuable life many years, and succeed his continual exertions to diminish human misery, and diffuse abroad divine knowledge. In some future letters, we shall improve an opportunity to acknowledge the favors which we have received from other gentlemen, who have shown themselves "ready to every good work," disregarding distinctions of nation, land or color.

Extract.—London, January 28.

"In opposition to opinions now circulated in the United States, the colony at Sierra Leone was never more flourishing. Its internal government is regularly administered: it power fears no assault from the native tribes, and its influence contributes much to the civilization of the adjacent country. Measures are adopted for the education, Christian instruction, and internal improvements of the colony, which must be attended with the happiest results. Its population exceeds ten thousand."

NEW PUBLICATIONS.

A Treatise on the mode and subjects of Christian Baptism: In two parts. Designed as a reply to the statements and reasonings of the Rev. Adoniram Judson, jun. as exhibited in his "Sermon preached in the Lal Bazar Chapel, Calcutta, on Lord's day, Sept. 27, 1812," and recently republished in this country. By Enoch Pond, pastor of a Congregational church in Ward, (Mass.) Worcester: William Manning. 1818. pp. 104.

An Inaugural Oration, pronounced March 13, 1818. By Joshua Bates, A. M. President of Middlebury College. Second edition. Middlebury, Vt. J. W. Copeland. 1818. pp. 24.

Memoirs of the reign of Murat; in which the circumstances of the confiscation of the American vessels, his last campaign and death, and the character of his generals and courtiers, are fully displayed. By P. Perodi, Officer of Cavalry and member of Murat's Staff. Boston: West and Richardson. 1818. pp. 40.

OBITUARY.

DIED at Cornish, N. H. Feb. 17, 1818, WILLIAM RIPLEY, Esq. aged 84. He was born at Windham, Connecticut, Feb. 12, 1734. Early in life it pleased God to excite his attention to spiritual objects, and to the state of his own soul;—to give him a powerful discovery of his total moral depravity, and alarming views of his exposedness to endless misery. These convictions continued until they issued in a saving change of heart, and he was brought to cast himself on the sovereign mercy of God, and cordially to accept of salvation through the merits of a crucified Savior; as his subsequent conversation and conduct have afforded much evidence to believe. At the age of twenty-three he became a member of the second congregational church in his native town. The religious sentiments entertained by the members of this church, at that time, were not such as would now be considered strictly evangelical. He soon felt dissatisfied with them; and the more he searched the Scriptures, and attended to the exercises of his own heart, the more he was convinced that the sentiments of some of his brethren were different from those which are contained in the Bible; and he felt sometimes constrained to hold up and advocate sentiments which they disapproved. He was called by some an Edwardean and a Hopkintonian, long before he had read the writings of either Edwards or Hopkins. But when he afterwards read their writings, they were to him a rich repast; and served to establish his belief in the doctrines which he had embraced.

In the year 1757 he was married to Miss Lydia Brewster, with whom he lived in cordial friendship and harmony to the end of his life; and by whom he had four children, who survive him, and have all been, for many years, professors of religion. They appear to walk in the steps of their deceased parent, and to have been much benefitted by his pious example and instructions.

In the year 1775 he removed with his family to Cornish, where, for a number of years, he experienced the hardships and privations incident to those who reside in new and uncultivated regions. But God afforded him support and comfort under his trials, and made him instrumental, in a considerable degree, of establishing a church in this place upon Gospel principles; and soon after the church was formed he was appointed to the office of deacon. The church remained long without a settled pastor, and in its destitute situation he was called to perform many important duties, as a leader in public worship and religious conferences, in attending funerals, and in visiting the sick and dying. He lived to see several revivals of religion in this place, and many additions to the church. In these revivals he was active and useful, except in the last, in which he was prevented from taking a very active part by the infirmities of age; though it filled his heart with joy to witness the displays of sovereign mercy manifested in this, as well as in former revivals. In the late awakenings and reformations in various places, and in the exertions made to spread the Gospel in every part of the world, he took a lively interest, viewing them as presages and earnestings of the future glory of the church, for which he looked and often prayed. He appeared to delight in religious conversation; and seldom could

y one be long in his company without hearing some observations of a religious nature; and in manner of introducing religious discourse was so pleasant, and familiar, that even those who are enemies to religion could seldom be offended. Few professing Christians have been so exemplary in their moral and religious deportment, or have more sincerely desired and labored to walk in all the commandments and ordinances of the Lord blameless; and few, perhaps, have more sensibly felt, and deeply lamented, their imperfections and failings, or more entirely renounced all dependence upon their own righteousness for justification in the sight of God.

As the people of this land have greatly degenerated from their pious ancestors, with respect to the religious observance of the Sabbath; and many professing Christians appear to have but the sense of their obligations to keep it holy, it may not be improper to notice briefly the manner in which the subject of this memoir observed God's holy day. He called the Sabbath delight; and was careful that nothing might hinder him from being "in the Spirit on the Lord's day." On the evening before the Sabbath all secular business was laid aside, and his family collected to attend to religious reading, conversation, and prayer. On the Sabbath, no worldly conversation was allowed, and all who were able, were required to attend public worship. For a number of years he lived five miles from a place of public worship, without any mode of conveyance except walking. But seldom did the inclemencies of the weather, or the difficulties of the travelling detain him from the house of the Lord. After returning home, he reviewed the substance of the sermons he had heard, and spent the evening as holy time. And a duty of keeping holy the Sabbath day, which he observed and inculcated as a Christian, he made as a magistrate to enforce, as far as the laws of the state required. By his example many professing Christians and magistrates might justly feel themselves reprov'd.

For many years he was subject to the asthma; and had many severe paroxysms of this distressing disorder. But patience and submission to the will of God were conspicuous in his latest sufferings; and he was ever ready to acknowledge that he was afflicted far less than his iniquities deserved.

Induced by bodily indisposition, which often reminded him that his earthly tabernacle must soon be dissolved, and by a desire to have more leisure to attend to things of everlasting importance, fifteen or twenty years before his death, he committed the care of his worldly property to his son, and left the busy scenes of life, to enjoy "a closer walk with God." Much of this time he employed in reading and writing; and by the manuscripts which he has left, though dead, he yet speaks to his surviving relatives and friends, to their comfort and encouragement in hope and trust in God. As a specimen of his writings, two or three extracts are here inserted, with only a few verbal alterations.

At the age of seventy he writes, "This is my birth day. Seventy years ago, this day, my existence commenced. Is my existence any nearer to an end now, than it was the moment I first drew the vital air? Am I an immortal moral agent? Was I brought into existence by signs, or by casualty? Surely I came into existence by no design of my own. But certain I am that I exist. I am here; I think; I write; I have designs in thinking and writing. Am I accountable to any being for my designs, thoughts and actions? I think the answer is easy; not if I do exist, think and act, some superior Being has given me existence, with a design to answer some important purpose by me; and in order to answer that purpose, it was necessary that he should give a law to me, and require me to make that law the rule of my thoughts, signs, and actions; and to call me to a strict account how I have observed his holy law, after a reasonable time of probation.

"Is this a right conclusion? Think, then, O my soul, think seriously; has the long period of seventy years' probation been spent in strict conformity to the law of God? I am certain, that for the first twenty-three years I was in heart an enemy to God, to his law and government. From that time I professed to have experienced a change of heart, and secretly and publicly engaged to be a friend to God. But have these last forty-seven years been improved to the honor of God, according to my own personal engagements, as they ought to have been? My conscience testifies that they have not. And seventy years of my probation are gone. The remaining moments are but few, and they are on the wing; they will soon wait me to the bar of God. What shall I then plead? Shall I plead my few and faint sincere endeavors, as a balance to my many omissions of duty and enormous commissions of sin? In this plea I should stand condemned. But is there no plea on which a penitent sinner may rely with confidence? Yes, "The blood of Christ cleanseth from all sin." This is a sure defence. Therefore, now the presence of the heart-searching God, I charge my conscience and my heart to do their duty, and my hand to write nothing but what my heart indites.

"I do now give up myself wholly, both soul and body, for time and eternity, to God, whose name I choose God the Father to be my God and Portion; God the Son to be my Savior and Redeemer; and God the Holy Ghost to be my Sanctifier: and, depending entirely on divine strength and assistance, I resolve to live to God the short remainder of my days. But, O my God, I know that without thy constant aid my own resolves will come to nothing; without thy constant support I shall backslide, shamefully backslide. Do thou, then, O my God, take this poor and feeble heart into thine own possession, and keep it.

Lord's Day, April 1, 1814. In family worship read the tenth chapter of Leviticus, in which the sin and punishment of Nadab and Abihu are recorded. Did no man ever offer strange fire before the Lord but these two priests? If I am a real Christian, God has, at some time or other, kindled the fire of divine love in my heart, and he requires me to make use of that fire on all

my offerings. If I am not what I profess to be, I have never offered any thing but straw fire. Alarming thought! Why is not judgment as speedily executed now as it was then? It can be owing to nothing but the amazing forbearance and patience of God, who waiteth to be gracious.

Lord's day, June 17, 1804. After giving some account of a sermon which he had heard, he writes, "I know that one may as well, by the power of eloquence, persuade a stock or a stone to arise and take an ample survey of the starry firmament, in all its magnitude and beauty, as to persuade a natural heart to have a delightful relish of moral beauty and excellency. If the change from nature to grace be so great and perceptible, whence arise doubts and fears about the state of my soul? Dare I be so ungrateful to God as to deny that he has made to me wonderful displays of moral beauty? Have I never felt my soul irresistibly drawn out in delightful contemplations of the divine character, as displayed in the works of creation, providence, and redemption? Has my soul never been captivated in contemplating a holy God as the absolute Governor of the Universe, and sovereign Disposer of all things? Has not the inflexible justice of God, in maintaining the honor and dignity of his own character, law and government, been a delightful theme to me. Has not the eternal plan of redemption, as laid by the triune God, and revealed in the sacred volume, appeared to me so excellent as to fill my soul with transporting pleasure? Has not my heart been repeatedly drawn out to make a free and voluntary choice of this God for my only portion, with which I was so entirely satisfied, that there was nothing in heaven above, or on earth beneath that I desired besides? Have I not at times, in contemplating these and such like subjects, been so filled with ecstatic delight, that it seemed as if my natural constitution could not subsist under the weight of glory which surrounded me?"

"Lord's day morning, Nov. 25, 1804. How often is it suggested to me, that I must omit the external performance of duty, because I do not feel the light of God's reconciling countenance shining into my soul; or do not sensibly feel the love of God shed abroad in my heart. But how ungrateful the suggestion, not to serve God unless he reward me beforehand. Let me remember from this time forward, that, not my enjoyments, but the precepts of the Gospel are my rule of conduct. The duty is enjoined upon me; the reward is the unmerited gift of God. I am under infinite obligations, whether I enjoy or suffer."

March 7, 1812, he writes to a daughter, "I am recovering from a trying sickness, and am at least comfortable, though I have not gained my strength. The last of January I was taken sick, and the physician told me I had an inflammation on my lungs, and considered my case very difficult. I was soon reduced to a low state. My bodily pains were distressing. One night, in particular, the family gathered round me in apparent concern. Some of them have since told me, they did not expect I should live till morning. For my own part, I expected my moments were near concluding. O the blessedness of Christ's sensible presence. If the furnace heated seven times more than it is wont to be heated, yet if Christ be there, the fire cannot touch even the garment. Into whatever furnace of affliction he casts his disciples, he himself sits by the furnace, and manages every particle of the flame, and every step of the process, in his own glory and their benefit: and when he pleases to impart a sense of his presence, the scene becomes joyful, rather than distressing; bodily pains seem to vanish, or to be scarcely perceptible. There can be no misery where Christ is embraced and enjoyed. O how grateful are our hearts, that they cleave no more to him, whose loving kindness is better than life. When the doctor expressed his hope of the removal of my disorder, and the probability of my recovery, I felt an inward dread of getting well again, lest I should wander again from God, and forget my Benefactor, my soul's Physician. And, O how lamentably my fears are verified already, notwithstanding the rapturous discoveries which God was pleased so lately to make to my soul, of the deformity of sin, the character of the Mediator, the all-sufficiency of the atonement, and of his own moral beauty and excellency. O the effects of remaining depravity! When shall we be set at liberty? But in one thing we may rejoice. The God we desire to adore is wise and sovereign, and dispenses his favors as he pleases."

For a number of his last years especially, he appeared to "stand with his loins girded, and lamp burning," waiting for the summons of death. He often spoke of his dissolution, as an event which could not be far distant; and frequently expressed a longing desire to depart and to be with Christ. His last illness was short, but distressing; his stomach continually rejecting every kind of food and medicine which were administered. But he bore his distress with patience, and manifested no desire to be restored to health. He was confined to the house about five days, during which time he expected his change, and waited patiently for it. His once asked his physician what he thought of him, and received this answer, "I can't give you much encouragement about getting well Sir." To which he replied, "That is very encouraging to me." His distress and debility rendered it difficult for him to converse with those around him respecting the state of his mind; and being very deaf, it was difficult for his friends to converse much with him. What he said, however, plainly indicated that his mind was composed in view of death, and its everlasting consequences; and his hope in the mercy of God, through the merits of Christ, appeared to be firm and unwavering. On Sabbath morning (not two days before his death) he desired public prayers, that he might be submissive to the will of God, and enjoy the Divine presence; but did not wish that prayers might be offered for his life, or restoration to health. After a few more wearisome hours he was released from his earthly prison, and, as we have reason to believe, entered into that rest which remains for the people of God. "Mark the perfect man, and behold the upright; for the end of that man is peace."

TO CORRESPONDENTS.

we received a long memoir of the Rev. A. S., which our leisure has not yet permitted to publish. It may be given in a future number. It is received, and under consideration. We thank for his critical remarks. We agree with him in opinion, that the subject is too neglected. His reflections appear just, and shall have our attention. Q. R. S., and an essay on Schools and Instructions, have come to hand, and will be led to in their place.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 227.)

Nov 2, 1817. Much engaged in removing to Tillipally the building presented hospital. A man from Panditrepo, whose son had been recovered from a of derangement while under our care, engaged to furnish timber sufficient to erect a building suitable for a school, and for holding public worship. He proposes to have it built in his garden, which is near the church at Panditrepo. He wishes also to use his influence in procuring boys to be instructed. Some say a man must be deranged, or he would not make such an engagement. It does clearly appear what are his motives in doing this. It is true, however, that he manifested some gratitude for the attention his son has received from us. We have been wishing, for some time past, to open a school at Panditrepo. Supayen's father visited us. His appearance and manner were very comely, as usual. He made many kind inquiries respecting his son, who was then at school. Said that Supayen left home without taking leave of his mother; and she was very sad; on this account he wished Supayen to go home a few days, and said that he should soon return to us again. He thanked us for our attention to his son, and gave us some direction concerning his future studies. However, real circumstances occurred, which convinced us that he was acting a very selfish part. But as we have no authority to retain Supayen, and wishing to fulfil his father's promise to the best account, we did not tell him what we thought of his conduct. When Supayen came, and knew that his father was here, he was much agitated. His countenance indicated the painful forebodings of his mind. He seemed to say to us in the most impressive manner by his whole appearance, he dared not speak, "O deliver me from the hands of my father." Supayen's departure from us in such circumstances was exceedingly trying to our feelings. As it was not in our power to shield him from persecution, we knew that monition with his father would be worse than useless. We could, however, put him in faith to Him who is able to protect him, and who has made great precious promises to persons in such situations. The sayings of Christ in the Gospel of Matthew had long been to Supayen a favorite portion of Scripture. In them we trust he will find abundant consolation.

From a note written by Supayen to our interpreter, we learn, that as soon as he was out of our sight, his father stripped him of his good cloth, and put on a very mean one which it was disgraceful for him to wear; that he put a burden on his head, and beat him much at intervals with his slipper till they arrived at the place; and that he is now closely guarded, and treated with great severity.

Addressed a letter to the Hon. and Rev. T. J. Twistleton, on the subject of applying to government for permission to fit up the public buildings at Oodlooville for missionary purposes.

1. This day the Tamul new year commences. It is regarded by the natives as a day of festivity.

2. The Rev. Christian David has returned from Columbo to take charge of the congregation at Jaffnapatam.

3. James Chater six years of age, a son of the Rev. James Chater, missionary at Columbo, came to reside with us several months, for the purpose of being educated. We learn that punishment of various kinds, heavy threatenings, &c.

icule and bribes, have been used in vain to influence Supayen to renounce Christianity, and return to the worship of idols. They attribute his conversion to Christianity to some kind of medicine, which they say he received from us. Consequently, for some time past, they have mixed certain kinds of medicine with his food to produce the contrary effect. Supayen, on being asked whether we gave him medicine or not, said we did. Being pressed to tell what it was, he replied, *that it was the Gospel of Jesus Christ.*

17. During the past week we have been employed in overseeing the building of a school house at Panditrepo. The man who engaged to procure timber, fulfilled his engagement to our satisfaction. The building is now completed. It is thirty-three feet long, and fifteen feet wide. We have paid thirty-seven rix dollars to the workmen who cut the timber, and built the house.

This morning Supayen's mother came to us in great affliction. Apparently wild with grief, she attempted to throw herself at Mrs. Poor's feet, saying to her, that as she was a mother, she could have pity on her. Supayen absented himself, and she thought he was concealed by us. We assured her to the contrary, informed her that we heard of his being at the Rev. C. David's, and endeavored, but in vain, to quiet her mind. She was deaf to reason, said that her beloved son was lost; lost in a manner most disgraceful to her family. As she left the house she cast her eyes and hands toward the heavens, and exclaimed, with much expression of grief, "All this I get by sending my son here to learn English." She is a woman of some education, which is a very uncommon thing among the heathen.

18. A man was brought to us in a most miserable condition, having many of his bones broken by falling from a tree.

25. The man mentioned above died of his wounds.

Sabbath, 27. Brother and sister Meigs, and brother Richards, united with us in attending to the ordinance of the Lord's supper.

30. Received an official communication from his Excellency the Governor, granting us permission to repair the public buildings at Oodooville and Millette. Oodooville is four miles south on the road to Jaffna, and Millette two miles east of Tillipally. We think it desirable that schools should be established in each of these parishes, as soon as practicable. In each place there is a church and dwelling house, that can as easily be repaired as those we now occupy.

May 3. Saturday. We and our brethren observed this day as a season of fasting and prayer. We think it proper to observe annually times of fasting and thanksgiving, according to the custom of our own country.

6. Learn that three Wesleyan missionaries have arrived at Galle. It is uncertain at what part of the island they will be stationed. This day we recommenced our school at Mallagum; it has been our practice to visit this school twice or three times a week. J. N. Mooyart, Esq. and family have come to pass a few days with us. We are always happy in their society. We are concerned that his health is on the decline.

7. Supayen visited us. His father does not treat him with so much severity as at first.

8. The Rev. C. David spent the day with us. In the evening he preached in our house, to an audience of about sixty persons.

Sabbath, May 11. John Dewasagayan, the catechist mentioned above from Tranquebar, preached to the people both at our forenoon and afternoon service. We perceive that native preachers possess many advantages beyond those who preach by an interpreter.

16. This day there has been an eclipse of the sun, which event has given rise to much conversation with the people. On the subject of astronomy their notions are very wild and confused. The Brahmins make use of their knowledge of astronomy to support idolatry. The people think that the earth stands upon a man's shoulder, or upon a large turtle; that a great serpent occasionally seizes the sun, and stops it in its course, and occasions an eclipse, &c. Our ideas on this subject appear more strange to them, than theirs to us.

Sabbath, 18. More persons usually attend our afternoon service, than that of the morning. The women here are in a very degraded state. But few attend our meetings. Mrs. Poor's attention, however, and the invitations which she gives to the women as she goes to meeting, encourage some to come. P. lygamy

practised by a few persons. Wives are treated as slaves by their husbands, and are held in cruel subjection.

30. Received a letter from Supayen, by which it appears that he suffers much for the sake of Christ. He relates one instance of ill treatment. His former companions gave a feast, which he was obliged to attend. He was elected by the company to make an offering to one of their gods on the occasion, and was compelled to accept the appointment. He went into the apartment of the temple where the idol was, and was left alone to perform the ceremony. He immediately stripped the idol of his ornaments, and knelt down and prayed to the living God. When his companions looking through the curtain saw him in this way, they were afraid, and went and informed his father. Supayen was carried home, and punished with much severity. He told his father that Christ warned his disciples to expect such treatment. He wished us to write to him, and tell him more about Christ.

30. Met our brethren Richards and Meigs at Jaffna, to read and sign a letter prepared for the Prudential Committee, and to attend to some other concerns. While at Jaffna, Supayen came and informed us, that his parents, having shown him the house, garden, and other property to which he was the lawful heir, told him to take his choice, either to renounce the Christian religion and come into the possession of their property, or to leave the house with an assurance that he should receive nothing; but be treated as an outcast. Without hesitation he chose the latter, saying "that he did not need house or land, if he had an inheritance in heaven." As he was forsaken by his parents, the way was open for us to assure him of a support, if he would come to Tillipally. On application to the magistrate respecting the path of duty, J. N. Mooyart, Esq. advised him to accept our offer, which he readily did. We told him to walk on towards Tillipally, and that we should overtake him in our carriage, and would carry him home. When we overtook him in the evening, and were about to take him into the carriage, a number of children, his relations, surrounded him, and made much noise by their cries and entreaties. Supayen said he would stop and quiet them, and requested us to go on a little distance, and wait for him. As soon as we left him some person came and carried him away by force. We have since learned, that when Supayen reached home, his father pretended to be surprised at seeing him there, after he had turned him away, spoke roughly to him, and forbade his entering the house. Supayen slept in the *veranda*, without, and in the morning went to Mr. Mooyart's. From this young man's conversation and deportment, we think he knows something of that blessedness which arises from being persecuted for 'righteousness' sake. This day we began the repairs of the church.

June 2. To day the Rev. C. David visited us. At our morning prayers he took occasion to contrast heathenism with Christianity. His manner of speaking was interesting. In the course of remarks, he proposed many questions to the audience, which he required them to answer. All present appeared to partake of his feelings, and with one voice to acknowledge the superiority of Christianity, and the absurdity of paganism. In the course of the day he examined the boys in our school, in regard to their progress in the knowledge of Christianity. Their answers to the questions proposed were a ground of encouragement to us. The following is a specimen of the interrogatories of the occasion.

Ques. "What do people say to you for coming to a Christian school? *Ans.* They say it is very bad."

"What do you tell them?"

"You must not judge of the fruit of a tree till you have examined it. We have tasted and find it good fruit. You also must go and taste. The people say, 'Show us the Christian's God, we cannot see him.'"

"How do you answer them?"

"We tell them to show us the wind; then we will show them the Christian's God."

In the evening we held the monthly prayer meeting in public. About sixty twelve attended. Mr. David explained the object, and extent of the monthly concert of prayer. The subject was new, and appeared strange to many. He required the boys to tell how many monthly prayer meetings there would be in

a year, and what kind of prayers they ought to offer up for this people. They said they would unite with Christians in praying for our success.

June 3. We learned that Supayen made another unsuccessful attempt to go to Tillipally. He was watched and carried back by his relations. Yesterday father went to Mr. Mooyart's and begged that he would give up his son to him saying, that he was in a passion when he turned away his son, and that hereafter he would permit Supayen to enjoy the Christian religion. Supayen returned home with his father. He now converses in a very open and decided manner with his friends and neighbors, in vindication of his conduct in changing religion.

4. This day the people attended some of the ceremonies in one of the dev temples. They think, that on this occasion all the devils visited the banian tree which grew in the walls of our church in its neglected state. Some persons, who were engaged to bring us provisions, were consequently detained from coming to the house. Mr. Meigs and family have removed from Jaffnapatam to Battico. We have engaged men to procure the timber, necessary for putting roofs up on the dwelling houses at Oodooville and Milette.

Sabbath, 8. A Brahmin came to our meeting at Mallagum to procure some medical assistance. Had a long conversation with him on religious subjects. He endeavored in various ways to defend his religion. He urged custom as his only and sufficient reason for continuing an idolater. At our afternoon service about twenty women and girls were present. This is a much larger number than before attended. We should greatly rejoice, if it should please the Lord to open the hearts of any of that sex to receive the word of life; with its other attendant blessings it would assist to elevate them from their present degraded condition.

10. Yesterday Mr. Warren went to Point Pedro to visit the custom master's wife, who is dangerously ill. He is occasionally called from the station to visit the sick.

12. The Brahmin last mentioned now sends his son to our school at Mallagum to learn English.

14. We exceedingly regret that the necessary attention to building and repairs, both here and in other places, and also the attention which the school and hospital demand, greatly retard our progress in acquiring a knowledge of the Tamul language. As all our workmen are eye servants, we are obliged to do much with them. We are encouraged to believe, that ere long we shall acquire competent knowledge of this dialect to preach. The idiom and pronunciation it require much attention.

Sabbath, 15. Two or three persons left the meeting during our afternoon service, saying, that as we had leisure, we might attend to that subject, but that they had something more important to do. On the subject of the "one thing needful," we find a great similarity between the views and feelings of the heathen, and of nominal Christians.

21. This is the second anniversary of our ordination. We are forcibly reminded of the pleasing solemnities of that day. We now rejoice that the Master of the vineyard, as we hope, inclined our hearts to the missionary work.

25. We have evidence that our conduct is much scrutinized by the people around us. They think, or rather say, that we violate the Sabbath, by using a horse to carry us to Mallagum to preach. Here is a powerful motive to Christian circumspection in our conduct. We often have impatient desires to be able to converse fluently with the people in their own language. Nothing could reconcile us to our many worldly cares, but a conviction that the future prosperity of our mission requires from us present active exertions, in extending and preparing the field with reference to future missionaries. We are highly favored in regard to our interpreter. He takes a lively interest in the missionary labor, and in various ways renders us most important services.

26. This evening our hearts have been made glad by the receipt of letters from America. They came to us by way of Bombay, having been brought to that place by the ship Cicero, Capt. Edes, from Boston. Precious and animating are such pledges of affection, from those whose prayers and exertions prove that they are united with us in our work. It is a most gratifying circumstance to learn from Dr. Worcester's letter, that the Prudential Committee have made a donation of five hundred dollars to the Columbo Bible Society. We believe that much good in various ways will result from the donation.

(To be continued.)

JOURNAL OF THE MISSION AT BATTICOTTA, CEYLON.

(Continued from page 236.)

June 9, 1817. Mr. Meigs will be under the necessity of remaining a few days longer in Jaffnapatam, to superintend a little work that remains to be completed. He boards in the family of J. N. Mooyart, Esq. that kind and liberal friend of all missionaries, of whom we have often had occasion to speak before. We are making every exertion in our power to complete the repairs at Batticotta, before the rainy season commences in October, and we think, that by the blessing of God we shall be able to accomplish the object, though we have many difficulties to encounter.

Sabbath, June 15. Held public worship in our house to-day, as usual. About sixty people attended. Some very respectable natives were present. Among this number were two Modliars, with their wives and children, who call themselves Christians.

26. This day we were refreshed by a number of letters from America, by the way of Bombay.

Saturday, June 28. This afternoon Mr. Mooyart and the Rev. Mr. Squance came to Batticotta to pay us a visit. Brother Warren and brother and sister Wier, came also by appointment to attend the communion on the morrow. We united in singing, "Come ye that love the Lord," and then joined in prayer with brother Squance, after which he with Mr. M. returned to Jaffnapatam. We have much enjoyment with these Christian friends.

30. Yesterday the sacrament of the Lord's supper was administered for the first time at Batticotta.

July 1. Received a letter from Mr. Evarts, dated Jan. 4th, containing the most intelligence which we have received from our native land.

4. A letter reached us from brother Newell at Bombay, containing a bill on Calcutta, for the amount of monies lately arrived for us at the former place.

8. Last evening, being the first Monday evening in the month, the usual prayer meeting was held at the Wesleyan place of worship in Jaffnapatam. A large congregation was present, composed of English, Dutch, Portuguese, and Malabars. After singing, brother Carver prayed in English; after him followed brother Meigs, also in English; next brother Warren gave an English exhortation. Then brother Squance exhorted in Portuguese, after which the Rev. Christian David exhorted and prayed in Tamul, and brother Richards concluded by praying in English. We had a delightful meeting. God was indeed in that place. The people were very attentive, and appeared interested in the exercises of the occasion.

Received another letter from America, which contained much pleasing intelligence respecting the cause of Christ in our native land.

11. An excellent letter from Dr. Backus, President of Hamilton College. It was an affecting circumstance, that this came to hand a few days after we had on the account of his death in a letter from Mr. Evarts, which also gave notice of the death of Dr. Strong, of Hartford. Two eminent servants of God are thus called home from their labors.

15. Our long expected Tamul books have arrived from Madras. We obtained them from the Rev. Mr. Pizzold, of Vepery, who is the only man who has them for sale. For four very thin quarto volumes, we have been obliged to pay the exorbitant price of fifty-two Spanish dollars.

25. The Rev. Messrs. Lynch and Squance paid us a visit. The former has lately returned from Madras, where he has spent several months. He gives a pleasing account of the progress of religion in that place, and of the piety of clergymen of the Church of England, and also of the missionaries from the different societies.

Aug. 5. Last Sabbath the sacrament of the Lord's supper was administered at Tilipally, in presence of the natives. It was a pleasant, and we trust, a profitable season. On Monday evening the monthly prayer meeting was held at the same place. Besides our own number, were present from Jaffnapatam, the Rev. Mr. Carver, the Rev. Christian David, with his school, and Mr. Mooyart. We

exertions of the universe. It is an unspeakable honor to be employed in this kingdom. It is an inestimable privilege to live in an age of so many and facilities, and inducements for every individual who loves it, to its advancement. Inconsiderable as it may seem to be, this Society and its humblest member and contributor has a share, in carrying out the purposes of infinite Benevolence,—in dispelling the darkness, the ruins of a fallen world, in recovering lost mankind to God and in gathering together in one all things in Christ, both which are in him, which are on earth, even in him.

The Society has not advanced as we could have wished, we should be thankful it has not declined; that for almost twenty years it has held a steady course; and that its state and prospects are now not less encouraging than ever have been.

The Missionaries employed in the service of the Society the last year were six. Of these six are stationary; that is, are ministers settled in places, where they would not have been settled or supported, without charitable aid, as has been afforded to them by this Society; and where they have around them extensive regions of moral darkness and desolation, in which their labors as missionaries are urgently needed. The great importance and eminent utility of the plan of stationary missions, were attempted to be set forth in a clear light, in the Report of your Trustees at the last anniversary; and it cannot but be a source of satisfaction to the Society, that by means of its limited bounty applied upon the plan, six Ministers of the Lord Jesus, are established at once as pastors of churches and missionaries to the destitute. These, as reported the last year, are Rev. Messrs. Holt at Bloomfield, Peet at Norridgewock, Smith at Temple, Nixon at Prospect, Warren at Jackson, and Williams at Brewer, in the county of Somerset, Kennebeck, Hancock and Penobscot, Maine; ministers of approved character and acknowledged usefulness.

The other missionaries employed in the course of the year, were, the Rev. Amos Sewall, Rev. John Sawyer, Rev. Mr. Lovejoy, Rev. Martin Alden, Mr. James Adams, Mr. Noah Emerson, Mr. Moses Patridge, Rev. Peter Crocker, Rev. Otis Thompson. Mr. Sewall was employed three months in the County of Somerset, Mr. Sawyer for the same term in the county of Penobscot; Mr. Lovejoy for the same term in the county of Kennebeck; Mr. Alden for the same term in the counties of Lincoln and Hancock; Mr. Adams twenty weeks in the county of Kennebeck and Somerset; Mr. Emerson fourteen weeks in the same county; Mr. Patridge for the same term in the county of Penobscot; Mr. Crocker six weeks in the vicinity of Dartmouth, county of Bristol; and Mr. Thompson eight weeks for an appointment of ten weeks at Troy, in the same county. Your Trustees have satisfactory evidence that these missions have been performed with diligence and fidelity, and to good effect; some of them to an eminent degree.

In some parts of the missionary field the Lord has commanded his blessing. At Temple and in the vicinity of Kennebeck, Mr. Smith has had the satisfaction to see a powerful work of divine grace; and a number, very considerable in proportion to the population, have been hopefully brought to the saving knowledge of the truth. Of these the greater part are young persons, and some young men, who give promise of extended usefulness.

Mr. Emerson, in his Journal, Fairfield, Kennebeck county, 13th March, says, *here is a general awakening in this county.* The view given by this missionary, in the abstract of his journal, of the field, and course, and circumstances of labors, will be interesting to the Society and to the Christian public. "I have preached," he says, "fourteen weeks in your service. In this time I have preached two sermons, attended seven prayer meetings, and five conferences, visited schools, two of which were Sabbath schools, and one hundred and seventy-nine families. I have spent most of my time in the towns of Winslow, Waterville, Fairfield, Canaan, Cornville, Athens, and Solon. All these towns, except Athens, are on the Kennebeck river, and all are destitute of settled ministers of any denomination; but in each resides one or more sectarian preacher. These preachers are ignorant men, and most of them hold to immediate revelation. Some go so far as to lay aside the Bible entirely in religious meetings, and profess to be governed by the immediate inspiration of the Holy Spirit in their addresses to the people; and all say, 'where the Spirit of the Lord is there is liberty.' Hence

"when they come together, every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." These little is "done unto edifying." But teachers who conduct meetings in this way are becoming unpopular. As light and truth advance, they retire. Though the majority of the people think these preachers are "the great power of God," and "many follow their pernicious ways," yet the number and influence of their followers are rapidly decreasing. In every settlement or village the faithful missionary will find some that love the truth, and embrace the distinguishing doctrines of the Gospel.

"In Winslow appearances are favorable. Many are mourning for the desolations of Zion, and have strong hopes that the time is not far distant, when they will enjoy the stated ministration of the word. This is a favorable spot for a missionary station. Here are fewer prejudices against regularly educated ministers, than in any other town in this region. The back towns are in a deplorable state, enveloped in darkness, and overrun with error. Winslow then must be an important stand.

In Waterville on the other side of the Kennebeck opposite to Winslow, a Baptist Theological School is to be established. The inhabitants of this place are chiefly Universalists and Infidels. But even here something may be done." In *Waterville*, the Lord has reserved a few righteous, "who have not bowed the knee to the image of Baal," and who would cheerfully encourage every benevolent object.

"After spending four weeks in these towns, I was directed to go farther up the river, where the field was already white for the harvest. Since I was thus directed, I have labored in Fairfield, Canaan, Cornville, Athens and vicinity. In these towns the Lord has of late performed a great work. Hopeful subjects of renewing grace have been more numerous in Canaan and Cornville, than in any other town which I visited. In each of these towns between eighty and one hundred, have, in the judgment of charity, lately passed from death unto life. Though many are building with "hay, wood, and stubble," yet I believe their foundation standeth sure, having this seal, the Lord knoweth them that are his."

In Fairfield and Athens trophies of redeeming love are numerous. Though some are "turned aside to vain jangling and many unseemly practices;" yet numbers follow the meek and lowly Jesus, and have "professed a good profession before many witnesses." In Fairfield more than fifty have publicly declared themselves to be the Lord's. Several more are hopeful subjects of the revival.

"In Athens more than twenty give satisfactory evidence of piety, and the revival increases. In most of these towns instances of conviction and conversion, though less frequent than they were, yet are by no means uncommon.

"Thus the field of my labors has been large, and a great proportion of it white for the harvest.

"Many of them seem so anxious to have missionaries sent among them, that I bear them record, if it had been possible, they would have plucked out their eyes and have given them to me," to present to your society as grateful returns for past favors, and as sure pledges, that similar favors would still be thankfully received. In nearly all the back towns, between the Kennebeck and Penobscot rivers, there is an uncommon attention to religion. In every place the minister of Christ would be welcomed with tears of gratitude. His words would be anxiously caught from his opening lips, and be as life from the dead to famishing souls."

This abstract we have thought fit to give thus at large, because it is commendably full and graphical; showing in a strong and affecting light the deplorable necessities of the people in the region to which it refers, and affording very powerful inducements to benevolent exertions for their benefit. The statements and representations here given, are abundantly confirmed by communications from others of our missionaries.

"The country," says Mr. Adams, "is thronged with a multitude of nominal preachers, who are often doubtless wiser in their generation than those who preach the truth. Universalism is probably rather on the decline, but is still a very prevailing heresy.—It is needless for me to mention how pressing are the wants, and how great is the cry for more laborers, able and faithful laborers, in this part of the vineyard."—"I would observe in the general, says Mr. Holt, that God is gathering in his elect. The net seems to be let down, and great multitudes are enclosed.—Never was there a time when faithful laborers were so needed. Falls

upheld manfully, who prophesy falsely, and the people love to have it so. At various times prudent missionaries are well received.—As to the state of things in **Stamford**, I view it as interesting. For some months there has been an increasing attention to meetings. Twelve or fifteen have obtained hope in Christ; and are now under solemn impressions. All is still and solemn. We hope the Lord has good in store for this people.—“I have preached four Sabbaths at **Stam**,” says Mr. Lovejoy, “as a missionary, and more than that for the people. It is hoped that the Spirit of God has descended upon them as the dew; and several of them have been brought into the light and liberty of the Gospel. I started in organizing a church [in that place] last August, consisting of ten members; and five have since been added of such as we hope will be saved.—They appear grateful for the aid afforded them by your Society, and, if consistent, would be pleased to have it continued.—At **Palermo**, where I have preached **sufferable** the two years past, there has been more than usual attention to the things of religion; and a number have been hopefully renewed in the spirit of our minds.”—“I would gratefully mention,” says Mr. Lawton, “that more than usual attention has been witnessed, in the course of the year, and seasons of spiritual refreshing have been enjoyed by Christians. Since last autumn ten have joined with the church in this place. [Prospect.] Some young persons have especially become the subjects of experimental religion, and made profession of our faith, and some others are now under conviction. The Sabbath is better observed in this place, and several families maintain worship, who formerly lived in neglect of this duty.

The Rev. Mr. Gillet, Chairman of our Committee in **Maine**, in his closing communication for the year, says, “In no year have missionary services been more necessary, acceptable, and apparently useful.” After bearing a very gratifying testimony to the fidelity, acceptableness, and usefulness of our missionaries, the Rev. Chairman proceeds to say, “We have observed with much interest, and we are with gratitude, the large portion of labors your Society has afforded this District the last year. And if being destitute creates a claim, we may put in a claim, with a hope of experiencing still farther the effects of your charity.”

Deceived and deceiving men, putting themselves forth as public teachers, while they themselves need to be taught what be the first principles of the oracles of God,—pernicious errors and delusions, such as are mentioned in the communications now cited, are not confined to the counties of **Kennebeck** and **Somerset**. There is too much evidence that in the District of **Maine** extensively, they are like an overwhelming flood, and that multitudes of the people are carried away with them. It demands, therefore, the most grateful notice, that the Spirit of the Lord is lifting up a standard against them;—that here and there in the District zealous and faithful ministers are settling, while missionaries of the same description, employed for a season, are preaching to many the truth as it is in Jesus, and preparing the way for other settlements to be made; and that, not only in the counties now named, but in various places in other counties, many are turning from error of their ways unto the wisdom of the just. The prayers, and labors, and charities of the friends of God and his cause, will not be in vain; and ere long in that extensive territory—that interesting part of **New England**, the wilderness shall become a fruitful field, and the fruitful field shall be esteemed a rest, and judgment shall dwell in the wilderness, and in the fruitful field shall abide righteousness, and the work of righteousness shall be peace, and the effect of righteousness perpetual quiet and security.

Mr. Crocker's appointment was in consequence of an earnest application on behalf of the people in **Dartmouth**, representing the importance of his continuing with them, and their inability without help to retain him. The appointment appears to have been followed with a signal Divine blessing. Mr. Crocker has continued in the place; the Spirit has been poured out from on high; and the gas of evangelical truth and piety has been strengthened. In a communication to **Dartmouth** to your Trustees, the Committee represent the shower of divine grace to have been “sudden, and plenteous;” and the effects to have been most striking, and as they are almost constrained to express it, “tremendous.” “It has reached a people,” they say, “who have been to the people of God, like the wild ar of the forest.—The power of divine grace has been displayed, in breaking up the opposition of those who were confirmed in habits of vice and sin, and in

correcting their vicious habits; also in taking young sinners, dissident and ignorant, and disposing them to speak forth the praises of the Savior. We have seen that their tongues were loosed. We have heard their hosannas to the Son of David. We know the meaning of that Scripture, *There was great joy in that city.* Where envy, malice, and hardness existed, peace, love, and harmony prevail. About sixty persons in this village, and twenty-five or more, about four miles distant, give evidence that they have passed from death unto life.

Brethren, the returns of the year are refreshing. Let us then thank God and take courage. In the day when he shall write up his people, it will be found that the blessing of many, ready to perish, has come upon this Society: that by means of its charities and labors the needy have been helped,—the feeble have been strengthened,—the desponding have been encouraged,—the weary have been refreshed,—the wavering have been established, and the ignorant have been instructed,—the wandering have been reclaimed,—the blind have been enlightened,—the dead in trespasses and sins have been made alive in Christ Jesus,—those who were on the brink of eternal perdition have been recovered to immortality and glory. In proportion to our means and exertions our success has not been small. Let us increase our exertions, and augment our means; and our harvest will be made glad with more abundant fruit. "The fields are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." It is an age of advance. We must quicken our motions, or we shall find ourselves far behind others. The work in which we are engaged is worthy of all our exertions. Its object is supremely excellent;—its reward supremely glorious.

FINANCIAL ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Missionary Society in account with Jeremiah Boarts, Dr.

1818. May 25. To cash paid out by order of the Trustees during the year past, as particularly specified in the Ledger, for the following purposes; viz.	
To Missionaries for their services,	\$1,306 00
For miscellaneous and contingent expenses,	223 70
To the purchase of books for distribution,	386 00—2,005 70
Lost by a counterfeit bill,	5 00
	<hr/>
To balance in stock, notes, and cash,	\$2,010 70
	3,428 06
	<hr/>
	\$5,446 76

Contra Cr.

1818. May 25. By balance brought to the credit of the Society, in new account,	
May 26, 1817,	\$4,036 11
By cash received during the year past, as particularly specified in the Ledger, from	
annual subscribers, donations, and contributions,	1,506 02
By cash received as dividends on stock during the year,	60 57
	<hr/>
	\$5,602 70

*The following donations and contributions were received by the Society between Jan. 12, and June 20, 1818.**

Feb. 18, 1818. From Mrs. Catharine Haven, of Holliston,	\$1 00
March 12. From Miss Lucretia Whitney, of Boston,	2 00
May 26. A contribution in the congregation at Foxborough, by the Rev. Thomas Williams,	20 00
A donation from the Female Benevolent Society in do. by the same,	4 00
From the Female Cent Society in the West parish of Medway, by the Rev. Moses Partridge,	20 00
	<hr/>
Carried forward	\$27 00

* On account of the absence of the Treasurer, the particular sums of the Donations and Contributions from July 31, 1817, to Jan. 12, 1818, cannot now be ascertained; but it will be seen that the amount of them is given in the preceding statement of CASH, down to the 31st of Dec. 1817. The items received in the months which are here wanting will be published in a future number.

	Brought forward	\$68 07
Station in the South Society of Danvers, by the Rev. Samuel Walker,		63 47
the Cent Society in do. by do.		2 53
Station in South Reading, by the Rev. Reuben Emerson,		1 00
Station from the Congregational Society in do.		10 47
gentlemen,		3 00
Mr. Thomas Wales,		10 00
the Female Auxiliary and Education Society in Newburyport and the vicinity,		
to Sarah Ann Read, Collector, and Sarah Goodrich, Treasurer,		67 06
Dr. Perley Tenney,		3 00
Station in the Congregation at Carlisle, by the Rev. Paul Litchfield,		6 67
lady in Carlisle, by do.		2 00
Leacon Benjamin Hawes, of Wrentham,		3 00
to Female Charitable Society in Holliston, by the Rev. Josephus Wheaton,		12 67
Station from the Congregational Society in do.		12 40
Station in the Congregational Society in Taunton, by the Rev. Alvan Cobb,		39 50
Station from the Rev. Dr. Spring's Society in Newburyport,		42 98
the Tabernacle Female Charitable Society in Salem, by the Rev. Dr. Worcester,		44 00
Station in the Tabernacle Society in Salem, by do.		74 28
Station in the Rev. Brown Emerson's society in Salem,		64 57
don from ladies in the same society,		44 00
Station from the Rev. Otis Thompson's society in Rehoboth,		11 19
Station from the Rev. Dr. Parish's society in Byfield,		43 21
don from Miss Elisabeth Simonds, late of Salem, given on her death bed, by		
Rev. B. Emerson,		6 00
don from Mr. Wyer Trumbull, late of Salem, deceased, by do.		3 00
Station in the Old South Church, after a sermon by the Rev. Professor Porter,		131 94
don two females in Lebanon, Maine, by the Rev. Paul Jewett,		82
to first parish in Rowley, by Dea. Joshua Jewett,		96 77
Station in the congregation of the Rev. Peter Sanborn, of Reading,		47 60
Dr. John Damon, of do.		8 00
the Female Cent Society in Hopkinton, by Mrs. Olive Howe, Treasurer,		9 00
the Female Charitable Society in the South parish of Andover, by the Rev.		
Edwards,		30 08
the Female Benevolent Society in Attleborough, by Mrs. Salona Thacher,		
surer,		37 45
the Female Cent Society in the east parish of Marlborough, by the Rev. Syl-		
r F. Bucklin,		21 58
A contribution in Franklin, by Mr. Erastus Emmons,		43 67
the Cent Society in do.		8 54
ly left by a female in do.		6 01
on a lady,		58
		\$1,003 58
payments of members,		162 06
		\$1,165 64

RE FROM THE TREASURER OF THE AMERICAN BOARD, &C.
TO THE CORRESPONDING SECRETARY.

known to many of our readers, that Mr. Evarts, the Editor of this work, and Treasurer B. C. F. M. has been absent ever since January on a Southern Tour for the benefit of health. It was thought advisable by the Prudential Committee, that in his tour he should visit Chickamaugh, the seat of the Cherokee Mission. In the envelope of the following letter, and of the same date, he writes, "I hope to set out in two or three days for Cherokee Agency, and then to Knoxville. My health is good, and we are all very busy."

Chickamaugh, May 18, 1818.

REV. AND DEAR SIR,

UNDER the kindness of Providence I have been brought to the seat of the first station, which the Board has been able to establish for the instruction and conversion of our red brethren; a place already interesting to the philanthropist, and enriched from most missionary stations by the early interposition of our Lord, ensuring, as we hope, his saving grace to the perishing heathen. The missionary family I found in the enjoyment of usual health, except some cases of indisposition. All the members of this large family were diligently employed, either as teachers or learners, or in some other way for the benefit of the heathen. I was joyfully received by the missionaries, and was introduced to the native children of the forest, now indeed belonging to a well regulated

Christian community. You will not doubt, that I approached this favored spot with new and peculiar emotions; and that every thing which struck my eyes excited a deep interest. But I must leave an account of the school and the mission for a subsequent part of my letter.

The geography of this country has been very imperfectly known to us; and as we always wish to regale our imaginations with a view of any place on which our affections are much fixed, and as it will be useful to us, particularly with reference to new stations, to possess all the local information in our power, I shall attempt a brief sketch of the country, so far as it fell under my observation.

I would remark here, that the manner of conversing at the north, with respect to the Indian country, is very different from that which prevails in this portion of the union. When we look upon the map, and see the limits there given of the states of Georgia, Tennessee, and the territory of Alabama, we insensibly form the opinion, that all the land within those limits is considered, in familiar conversation, as belonging to those states. But the fact is very different. The Indian boundaries are perfectly defined; and a foreigner might travel through the Cherokee country, and reside in it, without ever imagining, that the state of Georgia, or the state of Tennessee, included any part of it within their chartered limits. He would probably learn, that the Indians make treaty after treaty, the main object of which is always to cede territory; but he might not suspect that, as a matter of course, this cession increased the limits of the adjoining states. I speak in reference to the language of conversation; for a person, who lives west of the *Chatahoochy*, speaks of crossing it into Georgia, just as a resident in New Hampshire speaks of crossing Connecticut river into Vermont. Yet the *Chatahoochy* is more than a hundred miles within the chartered limits of Georgia. A similar remark might be made with respect to Tennessee. A traveller, going from Augusta to Nashville, talks of passing through *the nation*, just as a traveller from France to Germany might talk of passing through Switzerland. The charter line between Georgia and Tennessee has never yet been run through this country, so that it is uncertain into which state Chickamaugh will fall. When the establishment was commenced, it was supposed to be south of the dividing line; but now it is expected to fall into Tennessee.

You are aware, that a waggon road was opened through this country, several years ago. It is the direct communication from Augusta to Nashville. A branch turns off to the right, and leads to Knoxville. These roads are a good deal travelled, both by waggons and by persons on horseback; yet there are few of those conveniences for travellers, which you would expect. The waggoners go through the country in a style of perfect independence, carrying with them food for themselves and their horses, and never seeking any shelter but their waggons, or their tents. They encamp for the night by the side of a running stream, kindle a fire, and lie down in their blankets. Persons on horseback must be contented, if they can get a shelter and coarse food, with an abundant provision for their horses. A sufficient number of the inhabitants, who live on the road, speak the English language, to save a traveller from embarrassment on that account. The natives are not apt, unless intoxicated, to intermeddle with travellers, or even to take any notice of them; but when stimulated by whiskey, they sometimes prove troublesome. I am not informed, however, that any traveller has lost his life, unless he was very foolish, or very wicked. Those, who are well acquainted with the country, pass through it with nearly as little apprehension, as through any other country.

The general direction of this road does not vary much from northwest, in its course through the Indian territories: I speak of the Nashville road. It veers at first more to the west, and afterwards more to the north. It might be made quite a tolerable road; but is at present much out of repair. Considering the season of the year, when Messrs. Hall and Williams and their wives, and Mr. Hoyt with his family, entered this country, I am surprised that they reached the place of their destination so comfortably. Doubtless the prosperous issue of their journey is to be ascribed to the peculiar kindness of Providence.

From Athens, (which is the last village on the road,) to the *Chat-a-hoo-chy*,* is 47 miles; from that river to this place 108 miles. Mr. Gambold informed me,

* There is no standard orthography of Indian names. I have endeavored to spell them, as they would most naturally be spelt by an Englishman. This word, as well as *Chick-a-maw-gah* and *Con-na-sau-gah*, is accented on the first and third syllables.

however, that the miles of this country are very long, so that when a place is said to be 30 miles off, you may generally set it down 35. The distance hence to Augusta is about 250 miles; to Knoxville 140, and to Nashville about the same. The nearest boundary of the nation is due north about 30 miles.

The face of the country, through which I travelled, is not very hilly, though it is high land; that is, it is elevated considerably above the principal water courses, and their surface must be elevated a good deal above the ocean. The water, which falls into the Tennessee, must go 2,000 miles before it reaches the ocean; and that, which passes into the gulf of Mexico by the Apalachicola and the Alabama, must go 600 or 700 miles, following the course of the rivers. Some parts of these streams are very rapid. It is supposed, however, that the commerce of this country will ultimately be carried on through the streams, which run south to the gulf of Mexico, and not by the way of Augusta as heretofore. I have not yet crossed any eminence, which would be called a mountain, by an inhabitant of New England; though I saw a few high lands on my right, about 10 miles distant, which might deserve the name of mountains; and the Lookout, about 6 miles N. W. of this place, is supposed to be at least 2,500 feet high. The high lands, and even the mountains, in this part of the United States, are very different from those of the more northern parts of our country. After you have once ascended them, you often have a level expanse, or a tract of land varied by gentle undulations and declivities; so that the highest surfaces are often chosen for roads; perhaps always if they lie in the right direction. A road lengthwise in the ridges of the Green Mountains would be a curiosity indeed; but roads are made for a great distance, not far to the northwest of this place, on ridges nearly or quite as high. They are sometimes called ridge-roads; though *table-land* would better describe the face of the country. Some of the land, by the side of the road in which I came, is very light and poor: the greater part would be quite productive under good management; a small part only, here called bottom-land, is of the most excellent quality. This bottom-land is found on the margin of rivers; but is not overflowed, except partially, and by very high floods. Scarcely any of the land would be called worthless by a northern man. The people of the south; however, would reject a pretty large portion as of little value. The showers are so violent in this climate, that, where there is any considerable declivity, the soil is washed away, and there is little left to sustain vegetation. The timber of the uplands is principally oak of different kinds, with some hickory, pine, and chestnut. The woods are generally open, so that a deer can be seen 50 rods; and it is easy to ride almost any where at a full gallop. Early in the spring fires run through the forests, consuming all the dry leaves, and killing the shrubbery. Immediately afterwards the wild grass springs up, and covers the earth with a beautiful green.

In the bottoms, the timber is thick and heavy, and the herbage more luxuriant. The principal trees, which I have observed, are beech, white wood, (here called poplar,) white-ash, sycamore, (called button-ball at the north,) and different kinds of oak. I have as yet seen but one sugar maple; though in some parts of the country they are numerous enough to furnish considerable sugar. I measured a sycamore, standing on the missionary farm, 14 feet 2 inches in circumference, 5 feet from the ground; an oak of the same size, and another 15 feet 6 inches, all standing within a few rods of each other. Another oak, at a considerable distance, was 25 feet 6 inches in circumference. It formed into three largeunks, about ten feet from the ground; but those first mentioned rose to a great height in single trunks. An oak, which was split up for materials used in the millings, rose 70 feet without a limb.

The surface of the country is generally free of stones, though there are some exceptions. I have seen scarcely a single ledge of rocks, and there are few precipices. On the *Coo-sa-wa-tee** the high lands are more precipitous than elsewhere, and some of the hills resemble those on the banks of White River in Vermont. The *Chatahoochy* is nearly 300 feet wide and was 10 feet deep when I crossed it. The ferry is well attended. The *E-tow-ee*, (corrupted into High lower by our people,) *Long Swamp*, *Talking Rock*, *Coo-sa-wa-tee*, (more properly called the *Oos-ta-naw-la*,) *Con-na-sau-gah*, and the two branches of the

* Accented on the first and last syllables, the *s* in the third syllable being pronounced as in *where*.

Chick-a-mau-gah, are all fordable streams, and are crossed by the road which I have mentioned. Three of them are from 120 to 300 feet broad, and are often raised by showers so as to be impassable for waggons, and for horses unless by swimming. The road crosses some of them several times. Over three small streams, which were the worst to be forded, the Indians have erected log bridges, at which they receive toll.

Vegetation is exceedingly backward in all the southern country this spring. Most persons have told me, that it is full a month behind its usual state. Mr Gambold says, it is a month later than last year. The severe frosts from the 30th to the 25th of April killed most of the garden vegetables, which had then come up, and nearly all the forest vegetation, which had put forth. Many kinds of trees, however, had not opened their buds. When I rode through the Indian country, from the 5th to the 8th inst. a very large proportion of the oaks had just begun to turn grey; some just begun to open their buds; on others the leaves were half formed. The beeches had their leaves half formed, which was the state of the same kind of trees in the northern part of Vermont, on the same days of June last year. Much wheat, in the middle country of Georgia, was killed by the April frosts; it being then in blossom.

The climate of this region is temperate. Though the days of summer are hot, the nights are very cool. The general opinion is, that they are cooler here than at the north. The seasons have a much greater resemblance to those of the central parts of New England, than to those of Savannah and Charleston. The winters are sufficiently cold to brace up the system, and fit it for vigorous labor during the summer. Snows sometimes lie upon the ground a week or more; and the surface of the earth is occasionally frozen hard. Yet cattle are neither fed, nor protected from the weather. There is no doubt, however, that, if they were well taken care of, the breed would be improved, and the profit of keeping them increased. Some of the cattle, which run at large in the wilderness, are in very good order. About the end of March, a steer was killed for the use of the mission family, which had been lost during the whole winter. Of course, it had received neither corn, fodder, nor even salt; yet the beef is very fat and of an excellent quality. Cattle are of a moderate size; and the quantity of milk afforded by cows is small. People from the north are confident, that fine pastures and meadows may be had here; and that with one third of the hay, which is necessary in New England, the best of cattle may be reared. I saw a beautiful patch of red clover at Mr. Gambold's, which is the first that has cheered my eyes in the southern states; the first, I mean, which has appeared like the grass of the northern parts of our country. The clover had just begun to blossom on the 7th inst. It is supposed that all the fruits and vegetables of Pennsylvania will grow here. In addition to the products of the north, cotton and sweet potatoes can be cultivated. This will not be a good cotton country, however, as the summers are not long enough, and the nights are too cool. A large district, in this region, is considered as the most healthy portion of the United States. It embraces the Cherokee country, and extends, in a north-easterly direction, to the mountains of Virginia.

(To be continued.)

From the Christian Observer.

LONDON MISSIONARY SOCIETY.

WHILE angry controversialists are denying the utility or expediency of missionary establishments, it is a high gratification to the mind of a Christian to be able to repose upon such facts as the following.

Idolatry is totally abolished in Otaheite and Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat their Catechism word for word.

The following are extracts from the letters of the Missionaries. After detailing some serious feuds in the islands, they add:—

“These things had a happy effect upon the minds of the idolaters. They unanimously declared, that they would trust their gods no longer; that they had d

ruined them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

"In the evening after the battle, the professors of Christianity assembled together, to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the zealous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had for many months attended the means of instruction with us at Eimeo.

"In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great but formerly unexpected satisfaction of being able to say that Tahiti and Eimeo, together with the small islands of Tapuamunu and Teturoa, are now altogether, in profession, Christian Islands. The gods are destroyed, the marae demolished, human sacrifices and infant murder, we hope, for ever abolished; and the people every where calling upon us to come and teach them.

"The Sabbath-day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer meetings every Sabbath, and every Wednesday evening, all round Tahiti and Eimeo.

"But this is not all; we have also good news to communicate about the Leeward Islands. Tamotoa, or as he is now called Tapa, the principal chief, has also publicly renounced idolatry and embraced Christianity. His example has been followed by most of the other chiefs, and a large majority of the people throughout the four Society Islands; namely, Huahine, Raiatea, Tahaa, and Borabora. Two chiefs of Borabora, named Tefaaora and Mai, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also; and Mai, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country."

"The school, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighboring island, some of whom are teaching others in the different islands and districts where they reside; and thus, through their means, some knowledge of reading and writing has spread far and wide. There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament History; and 400 of the New, which is an abridgment of the four Evangelists, and parts of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian catechism, which several hundreds have learnt, and can repeat perfectly. The spelling books which were printed in London, of which we had, we suppose, about 700, having been expended long ago, we had lately 2000 copies of a lesser spelling book printed in the colony: these we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above-mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the catechism and small spelling book to the colony, and get 2000 or 3000 printed; but having heard that a printing press is sent out for us, we thought it best to wait a while, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible."

"We enclose a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case, directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed."

Extract of a letter from Pomare, King of Tahiti, to the Missionaries.

"FRIENDS,

"May you be saved by Jehovah and Jesus Christ our Savior? This is my speech to you, my friends. I wish you to send those idols to Britain for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroama-shune (even to Vairaatoo) and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, He is my God and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ our Savior, that I may escape. I feel pleasure and satisfaction in my mind; I rejoice; I praise Jehovah that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died and are gone to destruction, kings and common people: they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things.—It was you that taught us; but the words, the knowledge, were from Jehovah. It is because of this that I rejoice, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; we cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

"I am going a journey around Tahiti, to acquaint the Ratiras with the word of God and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Ratiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

"That principal idol, that has the red feathers of the Otun, is Temeharo—that is his name—look you: you may know it by the red feathers; that was Vairaatoo's own god, and those feathers were from the ship of Lieutenant Watts; it was Vairaatoo that set them himself about the idol. If you think proper, you may burn them all in the fire; or if you like send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods.

"Should the Missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

"May you be saved, my friends, by Jehovah, and Jesus Christ, the only Savior by whom we sinners can be saved."

"POMARE, King of Tahiti, &c. &c.

"*Tahiti, Motua, Feb. 19, 1816.*

From the Christian Observer.

DEATH OF SABAT.

THE following brief narrative of the circumstances attending the latter days of the unhappy apostate Sabat, is taken from the Madras Courier.

"On renouncing the religion which he had embraced with all the zeal and fervor of a man sincerely persuaded of its truth, he was so shameless as to write and print a book, declaring that he only became a convert to comprehend and expose the doctrines of Christianity, interspersing through the pages of his work intemperate abuse of many respectable gentlemen who had been his benefactors. He immediately left Calcutta, visited Ava and Pegu, and a short time afterwards was found to have taken up his residence in an obscure quarter of Penang. There, if we can believe his own declarations, he began to feel the compunctions and remorse of conscience which he attempted to describe in his communication

with several persons on that island. He stated that he never could be happy till he had made atonement for his offences, and had been received back into the church he had so shamefully abandoned. In a letter which he published in the Penang Gazette of the 9th of March, 1816, he had the effrontery to avow himself a true believer in Christianity! notwithstanding the book he published contained a refutation of Christianity—a refutation of the divinity of Christ—a refutation of the objections of both Jews and Christians to the divine mission of Mahommed—proofs of his mission—and his own profession of faith! From other sources of information, however, we understand that he testified extraordinary devotion as a devotee, the sect of Mohammedans of which he was an original member. But in his recent wanderings in different parts of Ava, Pegu, and Sumatra, it seems that the renown of his apostasy soon destroyed the friendly connexions he had formed on his first appearance, and in every place of sojourn he became finally despised and neglected. The following particulars, which describe the latest circumstances of his life, are derived from a native merchant of respectability.—A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces.—The dethroned Rajah was obliged to seek refuge at Penang;—but no person feeling interested in his fate, or making any inquiries respecting his condition, continued on board the vessel which had conveyed him from his native country. Sabat and Hamanibni-Salim, another Arab, having opened a communication with the exiled Rajah, engaged to return with him to Acheen; but the followers or attendants of the Rajah, for some unspecified reason, turned the two Arabs on shore on a neighboring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he despatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to exclude him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there. But on his voyage back to this port, he was informed that the usurper above noticed, after having kept the wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones and thrown into the sea! Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper; and having been discovered in carrying on a scheme to overthrow the new authority in favor of himself, he was punished with the horrible death already described. The story of the revolution in Acheen may be erroneously stated, but all the reports agree respecting the fate of the unhappy apostate.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

By 2. From the Female Association in the second parish of Rowley by the Rev. Isaac Braman, \$11 67
3. The Juvenile Society in the north parish of Woodstock, Ver. by the Rev. Walter Chapin, \$10 00
Mr. Warham Miller, of Pomfret, Ver. 1 25—11 25
4. A friend to missions, for purchasing Bibles for the heathen, by the Rev. Dr. Morse, 3 00
Mr. Daniel Gregg, of Charlestown, 5 00
Mr. Archibald Smith, of Dunbarton, N. H. 1 00
Mr. Abraham McLaure, of Waterville, Me. 1 00
Mr. Daniel North, of Charlestown, Mass. 1 00
Mr. Lebbens Chapin, of Palmer, by the Rev. Simeon Colton, 10 00
Legacy from the estate of Dea. Alpheus Converse late of Pal-

Brought forward \$10 00 \$33 92
mer, for missions among the heathen in our own country, 5 00—15 00
8. The Heathen's Friend Society in Rochester, by Miss Hope Haskell, Treasurer, two quarterly collections, 14 42
The monthly Concert for prayer in Rochester, 9 15
A mite box kept by E. Haskell, 1 36
The avails of a necklace left by Miss Sophia Bullock, of Attleboro, at her decease; by the Rev. Jacob Ide, 7 50
9. Mr. Robert Page, a missionary, by Mr. R. G. Dennis, 3 48

Carried forward \$39 23

* An article of jewelry from the same person accompanied this donation, which is not placed in the above list, as we have not ascertained its value.

Carried forward \$10 00 \$33 92

Extract of a letter from Pomare, King of Tahiti, to the Mis-

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"May you be saved by Jehovah and Jesus Christ our Savior! Th
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having been made acquainted with the true God, with Jehovah
and when this body of mine shall be dissolved in death, may th
me! And this is my shelter, my close hiding-place, even from
vah. When he looks upon me, I will hide me at the feet of
Savior, that I may escape. I feel pleasure and satisfaction
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to destruction if Jehovah had not interposed. Many have
destruction, kings and common people: they died with
the true God; and now when it came to the small rem
vah hath been pleased to make known his word, a
with his good word, made acquainted with the dece
all that is evil and false. The true God Jehovah
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love of them to cease.

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25. The monthly concert for pra
in Pomfret, Con.
26. Miss Abigail Abbot, of No
field, N. H.
The Berkshire and Columbia I
sionary Society, by Mr. James
Robbins, Treasurer,
The Foxborough Female Benevo
Society, by the Rev. Thomas V
liams,
Mr. Ward Litchfield,
A friend of missions, received by
from an aged lady,
Female Benevolent Society of
first parish of Abington, for e
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Howe, Treasurer,
A lady in Natick, by the Rev. M
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Collection at a Prayer-meeting
Carlisle, by the Rev. Paul Li
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From a Female Society in the s
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William Cogswell,
The Female Benevolent Societ
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Carried forward

Brought forward \$12 30	
Mary C. Haskell, a reward of merit, for the instruction of the Cherokee children,	2 07
The Gentlemen's Association in the south society of Danvers, for religiously educating heathen children, by Mr. Enoch Poor, Treasurer,	73 40
The Ladies' Association in do.	23 75
The Female Juvenile Association in do.	9 25—105 40
The Misses Mary Ann Wilder, and Nancy Wilder, of Hingde, N. H. by Dr. Payson,	1 50
13. Members of the academy in Bluehill, Me. for instruction of heathen children,	5 00
Avails of industry of the pupils in Miss Martha Wakefield's school in Lynn, for educating heathen children in our own country, by the Rev. Dr. Worcester,	3 75
20. From the following sources, by Mr. Jesse Haskell, for educating heathen children in the East, viz. A family mite box, kept by Mr. Ansel, Fairhaven,	75
The family mite box of Mr. Haskell,	80
Collected at the monthly concert in the Rev. Oliver Cobb's society in Rochester,	5 45—7 00
22. From several ladies in Fitchburg, for educating a heathen child, by the Rev. W. Eaton,	15 00
23. A small school in Newark, N. J. by "M. M."	1 00
25. The Female Charitable Society in Pomfret, Con. by Miss Ann Chase, Treasurer,	6 75
A charity box in Warren, Me. for heathen children,	2 37
The Male Association for educating heathen children, in Canterbury, N. H. by the Rev. William Patrick,	11 95
The Female Association in do.	5 75—17 70
The Female Society in Orwell, Ver. for educating heathen children, by Dr. William G. Hooker,	15 50
A lady in Brunswick, Me. for the Foreign Mission School, by the Rev. Dr. Appleton,	5 00
The Brunswick Female Juvenile Society for educating heathen children,	11 47—16 47
Two little girls in South Reading, saved by abstaining from the use of sugar, for educating heathen children in N. America,	1 00
Mr. Ward Litchfield, for the foreign mission school,	5 00
The Young Men's Heathen School Society in Newburyport, by Benjamin F. Cross, Jun. Treasurer,	9 00
Miss Spaulding's school in Andover, for the foreign mission school,	3 00
Children in the Proprietor's school in Chelmsford,	85—3 85

Carried forward \$330 66

Brought forward \$23	
Miss Martha Rogers, of Exeter, N. H. for the foreign mission school, by the Rev. Dr. Spring,	
A Female Society in Northfield, for educating a heathen child in Bombay, by Sarah W. Barrett,	3
Mr. Putnam Perley's school in Byfield, for India schools, by the Rev. Dr. Parish,	
27. The Female Charitable Society in Shirley, for the school at Cornwall, by Miss Esther Brown, Treasurer,	11
Mr. Simeon Furbush, of Andover, Two little children in Andover,	
The Straw Society in Uxbridge, for the heathen children in the West, by H. S. Taft, Treasurer,	2
28. A little girl in Lynn, for educating heathen children,	
A Society in Mount Vernon, N. H. for educating heathen children, by the Rev. Stephen Chapin,	2
From the Hillsboro', N. H. Bible and Charitable Society, by Mr. Richard Boylston, Treasurer, from several sources, viz.	
Contribution in Amherst, for heathen children,	31 12
Donations for do.	2 50
Subscriptions for do.	2 75
Individual payments to the Society,	3 00—31
The Female Association in Manchester, for educating heathen children, by Martha Lee, Treasurer,	11
A Society of ladies in Bluehill, Me. for educating heathen children, by Mrs. Dolly Fisher, Treasurer,	17
Several children in Bedford, N. H. by Miss D. Thurston,	1
The Longmeadow Juvenile Female Education Society, for the American heathen, by Miss Mary Trumbull, remitted by Dr. Worcester,	2 58
From Upper Beverly, by Dea. Bachelder,	8 68
Children in Miss Andrews' school in Salem,	70—11
29. Mr. Joshua Dane, of Gloucester, for the school among the Cherokees,	1
Females in Sharon, Ver. for the education of natives in our own country,	1
\$241	
FOR THE MISSIONARY CHAPEL BOMBAY.	
May 5. From a friend to missions,	\$5
28. Miss Lydia Edson, of Bridgewater, by the Rev. D. Huntington,	1
30. Jabez Huntington of Norwich, Con.	1
\$11	
Total of Donations received in May,	\$351 90

SECOND ANNUAL REPORT OF THE FEMALE SOCIETY OF BOSTON AND VICINITY, FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.

THE Board of Managers of the "Female Society of Boston and the vicinity for promoting Christianity amongst the Jews" present the following, their Second Annual Report.*

SINCE the last anniversary, the proceedings of your Committee have been few. Their field for exertion is yet very limited. They have, however, the satisfaction of feeling assured, that nothing within their power has been neglected, which could conduce to the promotion of the original design of this institution. Their ardor in the cause in which they are engaged has not abated. Still are they sanguine in the belief of being the humble instruments, in the hands of divine Providence, in assisting to lead the Jews to their Redeemer, the only true Messiah.

With great satisfaction they announce, that another auxiliary has been added to this Society, composed of a large proportion of the ladies in Portland, (Maine,) and called the "Portland Female Association for the promotion of Christianity amongst the Jews."

It is the wish of the Directors to obtain Jewish children, whom they may take under their protection, and educate in the principles of Christianity. They have limited the number at present to two, the funds not being sufficient for the support of a larger number.

The Reverend Bishop of the Eastern Diocese has kindly acquiesced in a request made to him, in using his endeavors to procure a couple of male orphans, whose relations or guardians, through poverty, might be induced to relinquish the care of them. In this design we follow the bright example of the parent Society in London, whose last report (a donation of one hundred of which have been received) informs us, that their schools contain upwards of seventy boys and girls. These receive not only a religious education, but are also taught in the different trades and employments to which their inclinations tend, and are thus enabled to maintain themselves by honest industry. The Society in London is guided and patronized by men distinguished in rank and fortune, and highly eminent for piety and wisdom. They have published at great expense one edition of the New Testament in Biblical Hebrew, and, notwithstanding this was completed only in December last, so great is the demand for it, that another edition is found requisite and has been commenced. Copies have been circulated in Russia, India, Gibraltar, Malta, and various parts of Germany. These have been received with gratitude, and many encouraging facts afford reason to hope, that they have already been productive of good. A much respected member of a Society of Friends in England observes, in a letter to the editors of the Jewish Expositor for February, 1818; "It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of the general reading of the New Testament among the Jews; the Hebrew character, which they consider as a sacred one, will ensure an attention to it, that no other character in which it may be presented can induce them to pay; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened as they survey its doctrines; doctrines which, whilst they abolish the law of Moses, magnify and make it honorable."

The Society in London have encountered difficulties and disappointments, but are not discouraged by them from persevering in the work they have so nobly begun.

A spirit of interest for the present state of the Jews seems to be diffused throughout most of the countries whither this extraordinary and once favored people are dispersed. This circumstance induces to the belief, that the time is fast approaching, when the various prophecies concerning them shall be fulfilled, and the light of the glorious Gospel shall shine into their hearts: When they shall acknowledge Jesus Christ as their Messiah, and, penetrated with a sense of their wickedness in so long denying him as their Savior, shall implore with deep humility his intercession for pardon and forgiveness. For more than seventeen cen-

* For the first report of this Society, see the Panoplist, vol. xiii, p. 428.

rics have they been scattered over the known world, objects of scorn and de experiencing persecutions and ignominy of every description; yet always rem a distinct and separate people, even as a "nation in the midst of a nation," ing death rather than relinquish the religion they profess. The Jews dema respect, they are entitled to our gratitude; let us add our exertions, a prayers, for their restoration to the Shepherd and Bishop of their souls.

To Him, who has promised to hear the petitions of those who ask in his name, let us address our supplications, that He will "have mercy upon them his great goodness, and according to the multitude of his mercies, do away offences;" that, being "justified by faith, they may be made heirs accord the hope of life eternal."

TREASURER'S ACCOUNT.

Amount of subscriptions	\$261
Received from individuals in Fitzwilliam, by Mrs. Sabin	26
" " the Portland Female Auxiliary Society	160
" " Uxbridge ditto	43
" " Female Cent Society in Northbridge	14
Interest on six per cent. Stock	90

Sum total of monies received,	\$533
Balance in Treasury last year,	151

Expendd,	693
	604

Balance	84
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In six per cent. Stock,	671
\$400 dollars of which is a permanent Fund, interest due on the same from October,	23

Amount paid by Order of the First Directress.

For the education of Jewish children in Bombay	\$100
Premium paid on the above	1
For the assistance of a destitute Jew	30
For a bill of exchange transmitted to the London Society, to aid in the trans- lation of the New Testament into Hebrew*	444
Premium on this bill, 2 1-2 per cent.	11
Exchange on foreign money	4
Loss by counterfeit bill	3
Contingent expenses	14

Total of monies expended,	\$604
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Balance now in the Treasury	\$84
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Since the completion of the Treasurer's account, the following donations have been received:

From a Cent Society in North-Yarmouth, by Miss Lydia Chase, treasurer, in- tended as a donation for the last year,	\$18
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Since the commencement of the present year, the Board of Managers gratefully acknowledge the receipt of the following sums:

By Mr. Ford, collected in charity-boxes, as follows:

At the Columbian Museum	\$33
At a Baptist prayer meeting	23
At the Baptist infant female reading Society	20

To be sent to London for the Hebrew translation of the New Testament	\$30
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From Ladies in Carlisle, by Rev. Paul Litchfield	11
" Do. in Foxborough, by Rev. Mr. Williams	30
From a Widow in Goffstown	11

From the Female auxiliary Society in Uxbridge, by Mrs. Judson, for the educa- tion of Jewish children in Bombay	22
From the Medfield Female auxiliary Society, by Mrs. Nancy Saunders, treasurer, for the Hebrew translation,	21

* Since the annual meeting, a letter has been received from the Secretary of the J Society, acknowledging the receipt of this donation, accompanied by a present of w books and a relative to the state of the Jews.

From the Female Charitable Society in Wrentham, by Rev. Mr. Fish, for	
translation of the New Testament	\$16 00
From Don. Eleazer Whitman (Abington)	20 00
From the Female Charitable Society in Holliston, by Rev. Josephus Wheaton	5 32
From a Friend to the Jews in Cazenovia, (New-York.)	3 00
May, 1818.	

BOARD OF MANAGERS FOR THE PRESENT YEAR.

Mrs. THOMAS L. WINTHROP, *First Directress.*
 Mrs. FRANCIS WELSH, *Second Directress.*
 Miss HANNAH ADAMS, *Cor. Secretary.*
 Miss AUGUSTA T. WINTHROP, *Rec. Secretary.*
 Miss FRANCIS ERVING, *Treasurer.*

COLLECTORS.

Mrs. ASA EATON,	Mrs. JACOB A. CUMINGSON,
Mrs. SAMUEL SWETT,	Miss CHARLOTTE THAYER,
Mrs. SAMUEL DORR,	Miss MARIA PARKER,
Mrs. ISAAC BOWERS,	Miss HARRIET MOORE,
Mrs. JANE PARK,	Miss CHARLOTTE LANE,
Mrs. MOSES GRATT,	Miss CLOUSTON.

REVIVAL OF RELIGION.

Extract of a letter from the Rev. Harvey Coc, dated Vernon, Trumbull County, Ohio, April 29, 1818.

A REVIVAL of religion commenced in Sharon, a neighboring infant settlement, about three weeks since, and has now become very general and powerful. I spent two days in the settlement last week, preached four sermons, and visited every family. An awful stillness and solemnity pervaded the assembly.

"There are fourteen families in the place, in twelve of which I found one or more persons under conviction, or, to say the least, under very serious impressions. The other two families are composed of young married people who are all professors of religion. Such pungent convictions, such a deep sense of sin, and sincerity of heart against God, I have seldom witnessed as appeared in several individuals there. Christians are truly awake and every circumstance encourages me to hope that God is about to perform a great work there. May it spread through all this dark region round about."

EXTRACTS OF SPEECHES BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. George Clayton, an Independent Minister, in seconding the votes of thanks to the vice Presidents, introduced his observations as follows:

"These votes of thanks, though in some sense customary, and matters of course, are not unmeaning or unimportant. I always view them in the light of a testimony—solemnly given—not merely to individuals immediately concerned in them, but to the Scriptures themselves, and to the Society which is devoted to the dispersion of them. When I look at that Society, gentlemen, not as I behold it to-day in this crowded hall, where all is acclamation and triumph; but when I view it in the calm retirement of the study, and as I have lately done through the curtains of a sick chamber; I can truly say, I am wrapt in admiration of its constitutions and movements; it comes over to me in those forms of grandeur and majesty, which I have really no language to describe. I look with amazement and delight at the unincumbered simplicity of its plan; for it gives the Bible, and the Bible only—at the amplitude of its range; for the field is the world—at the multitude of its agents; for these are not easily calculated—at the vastness of its resources, which exceed the most sanguine expectations—at the magnificence of its success; for these are now emblazoned in every dialect of the earth, and

quartered on the escutcheon of many a crowned head in Christendom. But, gentlemen, it is not precisely in these views, that the Institution strikes my mind most forcibly—it is the character—the spirit which it breathes; it is the evangelical aspect which it wears, it is the moral power which it exerts, which render it the wonder of the world. In illustration of this, I hope I may be allowed to allude, though allusions have been made already to the same topic—to the delightful harmony it has established and maintaining among its friends. Those, as you all know, are composed of persons widely differing in minor points; they have been called a heterogeneous mass, a collection of discordant elements, a rope of sand; but here, at least, I must contend, all is congeniality and co-operation, and the most delightful harmony. There is no breach in the spirit of union, nor has the demon of discord yet stolen within the precincts of this earthly paradise. If it had been the wording of a particular creed, the constitution of a particular church, the increase and enlargement of a particular denomination, which had brought us here to day, we should have remained far enough apart, we should have been repelled from the centre which now attracts us, and driven and scattered as far as the east is from the west. But here we have one heart and one soul; no sooner do we place our feet on the boards of the Bible Society, than we get within an enchanted ring, but it is safe and salubrious enchantment; no sooner do we come within the reach of the white wands of your Committee men, than we feel the magic steal over us, and we lose the recollection of every thing but the Bible. I have heard this Society compared, (and I love the comparison,) to Joseph, “a fruitful bough, whose branches run over the wall,”—that wall of prejudice and separation which has too long divided us; and though on one side we see the rich and florid clusters of episcopal growth, on the other, the less conspicuous productions of various denominations, yet when the combined juices are expressed, and when they are mingled in the entire produce of the vintage, every taste of peculiarity is lost; the wine is the wine of the kingdom, and it exhilarates the heart both of God and man.

The venerable Bishop of Norwich conferred lasting honor on himself and the Society by the noble and catholic sentiments, which he expressed as follows:

“My lord and gentlemen,

“In addressing you, probably for the last time, considering the advanced age of life at which I have arrived, permit me, before I proceed to make the motion in my hand, to express the heart-felt satisfaction which I experience, in meeting so many excellent men, of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel that union of heart is far more important than uniformity of sentiment, towards promoting the pious object of this glorious Institution. To the Dissenters from the established church, I am happy to have this opportunity of declaring the great obligations we are all under, for their unabated exertions in this labor of love; and, permit me to say, we are no less indebted to the members of the Established Church, for their assistance; undeterred by the silly or malevolent aspersions of indifference to the establishment.

“The best refutation of such false and groundless charges, is to contemplate the meliorated state of those towns and villages at home where Bible Societies have been formed; and the Report which you have this day heard read by our incomparable President, will prove, that your exertions have not been thrown away in other countries. In every part of the world, we find that many who were merely nominal Christians, have now become true believers; and many have been turned, by your means, from idols to the living God. If such a statement does not animate us to perseverance, nothing I can say will: I shall therefore proceed to make the motion I have in my hand;—a motion which will meet the concurrence of every man who hears me;—of every man who knows how to estimate the great services of our excellent Secretaries, and particularly of him whose absence we this day deplore;—an individual of whose transcendent merits, no eloquence, short of his own, can convey an idea. I shall, therefore, not attempt it, but read to you the motion which I have in my hand:—‘That the thanks of this meeting be given to the Secretaries, for their zealous and persevering exertions in the service of this Society: and that this meeting sympathizes deeply with the Rev. John Owen, one of the Secretaries, under the severe and long continued indisposition with which it has pleased God to afflict him, and unites in fervent wishes for his speedy and perfect recovery.’”

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 7.

JULY, 1818.

VOL. XIV.

RELIGIOUS COMMUNICATIONS.

REMARKS ON ROM. iii, 7, 8.

For the *Panoplist*.

Mr. Editor,

THERE is a species of useful communications which does not appear in the *Panoplist* so often as in the *Christian Observer*, and other religious publications: I allude to the attempts to throw, now and then, a mite into the repository of Scriptural Criticism. To understand the Bible is the great business of every man; to attempt to elucidate it, is the business of every sacred scholar, however small may be his stock of literature. No man is adequate to the task of explaining every doubtful page; but there are happy moments, when almost any mind may advance something important to the illustration of the word of God. If the most happy thoughts on the subject of all the clergy could be combined together, what a valuable mass of information it would probably be! I send the following as a specimen of the mites of which I have been speaking; whether it be a happy one, the public must judge.

The 7th and 8th verses of the third chapter of Romans, as they have been commonly read, have always appeared obscure to me. Interrogations, parentheses, and ellipses, are so crowded together and involved in each other, as to render it difficult to disentangle the sentence and discover the writer's meaning. The fervor of the author's mind, the almost lightning-rapidity with which he thinks, is acknowledged. But may not these passages have suffered as to their perspicuity by the touches of unauthorised hands?

To begin with the 7th verse, which ends with these words—*τις ετι καγω αμαρτωλος κρινομαι*;—I cannot think that the common rendering is correct. It is considered by our translators as an interrogative sentence; and is supposed to be put by St. Paul into the mouth of an objector. To me it appears to be declarative, and a declaration of the Apostle himself.

It is well known that St. Paul in this Epistle is carrying on a kind of dialogue; not indeed, as it has been formerly stated, between a Jew and himself, but one of those responsive discourses, which every rapid reasoner holds with his own mind. He starts objections; he answers them. He anticipates; he replies. In a word, he makes frequent use of that figure of speech which rhetoricians call *prolepsis*; a figure by which the objections of an adversary are wrested out of his hands, and when he rises to reply, he finds himself already disarmed. It is a favorite figure both with Demosthenes and Cicero, who use it with great spirit on a variety of occasions.

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The question then is, on which side of this semi-formed dialogue is the 7th verse of this chapter to be placed? Is it to be placed on the side of the objections, or on the side of the answers? The reason which induced our translators to give it the form of an objection, was the existence of the word "τι" in this sentence, which is often the sign of an interrogation; and if the sentence be interrogative, it is unquestionably an objection.

But "τι" is an indefinite, as well as interrogative pronoun, and I suspect here may be considered as in the accusative case by synecdoche, *κατα*, or some such preposition, being understood as connecting it with the rest of the sentence. In Homer I think we find this pronoun frequently used in this form; particularly in the following passage in the Iliad. L. xiii, v. 252.

οὐδε τι αὖλος

Ἡσθαι ἐνὶ κλισίῃσι λιλαιομαι ἀλλὰ μαχεσθαι.

"Nor in any respect do I wish to sit in the tents, but to fight."

So above, in v. 236.

αἰκ' ὀφελος τι γενομεθα καὶ δυ' εοντε.

"Would to Heaven that we might be useful in some respect, although we are but two."

There are several passages also in the New Testament where it appears to me to be used in the same manner. 2 Cor. thirteenth chap. 5th verse is an instance. Know ye not your own selves, that Jesus Christ is in you, except ye be reprobates—*εἰ μὴ τι ἀδοκιμοὶ ἐστέ*—if ye be in no respect reprobates, or if ye be not reprobates *secundum aliquid*, as to something. It appears to me we have a similar use of the word Hebrews ii, 7, and ii, 9. *τον δε βραχυ τι παρι αγγελος ὑλατῶμενον βλέπομεν Ἰησυν*. "We see Jesus *lowered* beneath the angels as it respects a little." I am aware that some have considered the pronoun in these passages as redundant; but, not to urge redundancy as the last resort of desperate criticism, the word admits of an easy signification on the above suggested principle.

The verse under consideration, then, may be translated thus: "If the truth of God, by means of my dereliction from it, has abounded to the manifestation of his glory; still (*ετι*) I am judged as a sinner, in some respect." The meaning of which is this:—"Though I have not disturbed the government of God as to his ultimate purposes, though my sins can have defeated none of his secret designs; yet there is a respect in which he considers me as a sinner—in respect of his preceptive will; the command of which I was breaking all the time that my abounding sins were giving opportunity for him to shew his superabounding grace." This is certainly a true sentiment, and an important one; perfectly coincident with the Apostle's train of thought in this epistle, it is a complete answer to the objector's question. Is God unrighteous who taketh vengeance? and an expository parallel to the words—How then shall God judge the world? God cannot judge the world, if he does not punish disobedience to his preceptive will, however that disobedience may conduce to the accomplishment of his final designs.

But there is another reason which induces me to read this verse as the Apostle's own direct sentiment. It is agreed that the words im-

mediately preceding are his direct sentiments. How then shall God judge the world. Now this verse begins with the connective particle "αυτ", and although it is confessed that "γμρ" frequently has reference to a silent proposition, yet we cannot well understand a silent proposition here, without giving confusion to a discourse already sufficiently rapid, and abounding in transitions somewhat abrupt.

The next verse too, I think, ought not to be read as an interrogation. As a continuation of the preceding it can easily be translated thus. "And hence we do not say (as, vilifying us, some affirm we say,) that we should do evil that good may come: *We say* the judgment of whomsoever *does evil* is just." This is a direct consequence flowing from the former proposition; the italics are almost necessarily understood.

This method of reading these verses makes them, in my view, perfectly clear. I submit them, however, to the opinion of the Editor, and, if he think proper, to the opinion of the world. L.

ON THE CHOICE OF BOOKS.

Mr. Editor,

I HAVE often thought that the religious instruction of mankind might be greatly facilitated and promoted, could they have some kind hand to point out what books were most proper and useful to be read. Three quarters of the reading and study, of the young especially, is useless by its being so ill directed. I send you the following scrawl, in hopes that it will excite some abler person to exert his influence in recommending to youth such books, as will be best calculated to enlarge their minds, correct their temper and habits, and inform their hearts.

Whenever I hear any book highly praised for some distinguishing excellence, I feel a desire to see and peruse it. While on a visit at a friend's house a few years ago, I took up a little book which lay in the window. It was "*Mason on Self-knowledge*." "That book," said my friend, "belonged to my son; he used to set a great value on it; and but a few hours before his death, he asked some one to bring it to him, that he might read." I did not forget these words. There must be something of consequence, I thought, in a book which could so deeply interest one in a dying hour. I have since read it many times, and always with increasing pleasure and profit. It does not grow dull and insipid; it continually lets me know more and more of myself. I would earnestly recommend it to every one, who thinks a knowledge of himself of any importance.

"*Porteus' Evidences of Christianity*" is another excellent little book, which ought to be in every family. In this enlightened age, it is a shame that Christians should be unable to give any reason for the hope that is in them, or to answer the gainsayers. We cannot know so much of the Bible; but there is imminent danger of our knowing so little.

There is one book more I will mention, highly useful in facilitating our progress in religious knowledge; I mean *Cummings' "Historical Catechism of the four Gospels and Acts of the Apostles."* I have been astonished, Mr. Editor, to find how grossly ignorant many professed

Christians are, among us, of the history of the Bible. They continue all their life, ignorant of many of the most remarkable events mentioned in Holy Writ. They have been accustomed to read their Bible in so desultory a manner, that they know not what it does contain. I could wish that clergymen would use their influence to introduce this book into every family of their respective parishes; and likewise to urge it upon parents and guardians, to be assiduous in teaching those committed to their charge, the things which belong to their everlasting peace. I know this catechism has already been widely circulated in schools and academics; yet comparatively few have ever seen it. If it could be used generally, in schools and families, we might anticipate the happiest consequences. Children, being early instructed in the truth, would certainly be much more likely to receive it in the love of it, and so live a pious and godly life, and at death enter into the rest which is prepared for the people of God. Q. R. 8.

REVIEWS.

REVIEW OF DR. CHALMERS' DISCOURSES.

(Concluded from p. 253.)

WE now hasten to finish our analysis of the present volume. The sixth and last discourse of the astronomical series, is ON THE CONTEST FOR AN ASCENDANCY OVER MAN, AMONGST THE HIGHER ORDERS OF INTELLIGENCE; and is founded on Col. ii, 15. Having before descanted, with great force of thought and magnificence of diction, upon the knowledge which superior orders of beings have, of the "state and character of man, and of the anxiety which they feel for this apostate family, Dr. Chalmers proceeds to state the additional importance, derived to our world, from its being the actual theatre of a keen and ambitious contest amongst the upper orders of creation." This interesting fact he beautifully illustrates, by an apt allusion to the well-known principles of human nature. How often, to gain possession of a small territory, of no intrinsic value, have mighty emperors put forth all their resources? On how many such "fields of competition, have monarchs met and embarked for victory, all the pride of a country's talent, and all the flower and strength of a country's population? Now it certainly is not the *worth* of an islet, or a city, which calls forth such astonishing exertions.

"But the glory of nations is at stake; and the stirring spirit of emulation has got hold of the combatants; and thus amid all the insignificance which attaches to the material origin of the contest, do both the eagerness and extent of it, receive from the constitution of our nature, their most full and adequate explanation.

"Now, if this be also the principle of higher natures,—if, on the one hand, God be jealous of his honor, and on the other, there be proud and exalted spirits, who scowl defiance at him and at his monarchy—if, on the side of heaven, there be an angelic host rallying around the standard of loyalty, who flee with alacrity at the bidding of the Almighty, who are devoted to his glory, and feel a rejoicing interest in the evolution of his counsels; and if, on the side of hell, there be a sullen front of resistance, a hate and malice inextinguishable, an unquelled daring of revenge to baffle the wisdom of the Eternal, and to arrest the hand, and to defeat the purposes of Omnipotence—then let the material prize of victory be insignificant as it may, it is the victory in itself which upholds the impulse of this keen

and stimulated rivalry. If, by the sagacity of one infernal mind, a single planet has been seduced from its allegiance, and been brought under the ascendancy of him who is called in Scripture "the god of this world," and if the errand on which our Redeemer came, was to destroy the works of the devil—then let this planet have all the littleness which astronomy has assigned to it—call it what it is, one of the smaller islets which float on the ocean of vacancy; it has become the theatre of such a competition, as may have all the desires and all the energies of a divided universe embarked upon it. It involves in it other objects than the single recovery of our species. It decides higher questions. It stands linked with the supremacy of God, and will at length demonstrate the way in which he inflicts chastisement and overthrow upon all his enemies. I know not if our rebellious world be the only strong hold which Satan is possessed of; or if it be but the single post of an extended warfare, that is now going on between the powers of light and of darkness. But be it the one or the other, the parties are in array, and the spirit of the contest is in full energy, and the honor of mighty combatants is at stake; and let us therefore cease to wonder that our humble residence has been made the theatre of so busy an operation, or that the ambition of loftier natures has here put forth all its desire and all its strenuousness." pp. 199—201.

That there is, and has been from the moment of the apostacy, a mighty struggle going on, for a moral ascendancy over the hearts of men, is certain. The Scriptures contain innumerable allusions to this contest, besides many unequivocal declarations, relative to the skill and strength of the combatants, and the final issue of the struggle. On one side, the arch apostate, having seduced the first human pair from their allegiance, has ever since been exerting all his power, and practising all his wiles, in conjunction with the myriads of his angels, to make good his arrogant claim to the dominion of this world.

On the other side, the Captain of Salvation, came down from heaven to oppose this claim, and to restore the fallen to the love and favor of God. And what a struggle was that, when the lustre of the Godhead was obscured, and the strength of Omnipotence was mysteriously weighed down, under the infirmities of our nature; and when Satan singled out Immanuel, and dared him to the combat in the wilderness. How many of the Gospel miracles were direct infringements of the power and empire of a great spiritual rebellion. How did the Savior rejoice in spirit, in one of those precious seasons of gladness, which brightened the dark career of his humiliation, when he saw "Satan fall like lightning from heaven." How great was the rage of the adversary, when he entered the heart of Judas, and instigated him to betray his Master and his Friend.

"I know that I am treading on the confines of mystery. I cannot tell what the battle was that he fought. I cannot compute the terror or the strength of his enemies. I cannot say, for I have not been told, how it was that they stood in marshalled and hideous array against him;—nor can I measure how great the firm daring of his soul, when he tasted that cup in all its bitterness, which he prayed might pass away from him; when with the feeling that he was forsaken by his God, he trod the wine-press alone; when he entered single handed upon that dreary period of agony, and insult, and death, in which from the garden to the cross, he had to bear the burden of a world's atonement. I cannot speak in my own language, but I can say, in the language of the Bible, of the days and the nights of this great enterprise, that it was the season of the travail of his soul; that it was the hour and the power of darkness; that the work of our redemption was a work accompanied by the effort, and the violence, and the fury of a combat; by all the arduousness of a battle in its progress, and all the glories of a victory in its termination: and after he called out that it was finished, after he was loosed from the prison-house of the grave, after he had ascended up on high, he is said

to have made captivity captive; and to have spoiled principalities and powers; and to have seen his pleasure upon his enemies; and to have made a show of them openly.

"I will not affect a wisdom above that which is written, by fancying such details of this warfare as the Bible has not laid before me. But surely it is no more than being wise up to that which is written, to assert that in achieving the redemption of our world, a warfare had to be accomplished; that upon this subject there was among the higher provinces of creation, the keen and the animated conflict of opposing interests; that the result of it involved something grander and more affecting, than even the fate of this world's population; that it decided a question of rivalry between the righteous and everlasting Monarch of universal being, and the prince of a great and widely extended rebellion, of which I neither know how vast is the magnitude, nor how important and diversified are the bearings; and thus do we gather from this consideration, another distinct argument, helping us to explain, why on the salvation of our solitary species so much attention appears to have been concentrated, and so much energy appears to have been expended." pp. 207—209.

Nor is this mighty contest yet ended. "The prince of the power of the air, still worketh in the hearts of the children of disobedience; while on the other hand, the Holy Ghost is opposing this usurpation, and "calling men out of darkness into the marvellous light of the Gospel."

"But this wondrous contest will come to a close. Some will return to their loyalty, and others will keep by their rebellion; and, in the day of the winding up of the drama of this world's history, there will be made manifest to the myriads of the various orders of creation, both the mercy and the vindicated majesty of the Eternal. Oh! on that day how vain will this presumption of the infidel astronomer appear, when the affairs of men come to be examined in the presence of an innumerable company; and beings of loftiest nature are seen to crowd around the judgment seat; and the Savior shall appear in our sky, with a celestial retinue, who have come with him from afar to witness all his doings, and to take a deep and solemn interest in all his dispensations; and the destiny of our species, whom the infidel would thus detach, in solitary insignificance, from the universe altogether, shall be found to merge and to mingle with higher destinies—the good to spend their eternity with angels—the bad to spend their eternity with angels;—the former to be re-admitted into the universal family of God's obedient worshippers—the latter to share in the everlasting pain and ignominy of the defeated hosts of the rebellious—the people of this planet to be implicated throughout the whole train of their never-ending history, with the higher ranks, and the more extended tribes of intelligence: And thus it is that the special administration we now live under, shall be seen to harmonize in its bearings, and to accord in its magnificence, with all that extent of nature and of her territories which modern science has unfolded.

We come now to the last discourse in this interesting volume, entitled *THE SLENDER INFLUENCE OF MERE TASTE AND SENSIBILITY IN MATTERS OF RELIGION*. Text, Ezek. xxxiii, 32. "And lo! thou art unto them a very lovely song, of one who hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." This discourse is intended by Dr. C. as a sort of improvement, or application of his main subject; and most conclusively does he show, that men may enter with rapture and astonishment into the argument; may gather out of it a feast for the imagination, while the heart remains unsanctified. It is one thing to be charmed with sacred music and another to imbibe those holy feelings and desires, which it breathes upon the enraptured ear. It is one thing to be moved and overpowered by the eloquence of a popular preacher; to admire his

easy to be fascinated with his manner:—but it is quite another
 ag, to be influenced to the exercise of faith and repentance; to a life
 humble and holy obedience. In like manner, it is more than possi-
 , for men of taste and sensibility, to be overpowered in view of the
 jesty and wisdom of God, as displayed in the starry heavens, and yet
 main “enemies to him by wicked works.” But we have not room
 even a hasty outline, of this eloquent appeal to the heart and con-
 science of the reader. A single extract must suffice.

Think it not enough, that you carry in your bosom an expanding sense of
 magnificence of creation. But pray for a subduing sense of the authority
 he Creator. Think it not enough, that with the justness of a philosophical
 zernment, you have traced that boundary which hems in all the possibilities of
 nan attainment, and have found that all beyond is a dark and fathomless un-
 wn. But let this modesty of science be carried, as in consistency it ought, to
 question of Revelation, and let all the antipathies of nature be schooled to ac-
 cession in the authentic testimonies of the Bible. Think it not enough, that
 have looked with sensibility and wonder at the representation of God throned
 immensity, yet combining with the vastness of his entire superintendence, a
 st thorough inspection into all the minute and countless diversities of exist-
 e. Think of your own heart as one of these diversities; and that he ponders
 its tendencies; and has an eye upon all its movements; and marks all its way-
 rdness; and, God of judgment as he is, records its every secret, and its every
 in the book of his remembrance. Think it not enough, that you have been
 to associate a grandeur with the salvation of the New Testament, when made
 understand that it draws upon it the regards of an arrested universe. How is
 resting your own mind? What has been the earnestness of your personal re-
 ds towards it? And tell me, if all its faith, and all its repentance, and all its
 ness are not disowned by you? Think it not enough, that you have felt a sen-
 ental charm when angels were pictured to your fancy as beckoning you to
 ir mansions, and anxiously looking to the every symptom of your grace and
 vation. Oh! be constrained by the power of all this tenderness, and yield
 rves up in a practical obedience to the call of the Lord God merciful and
 cious. Think it not enough, that you have shared for a moment in the deep
 busy interest of that arduous conflict which is now going on for a moral ascen-
 dy over the species. Remember that the conflict is for each of you individu-
) and let this alarm you into a watchfulness against the power of every temp-
 on, and a cleaving dependance upon him through whom alone you will be
 re than conquerors. Above all, forget not, that while you only hear and are
 ghted, you are still under nature's powerlessness, and nature's condemnation
 nd that the foundation is not laid, the mighty and essential change is not ac-
 plished, the transition from death unto life is not undergone, the saving faith
 ot formed, nor the passage taken from darkness to the marvellous light of
 Gospel, till you are both hearers of the word and doers also. “For if any be
 arer of the word and not a doer, he is like unto a man beholding his natural
 : in a glass: for he beholdeth himself, and goeth his way, and straitway for-
 leth what manner of man he was.”

Of Dr. Chalmers' style and manner, our readers will be enabled to
 m a tolerably correct opinion, from the extracts which we have
 en. He certainly has a wonderful command of language, to ex-
 in the vast conceptions of his mighty mind, in rich and varied mag-
 nence. Almost every discourse reminds us of the three thousand
 nges of raiment, spangled with gold and precious stones, in Queen
 sabeth's wardrobe. We are not acquainted with any living author,
 se writings are more remarkable, at once for sublimity of thought,
 finality of manner, richness of fancy, and splendor and variety of
 gery. Every page of these discourses bears the “image and super-

scription of Dr. Chalmers; though it is evident, we think, that he is a great reader and admirer of Jeremy Taylor. Like that distinguished writer of a former century, he manifests a great partiality for the copulative conjunction, for plural substantives, and for other words, ending with *ss*. The reader who wishes to amuse himself, with respect to the first mentioned point of resemblance, may compare pages 60, 63, 68, 72, &c. &c. with almost any five, or ten pages of Taylor's sermons. For the use of the plural and the *ss*, take the following specimens.

Taylor. *Restlessness, intractableness, handlings, assistances, constrainings, kindnesses, confidences, remembrances, unhandsoneness, diffidences, adherences.*

Chalmers. *Religiousness, invisibilities, complainings, visitations, workings, processes, announcements, plausibilities, correspondencies, possibilities, secrecies, doings, regards, vastness, inexhaustibleness, populations, blissfulness, and awfulness.* These we cannot reckon among the higher beauties of either Taylor, or Chalmers.

Such discourses as the astronomical series now before us, cannot fail of being very extensively circulated, and they are peculiarly adapted, we think, to gain the attention of those speculative men, in Scotland and elsewhere, who would think it quite beneath them to spend a thought upon the arguments of an ordinary writer, in defence of the Sacred Volume.

After all, there is much in these discourses, to which a severe critic might undoubtedly object, and not without reason. In the first place, the author has not adhered so rigidly, as he insists that others should, to the inductive philosophy of his masters. He seems to take it for granted, that the stars are inhabited. This, it is true, he first presents in the shape of a strong probability; but as he advances, it seems in his mind to ripen into certainty, though we look in vain for his demonstrations.

In the next place, there is, in our opinion, much that is objectionable in the style. It wants grammatical correctness and rhetorical elegance. In the two first pages of the opening discourse, the tense is repeatedly changed contrary to the plainest rules of syntax. Such expressions as the following, which abound in this volume, are very far from being classical. *Every one position, every one doctrine, every one provision, &c.* "Infidelity looks one thing," &c. p. 88, is a singular expression. These, it is true, are minor faults, and they are almost lost in the blaze of genius and eloquence by which they are surrounded; but still they are faults, and as such, ought to be avoided; may we not add, are generally avoided, by writers much inferior to Dr. Chalmers.

CXIII. *A Practical View of Christian Education in its earliest stages. By T. Babington, Esq. member of the British Parliament. First American from the third London edition. To which are added, translations of the Latin sentences.* Boston: Cummings & Hilliard. 1818. pp. 196.

WHEN we took up the work before us, though with a favorable representation of its general character, we expected to find a compilation of the sentiments, if not the words of former writers on the same subject. So trite are the many maxims relating to education, and so often have

can presented in a great variety of shapes, that a superficial might have doubted, whether any very important or original could be taken in such a beaten field.

one, but not the only characteristic of genius, to entertain new is on ordinary subjects. If it adopt some of the ideas of other such a flood of light is poured around them, that they seem to rise and of bold relief from the original ground; or the aspect in which is viewed is far more favorable to mental vision, than that in which they are seen on ordinary occasions. In the every-day business a common thought seen with perspicuity, and expressed with may be no less valuable than another which never before flitted the human imagination.

great numbers of parents have enough anxiety for their children that they bestow on their education sufficient expense; that an great attention is devoted to exterior accomplishments; and that in the opulent classes there is no lack of time, of property, or income, in qualifying their offspring to fill stations in public offices, chambers of commerce,—are not points which we are disposed to dispute. Nor do we apprehend that the present state of society, or the understandings of our readers, renders such a discussion at all unnecessary. But after all that has been said, there are certain subjects neglected with the discipline of children, which are ill understood, and utterly neglected.

I have, indeed, long entertained the opinion, that the two extremes of puritanism and excessive refinement presented obstacles of nearly equal magnitude to the religious education of the young. The facts produced, and still support, this opinion, have greatly multiplied in every department of our commerce with the world. It is perfectly well known, that the foolish maxims of fashionable society allow the parent to devote very little attention to the nurture of the child in its early years. If parental affection be not sufficient to command the parents in the season of helpless infancy, we are not to expect much to be done for its moral improvement at any subsequent period. Least could such a parent trouble himself about the religious sentiments of his offspring. This unpardonable neglect is the subject of the first chapter in the little book before us; in which are noticed the “inadequacy of the parent to religion in education, and some of its causes.”

That those who despise religion should not wish the minds of their children imbued with it, is natural, and to be expected;—and that those, who, while ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good; and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the envy of rulers; should deem religious education almost superfluous, is by no means surprising. However, such characters would slight all my admonitions, and I know it is vain to address them. Those whose attention I would solicit are the good and respectable parents, who wish to entertain those views of human nature and of the duties of man, which the holy Scriptures exhibit. That such parents should venture to hope that their children will perform, in subsequent years, the duties they owe to God and their fellow-creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we then cherish absurd expectations in other things? Does any man suppose that his child will be fit for any profession, or business, without substantial and persevering education? Does he venture to send him out into the world as a lawyer, a surgeon, a tradesman, without a long preparation, expressly calculated to qualify him for it?

him for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural alienation from God, and to become new creatures under Christ their Savior." pp. 14, 15.

After contrasting the vigilance with which the child's progress is watched while at school, at the university, in studying a profession with the cold regard or total neglect of his spiritual interests, the writer addresses some appropriate expostulations to the subjects of his remarks. He next mentions two or three of the causes of the lamentable defects in religious discipline. The first cause is found in the conduct of those parents who, "though they may have a great respect for religion, are not truly religious."

"If they do not consider Christianity as the pearl of great price; if in practice they make it rather the handmaid of their worldly interests and pleasures, than the unrivalled empress of their hearts, and the sovereign guide of their actions; if this is *practically* the estimation in which they hold it, of course, they will give it but a second, a third, or a fourth place among the objects on which their view is fixed in the education of their children. If in their passage through life, they do not *in fact*, (whatever they may hold in theory) sacrifice their own profit, pleasure, or reputation at the shrine of Religion, when these cannot be secured without some dereliction of duty, it must be expected that "whatever they may profess as to their plans of education, they will *in fact* attend more to the worldly advancement, or pleasure, or reputation of their children, than to their progress in vital Christianity." pp. 19, 20.

The other causes are seen in the conduct of those upright Christians whose efforts in the work of Christian education are feeble, from their having adopted partial or erroneous views of religious truth. Some of the notions of these parents we give in the words of the author.

"Some parents of a truly Christian character are of opinion, that although the instruction of the head is in a good measure left to man, God vindicates to himself in a peculiar manner the empire of the heart, and carries on the work of conversion in his own way. They therefore regard human endeavours to lead the heart of the young to God as, (to say the least,) of very doubtful efficacy; and perhaps look with some jealousy on a very sedulous use of means for the attainment of the object, as a disposition to *depend* on means, rather than on the power or merit of God. They hope, that if they preserve their children, as far as may be, from the contamination of the world, make them well acquainted with the Christian doctrine, and use them to a regular attendance on religious ordinances, He will hear the earnest prayers offered up for them, and in His good time work on the affections, and bring them to himself. These sentiments, in which there is specious mixture of truth and error, are accompanied by Christian graces and habits which have a powerful tendency to counteract their practical effects. Parents who are wanting in sedulous attention to their children, are often very strict in the examination of themselves, and eminent for tenderness of conscience, a hatred of sin, for love of holiness, and for adorning the Gospel of their Saviour by presenting in themselves no dubious image of that mind which shone forth from him. By an attentive observer, however, the operation of the foregoing opinions will not unfrequently be distinctly traced; and in whatever degree they operate their tendency must be to weaken, if not to paralyze, parental exertions. The hearts and the habits of the rising generation will not be watched with due solicitude, and evils will not be checked and anticipated, nor promising appearances cherished with that wakeful and unremitting anxiety, which the incalculable importance of education demands. Nature, with its corruptions will be allowed to gather strength, and grace, if assisted, will be feebly assisted, by parental co-operation, (a co-operation which must itself also be altogether the fruit of grace

the little victims of this false system contract a most pernicious and fatal habit bearing and repeating religious truths with indifference, and sometimes, perhaps, are in nearly as bad a state as the offspring of irreligious parents." pp. 22.

As Mr. Babington is an advocate for systematic endeavors in every partment of the work of education, his work bears the marks of method and judicious arrangement. Accordingly, he has divided the state of childhood into several periods. The first of these comprises a time from early infancy till the child begins to read. After mentioning the erroneous opinion "that the child, during this period, is supposed to be in a kind of irrational state, which will scarcely admit moral discipline," and the foolish and mischievous gratifications, and deceits, and inducements to revenge which are placed before it, Mr. thus proceeds,

"What is the true character and tendency of this course of proceeding? It questionably fosters those seeds of evil which abound in our nature. Is man naturally self-indulgent? What then must be the effect of a studied system of indulgence? Is he impatient, and passionate, and vindictive? How greatly must these dispositions be cherished by not only permitting but encouraging their gratification! Is he disposed, when in pursuit of favourite objects, to be little scrupulous with respect to violations of plain dealing truth? The artifices to which males and female relations resort would almost create such a disposition, were it originally in his bosom. With what eyes then must the Almighty look upon such a course of proceeding! It would be trifling with my readers to pursue this topic any farther." p. 30.

The following observations show that the author had not been a careless spectator of the conduct of children.

"In conveying instruction it is a most important point for the parent always to bear in mind, that far more may be done by exciting the sympathy of the child, than by appealing to its reason. Things indeed should always be presented to it in the garb of truth and good sense; but unless its feelings are in unison with its convictions, it may be perfectly persuaded of truths, without being influenced by them in practice. And how are the appropriate feelings to be excited in its bosom? Chiefly by the feelings of the parent being in unison with the subject on which he speaks. Is he dwelling on the greatness of God, or on his all-seeing eye, or on his eternity, or on his glory? Let his own heart harmonize with his subject, and probably the right string in that of his child will vibrate. Is he describing the divine love, and tenderness, and mercy, especially as exemplified in Jesus Christ? If his own feelings are impressed by the picture he presents, some of his child are not likely to be altogether unmoved. But reverse the case to the parent, and what is to be expected from the child? Who can be so hard as to hope, that, when religious truths are taught as the schoolmaster teaches the grammar, good impressions will be made on the heart? Do we see, in fact, that when the Catechism is so taught, any such impression is made? Step into a village school, where that excellent compendium of our holy religion has been learnt merely as a task, and you will find the children as little affected by its truths, (even if they understand it,) as they are by the lessons of their spelling-book. One would think that they conceived it pointed out the high privileges and sacred duties of the inhabitants of the moon, and that they had nothing to do with but to get it by heart." pp. 36, 37.

Of the third chapter in the work before us our readers may form some idea, from an enumeration of the several subjects of it. These are directions on the following points, viz. "Parents to guard against faults in the presence of their children." "Children not to be made anythings." "The child's good, and not the parent's ease to be the

object." "Guard against a child's artifices." "The heart to be had in view, rather than the outward act." "Study consistency of system." "Intercourse with children." "Freedom of conversation." "Study of character." "Personal exertion."

In most of the books written for the direction of instructors and guardians, too little notice is taken of those early stages of life, which we have long supposed the most important, because then are made those powerful impressions upon the affections, which form the permanent features of the character. We regard as no small recommendation of the work before us, that it has avoided the fault in question, and assigned to the morning of existence, and the unfolding of the faculties, their true importance. Our readers may be willing to know Mr. B.'s sentiments concerning that portion of childhood which he denominates the "period between a child's beginning to read and going to school."

"That wondrous being man, displaying so many marks of his high origin, as well as of his deplorable fall; whose astonishing progress in knowledge, when his powers are cultivated, and whose more astonishing capabilities of knowledge, clearly point him out as destined to a more exalted state of being; and whose no less astonishing progress in good or in evil, and further capabilities of both according to the course he takes, afford clear indications that the future state will be one of righteous retribution, eminently blessed or eminently wretched;—that wondrous being at an early age receives impressions which sink deep into his as yet soft and yielding nature, and acquires habits which take such a firm hold of that nature, as almost to become part of it. With what anxious care, then, should this spring time of life be employed in preparations for the future harvest! If there be not a harvest of good, there must be one of evil. The heavenly sickle will most assuredly, in due time, reap either the one or the other: and then with what unspeakable joy or grief will parents look back on their conduct towards their offspring during the years of early childhood!" pp. 65, 66.

From the fact that boys are often sent from their home at a tender age, to acquire that knowledge, which the father is incompetent or unwilling to communicate, Mr. B. urges the necessity of close application at this season, to form good habits, and implant good principles, before they shall quit the parental roof. He does not forget that a child thus sent amidst the blasting contagion of evil example, is, without a protector or a monitor, exposed to continual danger. What language can forcibly enough describe this danger, when the poor child, possessing the bias of a corrupt nature, is thrust from the side and beyond the reach of those whom Providence appointed his natural guardians! Contending with such powerful temptations and possessing such feeble means of resistance, if he finally escape perdition, it can be only by a miracle of divine mercy.

But perhaps had the boy always remained at home, his condition might have been very little improved. The imperious calls of business, the hindrances of company, and incessant revolution in the giddy circles of pleasure, as effectually exclude the lessons of religious instruction, as if an ocean rolled between the pupil and the teacher.

Having shown the importance of the closest attention to habits and moral discipline, and the superior value of religion, not only in relation to the future, but the present life, some remarks are interspersed on the comparative value of those departments of juvenile tuition, in which all are supposed to be more or less engaged. A proper notice is taken of books, and the initiatory modes of instruction.

With respect to books of a strictly religious description, some further remarks are necessary. In using such books, care should be taken to keep their great object constantly in view. It would be a desecration of the awful subject to use a book of this kind entirely, or even principally, for the purpose of teaching a child to read. Such a proceeding would be like employing a church for some common worldly purpose. It is of high importance that religion should always wear her holy garb, and that the youthful mind should never approach her but with the sentiments which she ought to inspire. Whatever tends to dissociate her from such sentiments; to habituate children to hear her truths, or use her language without such sentiments, does them an injury which it may be very difficult to repair. To speak of God, his word, or his will, without reverence, is, I conceive, repugnant to the spirit of the Third Commandment, and therefore a breach of it; and that reverence will not be maintained, if books on such subjects are taken up when religious improvement is not the leading object." pp. 78, 79.

It has often astonished some contemplative minds, that parents professing and seriously believing the doctrines of Christianity, should so little regard them in the discipline of their families. Many, who on most occasions furnish good evidence of piety, seem here to seek no other rule of action than the easy maxims of fashionable life. Their children are taught to dress as extravagantly, to pursue amusements as eagerly, and to fix as exorbitant a value on the applause of the world, as those who acknowledge no higher principle of action. The sentiments which children are taught to entertain, are but miserably adapted to prepare them for a life of self-denial, or practical benevolence.

In the fifth chapter are some valuable reflections on the following subjects. "Obedience; regularity; attention; patience; alacrity." The happy fruits of these qualities are impressively, but concisely, exhibited, at the same time that parents are reminded, that they must expect failures, and advised of the proper manner of sustaining them.

After enumerating the several objects to be kept in view in training the child for heaven, the author proceeds to notice the means for their attainment. In this place he comes to the long controverted question respecting rewards and punishments. Although he does not formally analyze the theories of his predecessors, nor introduce a new hypothesis of his own imagination; yet in justice we must say, that, in our opinion, he touches the subject with the hand of a master. To give a fair exposition of Mr. B.'s sentiments on this topic, we should necessarily transcribe the whole of his sixth chapter. We prefer sending our readers to the work for a full examination.

Although we think few instances can be found of such constant docility and obedience, as to render punishment wholly unnecessary; still we declare without hesitation, that in the compass of our own observation not less injurious effects have followed from its too frequent application, than from the opposite extreme. Some of the most deplorable instances of perverseness we have ever known, were clearly produced by frequent and injudicious chastisement, inflicted by the parent in the worst temper, and without any consideration of the degree of criminality in the offender.

In continuation are some pertinent remarks on the influence of example on the human mind, and particularly on that of children. Mr. B. next examines the subject of emulation; the evils of exciting it in the bosoms of children, and considers it the fruitful source of the unhallowed passions of "jealousy and envy, of pride and contention."

If the execution of the work, it is not perhaps necessary, after the extracts we have given, to offer any remarks. Our readers have before them sufficient materials for forming their own opinions. Nor do we deem ourselves holden to offer any excuse for the length of an article so disproportionate to the size of this little book. Were any such apology necessary, it might be found in the importance of the subject.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from page 210.)

July 8th 1712. 4. *Good Devised*. Inasmuch as the glorious Lord has wondrously taken off the fetters that were once upon my speech, and employed me, though I was once a great stammerer, in more speeches than almost any man in the land; I owe something extraordinary by way of gratitude unto him, who has done this wonderful thing. I have often thought that it would be worth the while for me to write a little book for *stammerers*; directing them what holy improvement they shall make of their infirmity, and how they should behave themselves under it. They are a numerous generation in the world.

5 G. D. Though my relation to the College be a very imperfect thing, yet I would look on that, in conjunction with other considerations, as obliging me to do all I can for the welfare of it. Among other thoughts this way; I now think that I will cultivate an acquaintance with the principal scholars, and by their means fill the College with such books as may convey much of the salt of truth and piety among the students there.

6 G. D. There is a poor woman of our church, who has a very wicked husband; and by sickness, to which his wicked carriage has contributed, her condition is indeed full of poverty and misery. I will take all due care for the relief of this object.

7 G. D. O the sweet mystery of going to God as my Father, and crying, *Abba Father*; I would penetrate further into it than ever I have done, and put it into practice with the most lively strains of the most evangelical piety, and then commend it unto the people of God.

Saturday, 11th. This day I endeavored it. I set apart this day for prayer with fasting, in secret before the Lord. I did this day, though the chief of sinners, go to the great God as to my father; encouraged by the relation which my lovely Jesus bears unto him, and my assurance that the choice and wish of my soul is, to be found among the people of the blessed Jesus. The occasions and petitions for this day were such as were usual with me in relation to my ministry, and my family, and the distressed condition of the people of God at home and abroad. But one very particular intention was, to prepare for whatever tidings may be coming to me from the other side of the water; that I might submit patiently and cheerfully to whatever disappointments and humiliations may be ordered for me, and glorify the justice, and wisdom, and faithfulness of the Lord in them all.

Let such things arrive unto me, as may encourage

me in the service of the Lord, and fortify me in my poor essays to do good in the world.

1 G. D. Intending this week, if the Lord please, a meeting of the brethren of the church, I would make it an opportunity to speak such things as may sweeten their affections to one another, and beget a due temper in them, and make them sensible of the duty they owe unto the Lord, and to one another.

Lord's Day, August 12. My principal endeavor at the table of the Lord was to express the spirit of adoption in the Abba Father of Christianity; and in consideration of the great God as our Father, and to love and praise the glorious Jesus, who brings his people unto such a dignity.

2 G. D. That my father may be made easy in his old age, I would assist a wise and kind conduct of the church towards him; and that all possible encouragements from the church be continued unto him and his family.

4 G. D. I propose to do some good at *Woburn*, and the neighborhood, by giving the people a lecture there. Which this day (August 15,) I endeavored, and the Lord graciously smiled upon me in my journey, and in my service.

5 G. D. Certain people neglect the public worship of God. I would this evening procure the society to take notice of them, and of some other offenders. And in the society, as also unto the ministers, I would communicate such a view of the awful prospect of things at this day, as may quicken their supplications.

6 G. D. I would endeavor a generous present unto our worthy friend, *Mr. McNish*, on *Long Island*, who has met with difficulties and discouragements, and also been at some expenses for the public service.

7 G. D. There is a dismal prospect before us, and God only knows what share this poor country may have in the calamities which threaten to overwhelm a wicked world. God calls me to more than ordinary methods, that I may be hidden in the day of these calamities, and assist his people also to get into their hiding places. I would, therefore, more than ever, make this an article of importunate supplications, and study and follow those other methods of piety, which have the promise of preservation annexed unto them.

1 G. D. Having a catalogue of the communicants in my flock, I would sometimes go over it, and in doing so I would think what may be the special points of Christianity which each person may need most of all to be advised of; and when I have opportunity, I would most insist on those points in my conversation with them.

Lord's Day, August 19. Besides the other devotions of the day, I did in my study pray for every one of my church, each of them distinctly by name, and besought the most suitable blessings that I could think of asking heaven to bestow upon them.

2 G. D. Whenever I give any thing unto my children, upon their desire or without it, whether it be money or any thing else that may be grateful to them, I would always let fall a maxim of piety, and signify to them, that, if they will believe and practise that maxim, it will be of much more worth and use unto them, than that little thing which I now bestow upon them.

August 31. This day was kept with the people of Newtown as a day of prayer, to obtain the conduct and blessing of God in their choice of a new minister. I had a very comfortable journey out and home, and enjoyed a mighty presence of the glorious Lord with me, in the services of the day.

4 G. D. There are some churches much out of order, for whose welfare I must, as I have opportunity, concern myself. Especially that at Woodbridge, from which I am sent unto.

5 G. D. The ministers of this town shall join with me in writing a letter, as well as in making a present, to Mr. M^r. Fish, to hearten him.

6 G. D. There is a good, and a very poor, woman of Cambridge, who often visits my family, and encounters with difficulties and necessities. I will dispense relief unto her.

7 G. D. I will this day study a dissertation on holy purity, and with unutterable groans press after a conformity to it.

I gave it in a sermon on Psalm xix, 8.

1 G. D. The time of the year is coming on wherein the poor of the flock will need more than ordinary care and charity, that they may be provided for. I would endeavor both publicly and privately to blow up the flame.

2 G. D. My maid-servant must be called upon to give all diligence, that she make her calling and election sure. With my admonitions I will put a proper book into her hands.

4 G. D. I am advised of a combination among the people of God in England, to set apart one hour extraordinary every week, that they say, each one in his closet, cry to God for his appearing to deliver his church from the danger now threatening it. I would set forward a motion of this nature, among the people of God in this country. It may be attended with wondrous consequences. And, particularly, would I recommend and prosecute this proposal in our society.

7 G. D. Besides what I do in my other supplications, I have thought of setting apart an hour extraordinary about eight o'clock every Tuesday morning, to represent before the Lord the condition of his church at this day in the world, and solicit for his appearance to do wonderful things, to rescue his people out of their threatening circumstances. By such an exercise I shall not only prove myself a living member of the body of our Savior; but I shall befriend all the intentions of piety in my heart and life. It must need leave a saving impression on my spirit, and it will also qualify me the more for those public prayers wherein I am to go before the people of God.

1 G. D. My catechising exercise will furnish me with notable opportunities to instil documents of piety into the minds of the rising generation. I would mightily consider what may be most necessary and seasonable.

2 G. D. It is time for me to instruct my son in the methods of usefulness. I will instruct him how to do good every day; and in my conversation with him in the evening, I will often inquire of him what good he has done.

3 G. D. I would aid my brother-in-law the minister of Roxbury in several holy designs; but very particularly to procure among the

more pious people of his flock, the purpose of extraordinary prayer every Tuesday morning.

6 G. D. In my catechising exercise, (at which this week I have near one hundred and fifty lads,) I would find out what lad is able to read, but so poor that his parents cannot well furnish him; and would bestow a Bible upon such a child.

7 G. D. There is an error in my conversation. I allow too much of my evening time to the visits of my neighbors. The time would be more fruitfully spent in my study, in acquiring those treasures which may furnish and enrich me for my many services. I would, accordingly, endeavor a reformation of this error, and be more sparing in my visits than formerly.

ON SLANDER.

Extracted from Saurin.

SLANDER is a vice impure in its source, dangerous in its effects, general in its influence, irreparable in its consequences; a vice that strikes at once three mortal blows; it wounds him who commits it, him against whom it is committed, and him who sees it committed. It is tolerated in society only because every one has an invincible inclination to commit it. Examine this place on this article. Are not your slanders famous even in distant climes? Do not strangers and travellers observe your propensity to this vice? Are not many of you cruelly attentive to the conduct of your neighbors, and always asking, Where is he? Whence does he come? What is he about? What are his opinions? Have you no pleasure in discovering people's imperfections? Does not malice publish some vice which charity ought to conceal? Are no tales invented? none enlarged? No calumnies added? Are not the characters of the most respectable persons attacked, heads of families, magistrates and ministers.

Slander and calumny are a defect of conversation, and the law which the apostle imposes on us is a seasoning of charity. I freely acknowledge, my brethren, that I cannot enter on this article without losing that moderation of temper, which is necessary to a preacher who would treat the subject properly. Whether it be weakness of mind or self-interest, or whether it be the enormous lengths to which you practice this vice in this place, too much practiced alas, every where, or whatever be the cause, I can scarcely retain my temper; for I feel myself at once ready to confound instruction with reproof. Is there any character among you so respectable, any intention so innocent, any conduct so irreproachable, any piety so conspicuous, as to escape the cruelty of your calumniating conversations?

What shall I say to you my brethren, I wish I knew how to collect the substance of many discourses into this one article. I would endeavor to exhibit calumny in one small portrait, at which you might continually look, and which might perpetually inspire you with holy horror.

1. Consider this vice in its source. Sometimes it proceeds from littleness of mind, for there are people who cannot converse; they neither understand religion or government, arts or sciences, and their conver-

sation would languish and die away, were not the void filled up with a detail of the real imperfections of their neighbors, or of others which the most cruel malignity ascribes to them, and the number of these always far surpasses that of real defects. Sometimes it comes from pride. People wish to be superior to their neighbors, and not having the noble courage to rise above them by the practise of more virtue, they endeavor to sink them by slanderous conversation. Sometimes envy is the source. There are persons who place their happiness in the misery of others. A neighbor's prosperity shocks them, his reputation wounds them, and his rest is their torment. Sometimes a faulty conscience generates slander. Bad men fear the public eye should discover and fix on their own crimes, and they try to prevent this misfortune, by artfully turning the attention of spectators from themselves to the vices of their fellow citizens.

2. Consider the fatal consequences of slander. Judge of the hearts of others by your own. What makes one man invent a calumny, induces another to receive and publish it. As soon as ever the voice of slander is heard, a thousand echoes repeat it, and publish vices, which your want of charity or excess of injustice attributed to your neighbor. What renders this more deplorable is the usual readiness of mankind to give credit to calumny; a readiness on the one part to utter a calumny, and on the other to believe it, overwhelm a neighbor with all the misery of defamation.

3. Consider the duties which they who commit this crime bind themselves to perform, duties so hard that some would rather die than perform them, and yet duties so indispensable, that no man can expect either favor or forgiveness who neglects the discharge of them. The first law we impose on a man who hath unjustly acquired the property of a neighbor is to restore it. The first law we impose on a man who hath injured the reputation of another is to repair it. There is a restitution of honor as well as of fortune. Which of you now that hath dealt in slander, dare form the just and generous resolution of going from house to house to publish his retractions? Who is there among you that by committing this sin, does not hazard all his own reputation?

4. Consider how extremely opposite this sin is to the law of charity. You know the whole religion of Jesus Christ tends to love. The precepts he gave, the doctrines he taught, the worship he prescribed, the ordinances he instituted, the whole Gospel is the breath of love. But what can be more incompatible with love than slander? Consequently, who less deserves the name of Christian than a slanderer?

5. Consider how many different forms calumny assumes. In general, all the world agree, it is one of the most hateful vices; yet it is curious to see the persons who declaim most loudly against the crime, practise it themselves. All the world condemn it, and all the world slide into the practice of it. The reputation of our neighbor is injured not only by tales studied and set; but an air, a smile, a look, an affected abruptness, even silence are envenomed darts shot at the same mark; and it will be impossible for us to avoid falling into the temptation of committing this crime, unless we keep a perpetual watch.

6. Various are the illusions and numberless the pretexts of which people avail themselves, in order to conceal from themselves the tur-

pitade of this crime. One pretends he said nothing but the truth; as if charity did not oblige us to conceal the real vices of a neighbor, as well as not, to attribute to him fanciful ones. Another justifies his conduct by pretending, that he is animated not by hatred but by equity; as if God had appointed every individual to exercise vengeance, and to be an executioner of his judgment; as if, supposing the allegation true, a man does not sin against his own principles, (for he pretends equity) when he shews his neighbor in an unfavorable point of view, by publishing his imperfections and concealing his virtues.— Another excuses himself by saying, that as the affair was public, he might surely be permitted to mention it; as if charity was never violated except by discovering unknown vices; as if men were not forbidden to relish that malicious pleasure, which arises from talking over the known imperfections of their neighbors.

For the Panoplist.

METHOD OF STUDYING SCRIPTURE BIOGRAPHY.

1. In reading the Bible, let special attention be paid to the biographical parts of it.
2. Enter in a book kept for the purpose, the names of those persons whose history and character are given in Scripture.
3. In connexion with the name of an individual, make references to all the places where that individual is mentioned.
4. Either commit to memory the places referred to, copy them or read them, till they leave a very distant and permanent impression on the memory.
5. Consult Scott on the places referred to, and read Hunter's Lectures and such other valuable works as treat of Scripture biography.
6. Write the biography of interesting Scripture characters. Such a biography may profitably embrace three parts, 1. The history of the individual. 2. The traits of character developed by that history.— 3. The instruction and practical uses of the history.

Finally, imitate the good and avoid the bad traits of character you may discover.

F.

For the Panoplist.

ON INDEPENDENCE.

"Blest are those,
Whose blood and judgment are so well co-mingled,
That they are not a pipe for fortune's finger,
To sound what stop she please."

WERE the practice of virtue as easy as the applause of it, it would be a cheap commodity, because a very common one. But I am inclined to think that the two seldom go together: I often hear men praising certain principles, or rather the names of principles, when after a short acquaintance they show plainly enough, that nothing is more distant from their possession than these themes of their eulogy.

Among other subjects a very frequent one is dignity of character, or independence. A truly independent man loves, and honors, and

acquired to name some of the brightest examples of human excellence which Providence has thrown in my way in a depraved world, I should immediately point to some few remarkable for firmness and unyielding perseverance in a good cause, whose merits they had coolly and thoroughly examined, and for whose advancement they had made the sacrifice of their ease, their property, and often of their reputation.

But I sometimes see a pretender to independence with not a single genuine feature of the character. He is obstinate, and determined at all events never to give up an opinion, or relinquish a habit. This, he supposes, constitutes the independent man. The mischievous monkey, neither to be restrained by management, nor won by kindness—or the sulky and unmanageable mule, might as well merit the appellation.

It is, perhaps, a difficult question, to decide precisely how far our respect for human opinion should be allowed to influence our conduct. It is not contended here, that no regard is to be had to the judgment of others; but that in using the knowledge which they have acquired, receiving the assistance of their opinion in forming our own, we do not become the slaves of their notions, and blindly follow wherever they choose to lead.

How often have I seen men of high pretensions to independence in their religious sentiments, and who would repel with indignation the smallest suspicion of being influenced by the arbitrary assertions of a superior; while with half an eye any one but themselves can observe, that they are the most obsequious of all men in their articles of belief; and that no pack-horse ever more closely pursued its way according to the will of a master, than they obey the impulse of the popular current, or the creed of a dictator.

Z. Y.

For the Patriot.

ON THE CHARACTER OF INSTRUCTORS.

Mr. Editor,

It is very common for us, when in company with Christian friends, to hear them exclaim, Something must be done towards sending the Gospel to the destitute and unenlightened. I will readily join with them in wishing that something may be done, not only towards christianizing them, but also, rendering effectual the principles of religion already believed among ourselves.

To accomplish so desirable an end, I would propose to begin with the young. At this interesting period of life, the mind is more easily formed to impressions of virtue and religion, than when it has been long habituated to vice and impiety. I shall confine my remarks principally to the selection of the instructors of children and youth.

Schools and school-masters are so common, that every decent neighborhood is supplied with the former, and almost every house can furnish the latter. I would not be understood to intimate, that schools and teachers are of little importance, nor that their present increased number is injurious to the education of children; but I would be understood to mean, that I firmly believe those who employ teachers, are not sufficiently careful to whom they intrust the instruction of their children. They decide too hastily and bargain too soon with candidates

"April 10. This day I have been permitted to speak to this assembly of the people. May I be truly thankful that God has put it into the hearts of so many faithful ministers to preach the words of life unto us. May we be up and doing, knowing that our time is short, that soon we shall have done with Sabbath and sanctuary privileges, and be called to account for the manner in which we have improved them."

To the bereaved partner of the deceased the loss is irreparable, and to the numerous surviving relatives it must be truly afflictive; but let them remember, they are not left to mourn without hope, and may they find relief for their sorrow in the belief, that their departed friend has ascended to a better world to receive her reward in everlasting bliss. Although she has passed away, yet she still lives, and long will live, in the hearts and affections of those who knew and appreciated her many virtues. May they copy her pious example in life, that they may receive that support which sustained her through the dark vale of the shadow of death, and be prepared to meet her in another and a purer world, where sin has no place, and sorrow is unknown.

POETRY.

For the Panoplist. HOPE.

I said to Hope—"Illusive power,
Thy reign is past, we meet no more!
Thy voice is smooth—thy smiles are sweet,
Rich glories on thy temples meet;
Youth hangs bright roses on thy face,
Love weaves thy robe with magic grace;
But thou art vain—and false as vain—
The dazzling source of grief of pain!
My heart was sick—I sought for balm—
Gay bubbles danced upon thy palms,
I touch'd—the gilded vapors broke,
Light was the round, but deep the stroke!
May's blushing fowers war'd on thy breast,
T'was there I lul'd my cares to rest;
But while I slept, a serpent train
Wound round my soul, and stung my brain.
Yet still I woo'd the beam that throws
Such varied lustre on thy brows;
I gazed—the lovely halo fled,
And the blue flames that light the dead,
Flash'd fiercely o'er a subtle cloud,
No vision this—'twas Death's cold shroud.

"Thy charm is o'er—dissolv'd thy spell,
To all thy fond deposits farewell!"
I ceas'd—the tinseled cords that bound
Her airy form to Earth's dark round
Were burst in twain—she seemed to rise
On the light clouds that veil'd the skies,
In mild unwavering radiance dress,
Girt with a blood-besprinkled vest,
Borne on the cross—again she smil'd—
Again despair's wild wish beguil'd;
Again I drink the rosy beam;
Th' living light—'tis Heaven's own gleam!
Again I press the purple flowers,
Rear'd in Gethsemane's dark bowers,
That flush the marble cheek of Death,
And fill the tomb with fragrant breath!
O! if cold sorrow clasp me round,
If clustered woes like grapes abound,
If the dark flood that Satan pours,
In circling horrors wildly roars,
And the bold shafts he dares to fling,
Tear from my heart each tender string,
Wedded by faith by love divine,
Hope precious Hope shall still be mine!

LAURETTE.

NEW WORKS.

Theology; explained and defended, in a series of Sermons; by Timothy Dwight, S. T. D. L. L. D. late President of Yale College. With a memoir of the life of the Author. In five volumes. Vol. I. Middletown, Conn.; Clark and Lyman, 1818. pp. 545.

Statement of facts, relative to the appointment of the Author to the office of Professor of Chemistry in Middlebury College, and the termination of his connexion with that College. By Gamaliel S. Olds, A. M. Greenfield: Denio and Phelps, pp. 20.

Mr. Josiah W. Gibbs, of Andover, has lately issued a prospectus containing proposals for publishing a translation of the valuable *Hebrew Lexicon of Gesenius*. The work of Gesenius was published at Halle in Germany in 1810—12, and contains the result of the philological researches of the learned in that country.

The explanation of the Hebrew words, which in the original work are in German, will be rendered into English, and the work thereby adopted to general use.

Mr. Gibbs' prospectus contains a full analysis of the plan and principles of the work, and a specimen of the proposed undertaking. The original work of Gesenius, and the proposal for republishing it, have received the full approbation of the Rev. Professor Stuart, of Andover, of Professor Willard, of Cambridge, and of others whose pursuits have been directed to studies of this kind.

James Loring; No. 2, Cornhill, has in the press "A Compendium of English Syntax, with concise Exercises corresponding to the same, designed as an Appendix to L. Murray's large Grammar and Exercises. By Jonathan Burr, A. M.

He has also, in the press, a new edition of Murray's Exercises, (Those who wish to purchase the last bound with Mr. Burr's Syntax and Exercises, can be accommodated, or either will be sold separately.)

reprints by Flegg & Gould, are publishing an edition of The Septuagint and Apocrypha, going to the Vatican text, as exhibited by Beza; to which will be added a selection of all the variant readings contained in the Alexandrine manuscript, as published by Grabe, afterwards by Bretinger, with a Preliminary Dissertation on the origin of this translation, the time when it was composed, the credit which it has obtained, the state of its text, the several editions of it, together with remarks on its real value, and the critical and exegetical to which it may be applied by the interpreter of the Old and New Testament at the present time.

From the Missionary Register.

CHRONOLOGICAL LIST

THE PROTESTANT MISSIONARY STATIONS, AND MISSIONARIES THROUGHOUT THE WORLD.*

TRANQUEBAR.

A Danish Settlement on the east coast of the Indian Peninsula.

ROYAL DANISH MISSION COLLEGE.—1705.

Augustus Cæmmerer, — Schreivogel, Savarayan. *Country Priest.*

This Primary Protestant Mission of India has been reduced to great difficulties by the re-cession of the Settlement to the Danish government, while the sources from Denmark have failed.

The establishment consists of a large church, houses for free and orphan boys, printing office and warehouses, and various dwelling houses: all these are in the fort. About a mile from Tranquebar, the Mission has an excellent use, surrounded by a large garden: here the venerable Dr. John died. About nine miles further, it has another good church, and several rice or paddy fields.

CHRISTIAN KNOWLEDGE SOCIETY.

The Society has, for many years, rendered assistance to this Mission. The shop of Calcutta, in his visitation of his diocese, availed himself of a vote of credit granted to his lordship by the Society, to assist the mission, in its pecuniary difficulties, with grants amounting to 192*l*.

GANJAM.

A Town on the Orissa Coast, in India.

LONDON MISSIONARY SOCIETY.—1713.

William Lee.

Mr. Lee was obliged to leave his station, on account of a fatal fever, by which the schools and congregation were dispersed. He retired to Madras, where both Mr. and Mrs. Lee were seriously ill. As they were recovered, and Ganjam was once healthy again, he has probably resumed his labors.

JAMAICA.

A West-India Island.

UNITED BROTHERN.—Five Stations.—1714.

John Lang, John Becker, James Light, Samuel Gruender, Thomas Ward. None of these stations, as yet, contain many baptised Negroes.

VEPERY.

Near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.—1727.

Charles William Pæzold.

The late missionary Gericke left a fund for the use of this mission. The mission press having been long unemployed, the Bishop of Calcutta will set it to work again without delay, if the mission funds prove inadequate to its support.

*The original article in the Missionary Register is given in *Alphabetical* order. In our insertion of the Stations we have preferred the order of time, as presenting a view of missionary establishments, rather more intelligible to those readers, whose leisure and opportunities may have made them sufficiently familiar with geographical arrangement, to glance easily over lists in the other form.

DANISH WEST INDIES.

UNITED BRETHREN. *Seven Stations.* In the Islands of St. Thomas, St. Jan, and St. Croix—1732.

C. Gloekner, E. Hohe, J. Hoyer, F. D. Huenerbein, J. Jessen, — Jung, J. G. Brueker, F. G. Lehmann, — Maehr, N. Neisser, J. N. Petersen, J. G. Rasmussen, J. J. Sparmeyer, J. C. Schaefer, J. S. Schaefer, H. F. Sievers, M. Wied.

On learning that there was a prospect of success in evangelizing the Negroes, but that they could only be instructed during the hours of labor, two of the United Brethren, Leonard Dober and Tobias Leopold, expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

There are upward of 12,000 negroes under the care of the missionaries.

GREENLAND.

UNITED BRETHREN. *Three Stations.* New Hernhut (1733)—Lichtenfels (1758)—Lichtenau (1774.)

J. Albars, J. J. Beck, M. Eberle, C. Fleig, J. G. Gorcke, C. F. Grillich, J. C. Kleinschmidt, J. F. Kranich, J. Lehman, J. H. Moehne, V. Mueller.

The walk and conversation of the Christian Greenlanders afford joy to the Brethren, even under distressing circumstances from unfavorable seasons. Brother Mentzel died Oct. 31, 1816, having spent thirty-three years in the service of the Greenland mission. Inhabitants of the three settlements, about 1100.

NORTH-AMERICAN INDIANS.

UNITED BRETHREN. *Three Stations.* Goshen, on the Muskingum—1734: Fairfield, in Canada, 1734; renewed in 1816, and called *New Fairfield*, the former settlement having been destroyed by the American army; *Spring Place*, — among the Cherokees—1735.

A. Luckenbach, C. F. Dencke, J. R. Schmidt, John Gambold.

When the Indians fled from Fairfield, they were followed by the missionary, C. F. Dencke, who remained with them; and, with his congregation, was chiefly supported by the generosity of the British government.

The new settlement is higher up the river. The accounts received from them are of the most encouraging nature. A peculiar blessing rests on the congregations. At Goshen, Brother Luckenbach is particularly attentive to education. Several children shew a good capacity. They translate portions of the English Scriptures into their own language.

GUIANA.

A Province in South America.

UNITED BRETHREN. *Four Stations.* Paramaribo (1735)—Sommelodyk (1735)—Good Intent, on the river Neukeer; and another on the river Copename; these two recently formed by the Brethren Genth and Hafa, who left Hope at the Coreatyn.

J. Blitt, J. G. Buechner, C. B. Buettner, G. G. Back, W. C. Genth, C. Graf, John Hafa, T. Langballe; J. D. Lutzke, C. Richter, C. L. Schwartz.

The congregation of Christian Negroes at Paramaribo has increased, both in number and in grace. The blessing of the Lord rests on it, and it enjoys peace. At the close of 1816, congregation, 713; of whom 553 were communicants. At the new stations, there was good hope of success.

GNADENTHAL.

In South Africa, 130 miles E. of Cape Town.

UNITED BRETHREN.—1736, renewed 1792.

H. Marsveld, H. P. Halbeck, J. M. P. Leitner, C. A. Clemens, Christian Thomsen, John Lemmert, J. T. Hofman, — Hornig.

This flourishing settlement consists of 1277 persons, dwelling in 252 houses. The number of communicants is 434.

The Governor visited both this settlement and that of Graenekloof, in the beginning of last year, and expressed the highest satisfaction at what he witnessed.

It is the intention of the Brethren to form a new settlement in the present year, on land granted to them on the Witte River, for which one married missionary and two single brethren are destined.

ANTIGUA.*An Island in the West Indies.***UNITED BRETHREN.—1756.**

The Stations are at St. John's, Gracebay, and Gracehill.

Ch. Fred. Richter, Joseph Newby, W. F. Sautter, C. F. Stobwasser, Samuel Hoch, Jens Olufsen.

A new Settlement has been begun in Nonsuch Division, by desire of the Legislature of that Island. There are 12,000 members now in the several congregations.

BARBADOES.*An Island in the West Indies.***UNITED BRETHREN.—Sharon.—1765.**

J. Nicholas Ganson, J. A. Kaltofen.

WESLEYAN MISSIONS.

William Westerman.

Members—Whites, 10; Blacks, 44.

SAREPTA.*In Russian Tartary, near Czaritza, on the Wolga.***UNITED BRETHREN.—1765.**

J. G. Schill, Christian Huebner.

From Sarepta, a settlement of the Brethren, these missionaries proceeded, in 815, among the Calmucks of the Torgutsk Tribe. Having now learnt their languages they are beginning to preach to them the Gospel.

TANJORE.*A City in the Southern Carnatic, in the Indian Peninsula.***CHRISTIAN KNOWLEDGE SOCIETY.—1766.**

John Caspar Kolhoff. Country Priests: Adeykalam, Nanaparagason, and Abraham.

The aged and faithful Sattianuden is dead. The Bishop of Calcutta, in the Primary Visitation of his Diocese, has paid every kind attention to the state of this and the other missions on the coast, under this Society.

His Lordship observes, that the missions at Tanjore and Trichinopoly, from their contiguity and close relation, might be considered as one; and that they run together, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. To preserve them from decay, speedy and effectual aid is required. Mr. Pohle is far advanced in years; and though Mr. Kolhoff's exertions are great, no man is equal to the charge of congregations scattered over a district extending more than 200 miles.

The want of missionaries and country priests has induced the Society to agree to the ordination of two or three suitable natives. Mr. Holzberg, also, who had been suspended from his office of missionary, will be restored, if the Bishop of Calcutta shall deem it proper.

TRICHINOPOLY.*A Town in the Southern Carnatic, in the Indian Peninsula.***CHRISTIAN KNOWLEDGE SOCIETY.—1766.**

Christian Pohle.

See Tanjore.

LABRADOR.**UNITED BRETHREN.—Three Stations.—Nain, 1771. Okkak, 1776. Hope-dale, 1782.**

C. Beck, J. G. Knoch, G. F. Knauss, J. F. Koepfer, J. Koerner, B. G. Kohlmeister, J. Lundberg, T. Martin, J. S. Meisner, J. L. Morhardt, F. J. H. Mueller, J. Nissen, G. Schmidtman, C. J. L. Schreiber, S. Stuerman.

There are about 700 inhabitants in these settlements. The Christian Esquimaux, in general, grow in grace; but some have been seduced from the settlements, to their great danger, by the other Esquimaux. Schools have been diligently attended. An edition, in Esquimaux, of the Acts of the Apostles has been printed by the British and Foreign Bible Society. Two of the missionaries, one whom had ministered in Labrador more than thirty-one years, appeared, at a Committee, on the 17th of November, in the costume of the natives, and ex-

pressed the thanks of the Christian Esquimaux, for what the Society had done in their behalf.

The missionaries at Okkak write on this subject—"This portion of the New Testament in the Esquimaux language affords us much joy and encouragement nor do we entertain a doubt but that our Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian church, and feel their hearts warmed with fresh motives to gratitude."

The aged Mr. Schmidtman, at Nain, is proceeding, diligently, in translating the Epistles.

The vessel which annually visits Labrador, to carry supplies, was prevented from reaching Hopedale, in 1816, by the ice and furious storms, for the first time in fifty-three years.

ST. CHRISTOPHER'S.

An Island in the West Indies.

UNITED BRETHREN. Bassatterre.—1774.

J. G. Procop, J. Johansen. About 2000 Negroes under their care.

WESLEYAN MISSIONS.

John Smith, William Gilgrass, William White, John Colman.

Members—Whites, 33; Blacks, 2552.

Great attention has been paid to education, and with the usual success. The number of members is diminished, many having died witnessing a good confession. The power of religion is felt among the survivors.

ANTIGUA.

WESLEYAN MISSIONS.—1786.

Sam. P. Woolley, Stephen Swinyard, George Bellamy, Jos. Chapman, jun.

In this oldest and most successful of the West India Stations, the Mission has had an increase of 400 members, and enjoys the full confidence and protection of the local Authorities.

Members—Whites, 25; Blacks, 3552.

CHURCH MISSIONARY SOCIETY.—Three Stations.

Hope, Bethesda, and English Harbor.

Superintendent of Schools, Charles Thwaites.

Mr. Dawes continues his care of the schools, and has appointed Mr. Thwaites to visit and inspect them. By the last returns, they contained nearly 700 children. Much good is doing. Great relief has been afforded to the elder females by the money and clothing forwarded for their use by various liberal friends.

ST. VINCENT'S.

An Island in the West Indies.

WESLEYAN MISSIONS.—1787.

Thomas Morgan, John Smedley, George Jackson, David Jones, 3d.

The Legislature of the Island avowed its intention to embarrass the mission by restrictive enactments; but the last session passed without the adoption of the measures which the Council had recommended to the House of Assembly.

Members—Whites, 16; Blacks, 2760.

ST. EUSTATHIUS.

An Island in the West Indies.

WESLEYAN MISSIONS.—1787.

William Shrewsbury.

Members—Whites, 6; Blacks, 234.

BAHAMAS.

A chain of Islands in the West Indies.

WESLEYAN MISSIONS.—1788.

New Providence, William Wilson, sen. Eleuthera, Michael Head. Harbour Island, Joseph Ward, William Turton. Abaco, Roger Moore.

Laws have been passed by the Legislature of these islands restrictive of the mission, against which the British government has been petitioned by the Society. Among these laws, is one prohibiting all religious meetings after the setting

which, of course, subjects the missionaries to continual inconvenience. The Society has been formed in aid of the General Mission Fund.

Members—*Whites*, 562; *Blacks*, 584.

ST. BARTHOLOMEW.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

James Whitworth.

Members—*Whites*, 14; *Blacks*, 447.

BERMUDA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1783.

William Sutcliffe, William Wilson, jun.

Members—*Whites*, 26; *Blacks*, 62.

DOMINICA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1783.

Members—*Whites*, 4; *Blacks*, 633.

island has been lately deprived of its zealous missionary, Mr. W. Beacock. His last letter, dated August 12, 1817, and written but seventeen days before his death, though under no apparent apprehension of an approaching end, says, "My work is increasingly delightful to me. It is beginning to be my happiness to instruct the poor heathen and outcasts in the riches of Christ. I have not done with trials, nor do I expect to be free of them in this world; but I feel as though I did not mind them, through the presence of God, and finding all things working together for my good."

Successive years, the missionaries appointed to Dominick have been cut off by death, and the people left as sheep without a shepherd! Mr. Beacock has been thus quickly followed by Mr. Beacock.

The present Governor, Governor Maxwell, who distinguished himself while Governor of Leone by his benevolence, grants here also his countenance and encourages the attempts to benefit the population under his authority.

GRENADA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Daniel Hillier.

Members—*Whites*, 2; *Blacks*, 171.

He died on this station, December 1816. He departed in the true spirit of a Christian.

NEVIS.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

John Dace, James Fowler.

Members—*Whites*, 19; *Blacks*, 1183.

TRINIDAD.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Abraham Whitehouse.

Members—*Whites*, 9; *Blacks*, 267.

LONDON MISSIONARY SOCIETY.—1809.

Thomas Adam.

The island is pretty well attended, especially by people of color and Negroes. The planters in the country have expressed a desire that their Negroes be instructed, and have promised to contribute to the support of a teacher.

TOBAGO.

WESLEYAN MISSIONS.

Moses Raynar.

Members—*Whites*, 10; *Black*, 140.

VIRGIN ISLANDS.

A group of Islands in the West Indies.

WESLEYAN MISSIONS.—1788.

John Raby, Jonathan Raynar, John Maddocks.

Members—Whites, 67; Blacks, 1064.

Education is much attended to. Upwards of 120 children are taught on Sunday. Considerable numbers of Negroes, liberated from slave ships, have been landed at Tortola, and have received religious instruction. The Societies are in a good state, and the Sunday school on the increase.

JAMAICA.

WESLEYAN MISSIONS.—1789.

Kington. George Johnstone, William Ratcliffe. *Spanish Town.* John Hudson. *Morant Bay.* John Wiggins, James Underhill. *Grateful Hill.* James Hunt. *Montego Bay and Falmouth.* John Shipman, William Binning.

The work rapidly advances, both where Societies have been long formed, and in new places to which the missionaries have been invited to extend their labors. The increase of members at Kingston alone, has, within the last six months, been 300: but, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the mission has been acquiring among the respectable white inhabitants of the colonies, laws have been passed by the Legislature of the Island, against which it has been thought necessary to petition the government at home.

Members—Whites, 25; Blacks, 4122.

BAPTIST MISSIONARY SOCIETY.

James Cookert.

Moses Baker is not considered as a missionary. Mr. Rowe has entered into the joy of his Lord. Mr. Compeer has left the island.

POLYNESIA.

Or the Islands of the Great South Sea.

LONDON MISSIONARY SOCIETY.—Otaheite and Eimeo.—1797.

John Davies, William Henry, Samuel Tessier, Henry Nott, James Hayward, Charles Wilson, Henry Bicknell, W. P. Crook, William Ellis, J. M. Ormond, Charles Barff.

Now on their passage:

L. E. Threlkeld, David Darling, Robert Bourne, George Platt, John Williams.

Mr. Ellis proceeded from Port Jackson, to join his Brethren. Messrs. Ormond and Barff arrived at Port Jackson at the close of 1816, and would follow Mr. Ellis by the first conveyance.

A great change has been wrought among the natives. But a few years since, they were blind and cruel idolaters. After much and patient labor, the missionaries have been made instruments of inestimable good. Idolatry has passed away. The public signs of it have been destroyed. The household deities of Pomarre, he has given to the missionaries, that they might be sent to England, to shew his friends here what "foolish gods they had worshipped. Under Christian principles, and counselled by their best friends the missionaries, they may become a happy people. It is said that 3000 persons have learned to read. The Scriptures are gradually preparing for them. It is painful to add to all this, but it ought not to be concealed, that though Pomarre seems cordially to embrace the profession of Christianity, and lends it all the countenance in his power, yet his spirit and habits do not manifest that he is under its full influence. Let him be remembered in the prayers of Christians.

SERAMPORE AND CALCUTTA.

Serampore, as a Danish Settlement, has lately reverted to that Government.

BAPTIST MISSIONARY SOCIETY.—1799.

Missionaries: Drs. Carey and Marshman; Messrs. Ward, Lawton, Easton,

Carey, Yeates, Randall, and Penny; with the natives, Sebukrama,

Neclo, Jahana, Petrus, Canta, and Caitiano.

Mr. W. H. Pearce, eldest son of the late Rev. G. Pearce, of Birmingham, probably arrived. He is a printer, and is gone out to serve the mission in that capacity.

rs. Stephen Sutton and David Adam are on their voyage. Various, extensive, and beneficial labors in which the missionaries engaged, are in a state of encouraging progress. The Word of Life is sound in various directions, principally by means of the Brethren raised up in the country; and instances frequently occur, in which it appears to be made the way of God unto salvation.

VANS-VARIYA.

A Village in India, at no great distance from Serampore.

BAPTIST MISSIONARY SOCIETY.—1799.

Tarachund, Native.

A small Christian society sprang up here some time since, solely in consequence of the circulation of the Scriptures. Tarachund, their minister, continues with much zeal and earnestness in the cause of Christ. He is said to spend all his income in promoting the Gospel, reserving scarcely any part for himself.

BETHELSDORP.

In South Africa, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

J. G. Messer, — Hooper, Evan Evans.

Work of conversion among the Hottentots is still going forward, though so rapid and remarkable a manner as before. The school flourishes. Bibles were much wanted, which want the Bible Society has amply supplied. The settlement now consists of about 1000 persons.

GRIQUA TOWN.

In South Africa—about 700 miles N. of Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

William Anderson, Henry Helm.

B. Berend, P. David, J. Hendrick, Piet Sabba, Natives.

Inducement among the unconverted natives against Mr. Anderson have subsided. Many young people have been turned from darkness to light. More than 1000 have been lately baptised; and the general state of religion is encouraging. Many neighboring Kraals of Bushmen have desired teachers. Piet Sabba has been sent to one of them.

KARASS.

Asian Tartary, in the government of Caucasus, between the Black Sea and the Caspian.

EDINBURGH MISSIONARY SOCIETY.—1802.

Alexander Paterson, James Galloway.

Sultan Katerger, one of the fruits of this mission, after spending some time in this country, is returned home. In May, 1816, Mr. Paterson set out on a journey to the Crimea.

STELLENBOSCH.

In South Africa, 26 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

J. Bakker.

The Gospel is accompanied with the divine blessing. The people, grateful for the privileges, are generous in their contributions, not only for the support of the mission, but for the extension of the Gospel in other places.

NAMAQUALAND.

In South Africa.

LONDON MISSIONARY SOCIETY.—1804.

H. Schmelen, J. Bartlett, J. Marquard.

Many, formerly called Klip Fountain, 55 miles N. of Cape Town, is occupied by Mr. Schmelen. He had baptised sixty-five adults, besides forty children. He says, "There is a sincere desire among the Namaquas to be instructed in the Gospel. God has opened a wide door, and prepares the hearts of many to receive the Word with gladness."

Bartlett and Mr. Marquard also labor among the Namaquas, but their names are not mentioned in the Report of the Society. Mr. Bartlett, on coming to

a kraal of Namaquas, was forcibly detained: the people would not suffer him to depart, till he had instructed them in the way of salvation: some of them, it is said, laid themselves down in the road before him, to prevent his departure.

WESLEYAN MISSIONS.

Barnabas Shaw, Edward Edwards.

Mr. Shaw, the last missionary sent to Cape Town, led by a strong desire, to preach the Gospel to the heathen in the interior, has, with the consent of the Committee, fixed his residence among the Little Namaquas. He has commenced building a house for himself, and a place for divine worship. The Hottentots appear not only willing, but eager to be instructed—a people prepared for the Lord. Mr. Shaw has shewn the Boors that he can plough to better purpose with an English plough and four oxen, than can be done with their own ploughs and twelve oxen: this has encouraged the Hottentots to begin cultivation, and made them eager to have crops.

This station is on the Khamies Mountains: it bids fair to become of importance as there is no church within perhaps 150 or 200 miles, and no missionary settlement near. Mr. Schimelen kindly accompanied Mr. Shaw, and saw him settled.

BERHAMPORE.

A Town in Bengal, about 120 miles N. N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1804.

Pran-krisna, Nidhee-rama, *Natives.*

From this station, which had been recently formed, most of the members were removed to Calcutta. Several families were under instruction. The station is now principally supplied by Mr. Ricketts, lately fixed at Moorshedabad or its immediate vicinity.

CAPE TOWN.

In South Africa.

LONDON MISSIONARY SOCIETY.—1804.

George Thom.

Mr. Thom has lately taken a journey of 1400 miles into the interior, in the course of which he preached to many thousands of Colonists, Hottentots, and slaves.

WESLEYAN MISSIONS.

Mr. Barnabas Shaw having moved into the interior, another missionary is to be sent to Cape Town by the Committee.

SIERRA LEONE.

A Colony belonging to Great Britain, on the Western Coast of Africa.

CHURCH MISSIONARY SOCIETY.—1804.

The Society, after supplying, by its missionaries, for many years, the chaplaincy of the colony, and the happiness to recommend to government the late William Garrow as first, and the Rev. John Collier as second chaplain, of the colony. These clergymen will cordially co-operate in the various plans for benefiting Sierra Leone; and will render the Society every assistance in the conduct of its missions.

The Rev. H. C. Decker lately sailed for the colony.

In order to place the education of youth throughout the colony, on a uniform and efficient plan, the society has made proposals to government, to take on itself the charge of the colonial as well as the country schools; that is, those which are established in Free Town for the children of the settlers, as well as those which are formed in the Negro towns in the colony.

See, in this list, under the heads, *Free Town; Leicester Mountain, King's Town, Regent's Town, Gloucester Town, Leopold Town, Wilberforce Town.*

CEYLON.

The encouragement wisely given by government to the benevolent attempts to evangelize this noble island, has led to strenuous exertions, in which various bodies of Christians are taking their share.

LONDON MISSIONARY SOCIETY.—1805.

J. D. Palm, J. P. Ehrhardt, W. Read.

The missionaries now act as ministers of stated congregations—Mr. Palm at the Dutch church in Colombo; Mr. Ehrhardt preaching at Caltura, alternately in Dutch and Chinese; and Mr. Read at Anlamgouly, in Dutch. They all attend to sell

MADRAS.

The second of the three British Presidencies in India—on the East Coast of the Peninsula.

LONDON MISSIONARY SOCIETY.—1805.

W. C. Loveless, Richard Knill, Charles Mead.

Mr. Mead has joined Mr. Loveless and Mr. Knill. Messrs. Lee, Gordon, and Goddard, belonging to other stations, have labored for a time in Madras. There is regular preaching at the chapel, and in some other places. There are free schools for both boys and girls: in that for boys, there are 147; that for girls is just opening. In different native schools there are also 250 children. The missionaries print a Quarterly Paper, containing a view of each part of the mission.

VIZAGAPATAM.

In the Northern Circars, of the East Coast of the Peninsula of India.

LONDON MISSIONARY SOCIETY.—1805.

John Gordon, Edward Pritchett, James Dawson.

Mr. Dawson writes in the beginning of last year:—"We are out every day among the people, who are evidently more disposed to make inquiries after the truth. The children in the schools perform wonders, and make an evident progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechizing the children, and the promptitude of their answers, never fail to bring numbers to hear them; and the questions give a series of subjects for inquiry and conversation. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands."

At Chiscole, about sixty miles to the northward, the folly of idolatry begins to be felt, by means of the dispersion of the Scriptures and the occasional labors of the missionaries.

CANTON.

A Sea-port in the Empire of China, of extensive commerce, and vast population.

LONDON MISSIONARY SOCIETY.—1807.

Robert Morrison, D. D.

Various and fresh difficulties have arisen in this mission. Dr. Morrison has, however, commenced new and large editions of the Chinese New Testament, which will probably be executed at Malacca, rather than at Canton.

The Religious Tract Society has granted 900*l.* for Chinese Tracts. Dr. Morrison speaks highly of the tracts prepared by Mr. Milne.

Dr. M. writes, Feb. 24, 1817, "I have here a very anxious time, from the government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time, I wish to avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus; and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me."

CUTWA.

A Town in Bengal, 75 miles N. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1807.

William Carey, jun.

Mut'hoora, Vishnuva, Kanta—*Natives.*

The inhabitants of this populous and extensive district are eager to obtain Gospels and tracts; and, from various quarters, Mr. Carey has received pressing applications for the establishment of new schools.

JESSORE.

In Bengal—77 miles E. N. E. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1807.

William Thomas (Country born.)

Sephul-rama, Manika-sha, Nurottoma, *Natives.*

Mr. Thomas has been ill. Some recent conversions have taken place among the natives.

BETHESDA.

In South Africa, about 700 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1808.

Christopher Sass.

Mr. Sass has baptised sixty adult persons; and many others are convinced of their sinful state.

DEMARARA.

In South America.

LONDON MISSIONARY SOCIETY.—Le Resouvenir.—1806.

John Smith.

Mr. Smith is attended by a great number of the slaves.

GEORGE TOWN. 1809.

John Davies, Richard Elliott.

A number of the Negroes attend worship; and many of them meet, in private, for mutual edification.

WESLEYAN MISSIONS.

John Mortier, Matthew M. Thackray.

An opposition, which had been excited, appears to subside. The congregation have greatly increased.

Members—*Whites*, 9; *Blacks*, 956; and are increasing in piety. A Missionary Society has been formed, in aid of the general fund, which soon promised a ward of 100*l.* per annum. Several of the slaves subscribe. When one of the missionaries asked them whether they could afford to give any thing, he replied, "Sir, we ought, of all persons, to help our poor fellow creatures. Oh we had not the Gospel; but the people of England have sent it to us, and ought to help in sending it all over the world." A female slave said, "God has given it to me, and his Gospel beside; and, as it is my own, I have a right to give it to help to carry the Gospel to my fellow creatures, for I sure the Gospel has done much for my soul, and I wish all the world to feel the same."

There is a great desire for Bibles among the Negroes at Demarara. One missionary writes—

"I had no just idea of the number of the Negroes that wish for Bibles, till mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation especially for Bibles with references in the margin. The Negroes say they will get the money ready by the time the Bibles arrive."

GOAMALTY.

In Bengal, 200 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1808.

Krishnoo, a Native.

Krishnoo pursues his work with assiduity. He distributes a great number of books, and has much discussion with his countrymen.

GRUENEKLOOF.

In South Africa.

UNITED BRETHREN.—1808.

J. G. Bonatz, J. Fritsch, J. H. Schmitt, J. J. Stein.

By the last returns, there were 290 persons connected with this settlement; whom fifty-three were communicants, and ninety-three baptised. A new church was built last year, the former one being too small for the congregation.

DIGAH.

In Hindostan, 320 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1809.

William Moore, Joshua Rowe. Ram-prisada, Native.

Mr. Chamberlain visited Digah early in 1817, and was greatly encouraged from observing the influence of the Word of God on the minds of inquirers.

BALASORE.

A Town in India, about 120 miles S. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1810.

John Peter, an Armenian.

BELLARY.

A Town in the Mysore, in India.

LONDON MISSIONARY SOCIETY.—1810.

John Hands, Joseph Taylor, W. Reeve.

Numbers of the heathen make inquiry; but fear too frequently keeps them in hesitation. Native schools continue to prosper. Much good has been done among the military. The missionaries earnestly long for a printing-press. They are proceeding in the translation of the Scriptures into the Canara language.

AGRA.

A large City in India, 800 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1811.

— Peacock.

CHURCH MISSIONARY SOCIETY.

Abdool Mesech, *Native.*

Under great discouragement, from the general indifference and even bitter opposition of his countrymen, Abdool maintains, by the grace of God, a truly Christian character. He longs for the return of his beloved counsellor, the Rev. Daniel Corrie. Kind and active friends on the spot greatly strengthen his hands. There are two schools established at this station. The sacred leaven is secretly working its way.

The journals of Abdool Mesech have excited so much interest in that faithful servant of Christ, that our readers cannot fail to be gratified by a picture of him, drawn by the hand of one of the company's chaplains. "Abdool Mesech has been at my house for a few days. How shall I describe to you this interesting man! He appears about forty, a little inclined to corpulency in his figure; his height about five feet ten inches and a half; remarkably handsome, with an air of Asiatic dignity tempered by a sweetness of demeanor perfectly fascinating. He is very much of a gentleman, as we should say in England. Yet, with all, you recognise the simplicity and naivete so obvious in the journals published in the Missionary Register. He is very zealous, patient, and uniform in his labors; but seems to mourn, as he expressed it in his letter to Mr. Corrie, 'like a pigeon with a broken wing.'"

CALEDON.

In South Africa, about 130 miles E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1811.

John Seidenfaden.

The preaching of the Gospel is attended by the powerful influence of the Holy Spirit. Many are inquiring, "What shall we do to be saved?" The people attached to this settlement are numerous, but poor. Civilization increases in an encouraging degree.

CEYLON.

BAPTIST MISSIONARY SOCIETY.—1812.

J. Chater, T. Griffith, — Siers.

Messrs. Chater and Siers preach at Columbo, in Portuguese, Cingalese, and English. Mr. Chater had made progress, with the assistance of the late Mr. Tolfrey, in translating the Psalms into Cingalese. In connection with Messrs. Armour and Clough, Wesleyan missionaries, he is proceeding with the translation of the Scriptures begun by Mr. Tolfrey.

CHITAGONG.

A District of Bengal, about 230 miles E. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

— De Bruyn, — Baudry.

Many of the Mugs, an uncivilized people in this quarter, have been brought to the profession of Christianity, and have persevered against opposition. The missionaries enter the markets almost daily, and proclaim the glad tidings of salvation. They have frequent visits from their neighbors, and in various ways seem to be actively spreading the light of the Gospel around.

NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

Ram-Mohun, Native.

This pious native itinerant labors with success. Hopeful inquirers present themselves.

PATNA.

A large City in India—320 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

J. T. Thompson, — Flatman.

Mr. Thompson has been lately joined by Mr. Flatman, who desires to devote himself to the work of the mission. In a journey to Benares and Allahabad, Mr. Thompson had many opportunities of publishing the Gospel, and observed throughout the country a general impression that it will be soon triumphant. He has also visited Bettiah, about ninety miles distant, to ascertain the practicability of establishing schools there.

SURAT.

A large City on the Western side of the Peninsula of India.

BAPTIST MISSIONARY SOCIETY.—1812.

C. Carapet Aratoon, Armenian.

The journal of this missionary contains some striking facts illustrative of the nature of those impediments which, in every country, oppose the progress of the Gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us: we are only slaves in the hand of God." At another time, when addressing near fifty persons, one of them objected, "Our shasters are not good; therefore we are wicked; but the Christian shaster is good; why then are Christians wicked?" To this Aratoon replied, that there were two sorts of Christians, but not two sorts of Hindoos; the false Christians confessed Christ with the lips only, not with the heart. They asked, how this could be. He said, "Do you call him a Mussulman, who does not walk according to the koran?" They said, "No."—"Do you call him a Parsee, who does not worship the sun?"—"No."—"Do you call him a Hindoo, who eats the cow, and does not worship the gods?" They answered, "No."—"Well, then," said the missionary, "neither do we call them Christians who obey not Christ. Here is the Gospel. Take it read and examine for yourselves. Here you will see the characters of those who are the real followers of Christ. They only are Christians, who fear God, obey Christ, and keep his commandments."

YONGROO POMOH.

Among the Bulloms—in Western Africa—opposite to Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1812.

Gustavus Reinhold Nylander, Stephen Caulker, Native Usher.

Mr. Nylander has completed the four Gospels in Bullom, and devotes himself to his labors. Mr. Cates did not enter on this station, as was first designed. See Wilberforce Town.

BOMBAY.

The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.

AMERICAN BOARD OF MISSIONS.—1813.

Samuel Newell, Gordon Hall, Horatio Bardwell, *On his way*; John Nichols.

The missionaries preach almost daily to the natives, in Mahratta, in their own house, at their temples, or by the way-side; but are not yet able to collect a stated congregation. They have begun a translation of the Scriptures, and have finished St. Luke, but proceed with deliberation. They have translated and printed St. Matthew, and several tracts in Mahratta.

WESLEYAN MISSIONS.

John Horner.

Another missionary is to be sent by the committee.

Mr. Horner reached Bombay on the 5th of Sept. 1816, after a passage of about four months. He was learning Mahratta, which language is spoken by two thirds of the population. His teacher was an intelligent Brahmin. He had an inter-

with the Bishop of Calcutta, then at Bombay, the day after his arrival. His ip spoke highly of the zeal and conduct of the society's missionaries in , and wished Mr. Horner equal success in Bombay.

BURDWAN.

In India.

CHURCH MISSIONARY SOCIETY.

his place there is a school; and, at Lackoody and Ryawn, two others, contain about 350 scholars. Lieutenant Stewart takes these schools under urge, and reports to the Calcutta Corresponding Committee. new school-houses were erected at the date of the last advices; and were to be opened, at Kahai Gong, Konchunagore, Jongpore, Cumianpore, and impore.

CHINSURAH.

In Bengal, formerly a Dutch Settlement.

LONDON MISSIONARY SOCIETY.—1813.

Robert May, J. Harle, J. D. Pearson.

May has, under his direction, and that of his assistants, thirty schools, con- upward of 2600 children. The government countenance and assist these

HIGH KRAAL.

In South Africa, about 300 miles E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1813.

Charles Pacalt.

is an excellent station, containing about 300 persons. It is situated in the of a large plain, about two miles from the sea, and about three from the of George. The mission has two large and fruitful gardens, beside pas- and corn land. The people also have gardens behind their houses. Much as been effected in the four years of Mr. Pacalt's residence here. He has neat little church, with two small but good houses. The Hottentot sing- remarkably melodious. Many scholars receive daily instruction. The as of civilization is very encouraging.

JAVA.

An Insular in India, 2350 miles S. E. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—Batavia.—1813.

W. Robinson, Joseph Phillips.

Trowt has been brought to an early grave, seemingly by his intense appli- in a climate adverse to exertion. Mr. Robinson continues to preach, and elating the New Testament into Malay. Mr. Phillips would probably re- Samarang.

SAMARANG.

Gottlob Bruckner.

B. is applying to the Javanese, as of most importance in Java; but finds more difficult than the Malay, various dialects being mixed together in the books; and there is, as yet, neither grammar nor dictionary of the lan- Mr. B. had joined himself to Mr. Trowt, and is now prosecuting that ob- slish lay nearest to his friend's heart—to give the Javanese the Scriptures in ative tongue.

RANGOON.

chief Sea-port of the Burman Empire, about 670 miles S. E. of Calcutta,

AMERICAN BAPTISTS.—1813.*

am Judson, George H. Hough, James Coleman, Edward W. Wheelock. American Baptist Board have lately appointed to this station, the two gentlemen. Mr. and Mrs. Judson had to encounter various diffi- ; but observe in their last communication, "We are now much more com- e than at any time since we arrived here. Provisions are plentiful, and in- rable variety. The country also is quiet. We are not harassed with ht alarms, as we were in our first two years; and the present government gon-grants us all the protection, and shews us all the kindness, we can

* This station was first established in 1807, under the care of Mr. Felix Carey.

desire." Mr. and Mrs. Hough have safely arrived. The families have united in the principle adopted at Serampore, that of a common fund; and the whole aspect of affairs here seems encouraging.

Mr. Judson has completed in the Burman language, as a tract, a summary of the Christian religion, and also a grammar of that tongue; and had made some progress in the translation of the Scriptures, but was obliged to relax, for a time, from all study, by a violent pain in his head and eyes; but is much recovered. Mr. Hough took with him, as a present from the Serampore brethren, a printing press, types, and paper; and would proceed to work without delay.

SILHET.

In Bengal, 310 miles N. E. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1813.

John de Silva, *Portuguese*. Bhagvat, *Native*.

The want of the Scriptures, and the wild manners of the natives, have retarded the progress of the mission. As one instance of this savage character, it is stated, that the Kachar Rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and offensive conduct of the native brethren had so far recommended them to the prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a school, and thus introduce the Gospel in a silent and gradual manner.

ALLAHABAD.

A city of India, about 490 miles W. N. W. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

— Macintosh. Kureem, *Native*.

Mr. Macintosh removed hither from Agra.

AMBOYNA.

In Insular India, about 3230 miles S. E. from Calcutta, near the S. W. point of the Island of Ceram.

BAPTIST MISSIONARY SOCIETY.—1814.

Jabez Carey.

The Dutch, since the restoration of the island, have continued Mr. Carey in his station. He has been appointed to a seat in the College of Justice, which enlarges his means of usefulness. In this most remote of all the stations that have been planted in the eastern world, Mr. Carey has hitherto acted alone, and has displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament. The schools, of which many were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

LONDON MISSIONARY SOCIETY.—1814.

Joseph Kam.

Mr. Kam preaches in Malay, and the people are most eager to hear. Many of the masters permit their slaves to attend. A printing-press and types have been sent, and a printer will soon follow. The people, who are very numerous, are anxious for Bibles and tracts. A large supply of the Scriptures is preparing by the Bible Society.

ASTRACHAN.

A City in Russian Tartary, on the Caspian.

EDINBURGH MISSIONARY SOCIETY.—1814.

John Mitchell, John Dickson.

Rev. Mr. Glen, *destined for this Mission.*

From the following communication, a judgment may be formed of the importance of Astrachan, as a missionary station.

Mr. Mitchell writes—

"After being now above a year in Astrachan, I am much more convinced than I formerly was, of its importance as a missionary station. It is not only peculiarly well situated for the circulation of the Scriptures, as from hence books can be sent to a great distance, almost to the borders of India; but is also convenient for

missionaries going to visit many places on the north of Persia; and it even would be difficult to establish a mission on the other side of the Caspian, in Baku, or one of the other towns that lie near the sea. These towns, being mostly in the hands of the Russians, there is little doubt but every facility that could be desired should be obtained for this purpose. However, it is necessary to advance cautiously, and a retreat secured. Let this station be strengthened, and more firmly established, and then farther attempts may be made."

Again, March 1st, 1817.—"In the course of last month, we have had frequent visits from Mahomedans of various nations, and particularly from Bucharian Pilgrims, of whom there are at present about thirty-six in this place, on their way to Mecca. Scarcely a day passes but we have a visit from some of them. They generally converse freely on the subject of religion; and several of them have been furnished with New Testaments, and copies of our tracts. One day, not long ago, we were visited by four of these pilgrims; three of whom we had not seen before. Two of them requested Persian Testaments; and another, an Arabic tract. One of them was a learned Effendi, and well versed in the Arabic, Persian, and Tartar languages, and discovered a strong desire for a copy of the Arabic Bible, which he read and understood with ease.

Here, we may remark, that perhaps few places are to be found more suitable than Astrachan for distributing the Scriptures in Arabic, could we procure them. I learned Mahomedans, of whatever nation or language they may be, study the Arabic, and generally prefer it to their mother tongue. From every nation between the Indus and the Black Sea, merchants resort to this place for the sake of traffic. These are not few in number; and to these we may add great numbers of pilgrims, who every year pass through this city. Some of these come from a great distance; and when they are on their way home, copies of the Scriptures in Arabic could be conveyed, by their means, to many remote Mahomedan nations." The Church Missionary Society has sent to the missionaries at Astrachan, for distribution, 400 copies of the Arabic version of Ostervald on Christianity; and intends to furnish them with stereotype plates of various Persian and Arabic texts, now in preparation.

BERBICE.

In South America.

LONDON MISSIONARY SOCIETY.—1814.

John Wray.

Mr. Wray was laboring, with advantage; but much opposition having arisen, he is returned home in hope of securing more freedom to his labors.

CANOFFEE.

In Western Africa, 100 miles N. W. of Sierra Leone, among the Susoons,

CHURCH MISSIONARY SOCIETY.—1814.

Melchior Renner, John Godfrey Wilhelm.

Jacob Renner, *Native Interpreter.* John Ellis, *Native Usher.*

This mission among the Susoons was advancing rapidly toward a fulfilment of the hopes of the Society, when the revival of the slave trade had such an evil influence on the natives, that the mission must, in all probability, be withdrawn, after many years' labor, and the sacrifice of much money, and even of valuable lives.

But God's time for mercy on Africa will still come!

CEYLON.

WESLEYAN MISSIONS.—1814.

Stations and Missionaries are as follow:

Columbo—W. M. Harvard, and Benjamin Clough; assisted by A. Armour. Trincomalee—James Lynch, Thomas Squance, and Robert Carver. Batticaloe—Elisha Jackson. Galle—George Erskine, and John M'Kenny. Matara—John Callaway, assisted by W. A. Lallman.

Mr. Lynch was gone on a visit to Madras.

W. B. Fox, Thomas Osborne, and Robert Newstead, arrived on the 25th of April last, after a long but pleasant passage of six months.

The missionaries have begun annual conferences for the regulation of the conduct of the mission. It is said of them, in a late Report—"By preaching, cate-

...ing, conducting native schools, and printing the Scriptures and useful books they are laying the foundations of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honor and victories of the Cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is, to deny God, and the almost universal practice to worship devils."

The mission chapel, in Columbo, was opened on Sunday, Dec. 22, 1816; which occasion the governor and his lady, with the principal gentlemen of the civil and military establishments, and a number of respectable natives, attended.

The mission possesses, in Columbo, a compact establishment, in an excellent situation; consisting of a dwelling-house, printing-office, chapel, type-foundry, &c. in one inclosure, detached from other premises. There is a Sunday school in the fort, and another large one in the Pettah.

An establishment somewhat similar, is contemplated for Jaffnapatam.

The Bishop of Calcutta visited every part of the Society's premises at Columbo and expressed himself much pleased with them.

Sir Alexander Johnston bears the most honorable testimony to the zeal, piety, and success of the missionaries.

In May, 1817, Mr. Fox writes—

"Through many difficulties, with prudence and disinterestedness, the missionaries have conducted their infant mission forward to strength and vigor. Schools are every where an object of prime consideration. The press is a powerful auxiliary. From two presses belonging to the Bible Society, one to government, and two to the mission, books are issued by them in English, Portuguese, Tamil, and Cingalese. In four months, from 20 to 30,000 tracts were printed in the last three languages. Most of the missionaries preach, in the low, or country Portuguese."

"The concerns of the mission daily gather strength. The missionaries hope to occupy Caltura, this year; and ask for four additional missionaries, to enable them to occupy all the coast to Galle; and wish also for two, to go northward. They are attempting to gain an entrance into Candy."

CHURCH MISSIONARY SOCIETY.

On their Voyage—Samuel Lambrick, Benjamin Ward, Robert Mayor, Joseph Knight.

The Society has long contemplated an establishment in Ceylon, and has had much correspondence with Sir Alexander Johnston on the subject. Sir Alexander has taken very effectual measures to prepare the way.

The four clergymen above named, with Mrs. Mayor and Mrs. Ward, embarked, on the 15th of December, on board the *Vittoria* for Ceylon. It is probable that Mr. Lambrick will be fixed at Columbo, Mr. Mayor at Galle, Mr. Ward at Trincomalee, and Mr. Knight at Jaffnapatam. The Rev. Joseph R. Anderson, an American Episcopal clergyman, has been invited to join them.

DINAGEPORE.

A City in Bengal, about 240 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

Ignatius Fernandez.

Inquirers from Purneah, a considerable town to the westward, have heard the Word with serious attention, and gladly received several copies of the Gospel of St. Luke.

GRACE HILL.

In South Africa, formerly called Thornberg, and sometimes Vanderwall's Fountain, in the country of the Wild Bushmen, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1814.

Erasmus Smit.

The favorable appearance of things at this station led to the change of name from *Thornberg* to *Grace Hill*. It has pleased God to grant success to the Word, both among the Oorlams and the Bushmen. A general concern about the mission seems to prevail.

JAVA.

LONDON MISSIONARY SOCIETY.—Batavia.—1814.

The Rev. J. C. Supper, who went out as a missionary from the Society, officiated in the Dutch church; and, on the restoration of the island to the king of the Netherlands, was appointed Malay minister. He acted as Secretary to the Auxiliary Bible Society, and was most assiduous in circulating the Scriptures and tracts. He has been called to his reward in the midst of his years. He was, as we have ourselves had occasion to know, an able, disinterested, and devoted servant of his Master. It is with a mournful pleasure, therefore, that we read his last words to one of the Societies, whose designs he delighted to serve: "A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India. You may therefore command my services as long as I live."

MAURITIUS.

Or Isle of France, an Island in the Indian Ocean, inhabited by French Colonists, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.—1814.

John Le Brun.

The schools under Mr. Le Brun's care have succeeded beyond expectation; much indifference, and even opposition, having been manifested by a class of population, among whom the French revolution had destroyed religious principles. The state of principles and morals is still awfully depraved. Governor Farquhar countenances and supports Mr. Le Brun, and has granted him the use of a spacious building. The scholars having become too numerous for one teacher, a suitable assistant will be sent to Mr. Le Brun.

ORENBURG.

The Capital of the Government of that name, in Russian Tartary—population about 10,000—the great thorough-fare from Siberia to the European Provinces of Russia; and the constant resort of an immense number of Tartars, Calmucks, Bucharians, and other tribes.

EDINBURGH MISSIONARY SOCIETY.—1814.

C. Fraser, G. Macalpine. Walter Buchanan, a Cabardian.

THEOPOLIS.

In South Africa—about 600 miles E. of Cape Town.

LONDON MISSIONARY SOCIETY.—1814.

J. G. Ulbricht, G. Barker.

Mr. Barker, being prevented from going to Lattakoo, as was proposed, continued at Theopolis. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year.

More than seventy persons were baptised during the last year, and the Word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this station.

CHUNAR.

A Town near Benares, about 500 miles from Calcutta.

CHURCH MISSIONARY SOCIETY.—1815.

William Bowley, Country-born.

Mr. Bowley has three schools under his care. He is an indefatigable catechist and reader; and pursues a simple, steady, and laborious course of duty.

GOREE.

An Island of Western Africa.

CHURCH MISSIONARY SOCIETY.—1815.

Schoolmaster and Schoolmistress—Mr. and Mrs. Hughes.

In consequence of the restoration of this island to France, the schools have so far dwindled, that it is probable the station must be given up.

PARRAMATTA.

In New South Wales, about 25 miles w. of Sydney.

CHURCH MISSIONARY SOCIETY.—1815.

The seminary established at this place, by the Rev. Samuel Marsden, for the instruction of New Zealanders, contained four young men connected with the principal families near Ranghee-hoo, the Society's settlement in New Zealand. They were improving rapidly.

PEACE MOUNTAIN.

South Africa, formerly called Africaner's Kraal, 550 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1815.

E. Ebner.

About 200 of the Corannas are here collected, of whom fifty attend daily worship; about thirty attend school; and sixteen adults, beside twelve children, have been baptised. The converts are happy in the knowledge of Christ.

Mr. Ebner has baptised Africaner, once the terror of the whole country, but now a warm espouser of the faith which he once persecuted.

LEICESTER MOUNTAIN.

the Colony of Sierra Leone, an elevated spot, about three miles from Free Town.

CHURCH MISSIONARY SOCIETY.—1815.

Mr. Horton, Schoolmaster. Mrs. Horton, Schoolmistress. John Rhodes, Native Usher.

On this Mountain the "Christian Institution" of the Society is formed. The expected death of the Rev. L. Butcher, who had the particular charge of this establishment, has deprived the Society of his able services. He died on the 17th July last.

The chaplains of the colony, Messrs. Garnon and Collier, will take charge of the institution, till a superintendent, who is now preparing for this service, shall reach Africa.

By the last returns there were 286 children at the institution; of which 227 were boys, and 59 girls.

SURAT.

LONDON MISSIONARY SOCIETY.—1815.

James Skinner, William Fyvie, John Donaldson.

The missionaries are applying to the Gujuratee; in which they hope, ere long, preach to the multitudes of Surat. They are preparing a catechism and acts, with a grammar and dictionary, and have made a beginning in the translation of the New Testament. An English school is attended by fifty scholars, and native school by about half that number.

ALLEPIE.

large Town in India, on the Malabar Coast, about 40 miles from Cochin, and 120 n. of Cape Comorin—the chief place at which the Company's ships call to take in pepper and other spices—about 13,000 inhabitants—in the vicinity of the Syrian Christians—a commercial place, inhabited by men of various countries and religions, with scarcely any Brahmins or pagodas, and therefore highly favorable as a missionary station.

CHURCH MISSIONARY SOCIETY.—1816.

Thomas Norton.

Mr. Norton arrived at Cochin, from Columbo, on the 8th of May; and was met at Allepie by the Resident, Colonel Munro, as the most suitable place for the attainment of his objects. A church is building; and a large house and garden have been presented, as a free gift in perpetuity, by the government of Travancore. The Society will probably establish the head-quarters of the Travancore mission at this place.

BENARES.

BAPTIST MISSIONARY SOCIETY.—1816.

William Smith.

Benares may be called the Athens of the Hindoos. Mr. Smith has been recommended there. He is particularly fluent in the Hindoostanee. He had labored

GAMBIER.

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They arrived, Sept. 7, 1816; and have made an encouraging progress, both in preaching and in the establishment of schools. A place of worship has been fitted up in Calcutta; and the Gospel is also preached at Hourah, across the Hooghly, where the population is large. The Bengalee is the object of their first attention, as indispensable for intercourse with Hindoos; as Hindoostanee is for benefiting Mahomedans.

CEYLON.

AMERICAN BOARD OF COMMISSIONERS.—Two Stations.—1816.

Tritipally—Edward Warren, Daniel Poor.

Batticaloa—James Richards, Benjamin C. Meigs.

On his voyage—Allen Graves.

Mr. Bardwell, who accompanied these missionaries, proceeds to Bombay. To the others, the Governor has made a grant of land in the district of Jaffna, and given the use of two Portuguese churches in stations of the highest importance.

Notwithstanding this number of laborers, yet such is the want of them in Ceylon, that, until they are raised up from among the natives, there is little probability of an adequate supply.

The greatest harmony and brotherly love prevail among the different Christian laborers. Of the natural tendency of the Gospel to ennoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large proportion of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnston, the Chief Justice of Ceylon; but, as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the increase of Christian knowledge, such a fact ought not to be withheld from the friends of the Gospel.

The Bishop of Calcutta, on his visit to Columbo, took measures for applying a sum of credit granted to his lordship by the Christian Knowledge Society, for promoting, by a district committee of that society established at Columbo, an union of the common prayer in Cingalese. An edition in Tamul had been printed in Madras.

The spirit of inquiry is increasing among the natives. In the district of Jaffna, in particular, Mr. Budhists, and even Buddhist priests, apply frequently for the Cingalese Bibles; and Mahomedans have begun to manifest an inclination to receive

Establishment List of the Protestant Missions.

action themselves, and to permit their children to partake of the benefit of improved education. The Scriptures and Christian instruction have been introduced, with the most satisfying success, into the prisons of Jaffnapatam and Galle.

GAYAH.

Large City in India, 55 miles s. of Patna, a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.—1816.

— Fowles.

GLOUCESTER TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

Henry During and Mrs. During.

This town having been newly formed, Mr. and Mrs. During left the Christian mission on Leicester Mountain, about the middle of December, 1816, at the request of the Governor and with the approbation of the society's representatives, to take charge of this town. There were then 130 Negroes; but, in April, they numbered 263 under their care, of which 13 boys and 67 girls attended the school. Mr. and Mrs. During are on government salaries, but were sent out by the society.

HEPHZIBAH.

South Africa, formerly called Rhinoster Fountain, in the Bushman's Country, about three days' journey from Grace Hill, in the way to Griqua Town.

LONDON MISSIONARY SOCIETY.—1816.

W. F. Corner, J. Goeyman.

About 300 Bushmen inhabit this spot. None at first came near; but they now speak the word gladly.

KIDDERPOOR.

A Village near Calcutta, within a short distance of Garden Reach.

CHURCH MISSIONARY SOCIETY.—1816.

Two schools are opened here, under the superintendence of the Rev. William Greenwood, who resides in the house of the society, at Garden Reach. It is hoped that these schools will supply sufficient teachers for other quarters.

KISSEY TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

Charles Frederic Wenzel.

Mr. David Brennand, in company with Mr. Cates, now settled at Wilberforce, reached the colony, Feb. 25th of last year. He was designed for Gambier; but was fixed at Kiskey Town, where, after a short residence, he died. At his last returns there were 404 persons at Kiskey Town; of which seventy-two boys and seventy-seven girls attended school.

REGENT'S TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

W. A. B. Johnson.

Mr. Johnson, having been ordained according to the rites of the Lutheran Church, has been appointed to the charge of this station. He receives a salary from the government. There were under his care, by the last returns, 1283 persons. Of these, 179 boys and 93 girls attended school.

He has pleased God to grant his blessing to Mr. Johnson's labors. Many have become religious, and have been baptised.

MALTA.

LONDON MISSIONARY SOCIETY.—1816.

Isaac Lowndes.

The late Mr. Bloomfield was established here in 1811. On his death, Mr. Lowndes was sent out, and arrived on the 6th of November, 1816. He is perfectly conversant in Italian and modern Greek, with the view of proceeding to the Ionian Islands.

A Bible Society has been happily established in Malta, of which Mr. Iowett, Mr. Lowndes, and Dr. Naudi, are Secretaries.

MONGHYR.

A very large City in India.

BAPTIST MISSIONARY SOCIETY.—1816.

John Chamberlain; Brindabund, Native.

Mr. Chamberlain, who was stationed at Sirdhana, about 920 miles N. W. from Calcutta, and 200 from Agra, was under the necessity of leaving that station. He is assisted at Monghyr by the aged native, Brindabund, and is translating the New Testament into the Brij-bhasa. Already some encouraging indications appear at Monghyr, though prejudices have been awakened.

Mr. Chamberlain took a journey, of nearly two months, in the beginning of last year, as far as Mirzapore. He preached many times; and distributed more than 200 copies of the Gospel and 2000 tracts. "It is wonderful," he says, "to observe how evidently an invisible hand is at work among the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people."

NEW ZEALAND.

Two large Islands in the Great Pacific Ocean, lying East of New South Wales.

CHURCH MISSIONARY SOCIETY.—Ranghee-Hoo.—1816.

Schoolmaster, Thomas Kendall. Lay Settlers, William Hall, John King.

The settlers at Ranghee-Hoo have remained in safety. An attempt to form a second settlement at Wytanghee, in another part of the Bay of Islands, was given up; the situation being found insecure. The settlers are gradually advancing in their influence on the natives.

ROYAPETTAH.

A Village about four miles from Madras.

LONDON MISSIONARY SOCIETY.—1816.

Samuel Render.

Mr. Render fixed himself at this place, Nov. 27, 1816. In Royapettah, with the villages of Tripplacane and St. Thome, at the distance of three miles on each side of it, the number of inhabitants is not less, it is said, than 40,000. In April, 1817, there were 160 children in the schools under his care.

TITALYA.

In India, on the borders, towards Nepaul.

CHURCH MISSIONARY SOCIETY.—1816.

Fred. Christian Gotthelf Schroeter.

This place seeming to offer a desirable sphere of exertion, Mr. Schroeter has been fixed here; and is particularly countenanced by the commanding officer on the station. He is diligently occupied in the acquisition of the Thibet language, hitherto almost entirely unknown to Europeans. His talent for this labor is peculiar; and he is zealously directing it to improve the opportunity which has occurred to none other. When suitable assistance is obtained, native schools may be opened to a great extent.

The present situation of affairs renders a station in this quarter very important. It will form a medium of communication between the laborers of India and the Russian Bible Society; and will enable them to carry their co-operation into Thibet; and facilitate the circulation of the Scriptures among the Tartar tribes bordering on China, and through the western part of that empire.

Captain Barre Latter, the commanding officer on the station, is opening an intercourse with various friendly Lamas, and exchanging books with them, in order to ascertain the languages with which they are acquainted; and he entertains hopes that a very extensive field will soon be opened for the circulation of the Scriptures.

TRANQUEBAR.

CHURCH MISSIONARY SOCIETY.—1816.

Missionary and Inspector of Schools, John Christian Schnarre. Superintendent of Schools, John Devasagayam. Catechist, David.

Chronological List of the Protestant Missionary Stations.

Rev. J. C. Schnarre has left Madras, at the request of the Danish mission, to take a share in the work of the mission, and the particular oversight of the schools. He arrived August 24, 1816. Mr. Schnarre's support, as to the chief maintenance of the schools, falls on the Society; the Royal College having requested, by the Bishop of Copenhagen, the Society's aid in the difficulties of the mission. On a recent visit of inspection made by Mr. Schnarre, the beginning of last year, he found 25 children in the different schools. These are distributed as follows: *Tamil and Tamul Schools*: 5 stations, supplied by 9 teachers. *Tamil*: 8 stations, supplied by 13 teachers. *Tamil Free-Schools, for Pariahs*: 9 stations, supplied by 9 teachers.

COTYM.

In India, on the Malabar Coast, about 18 miles from Alleppee.

LONDON MISSIONARY SOCIETY.—1817.

Benjamin Bailey.

John Munro, the Company's resident in Travancore, having erected a college at Cotym for the education of the Syrian priests, wished to place an Englishman on the spot. The Rev. Benjamin Bailey, who had arrived at Madras 9th of September, proceeded with Mrs. Bailey, overland, to Travancore, and was fixed at Cotym about the beginning of last year. The best prospects are opening among the Syrians. The New Testament, translated by the Bible Society, under the critical care of Mr. Samuel Lee, has been purchased in abundance; and the Old Testament is proceeding under the able and indefatigable superintendence.

ST. DOMINGO.

An Island in the West Indies.

Mr. Brown is happy to state that the Rev. William Morton, a clergyman of the Church of England, well qualified for the situation, and anxious to discharge diligently its important duties, has been appointed to the office of Classical Tutor in a college instituted by King Henry, for the instruction of the young who are hereafter to fill the most important offices in his dominions. Mr. Morton sailed some time since. He will have the full liberty of imparting religious instruction to all who may be disposed to receive it.

WESLEYAN MISSIONS.—Port au Prince.—1817.

John Brown, sen. James Catts.

Mrs. Brown and Catts reached the island Feb. 7, of last year; and were well received by the President Petion, being settled in that part which is under his authority. The President informed them, that all religions were tolerated, and they might build churches in any part of the republic. They preach both in town and in country villages, and distribute tracts. Their congregations are increasing, and behave with reverence and deep attention.

CAPE HENRY.

That part of the island which is under the authority of King Henry, two missionaries are to be sent by the committee.

IRKUTSK.

On the river, near the sea of Baikal, upward of 3000 miles from St. Petersburg.

LONDON MISSIONARY SOCIETY.—1817.

—Stallybrass, Cornelius Rahmn.

Rev. Dr. Paterson, and the Rev. Robert Pinkerton earnestly recommended Irkutsk, as a suitable station for a mission to the Mongul Tartars. Mr. Stallybrass was appointed, and proceeded to St. Petersburg. The Rev. Cornelius Rahmn, a Swedish clergyman, has undertaken to co-operate with Mr. Stallybrass. He was to leave Gottenburg in the middle of September, and to join his wife at St. Petersburg; whence they were to proceed with their wives, on a long journey.

KROOMAN'S RIVER.

In South Africa, south of Lattakoo.

LONDON MISSIONARY SOCIETY.—1817.

Robert Hamilton.

In February, 1816, after a toilsome journey of eight days from Griqua Town, a party of missionaries, full of expectation, reached Lattakoo. They met with but a cold reception; and were finally obliged to retrace their steps to Griqua Town.

Mr. Read, accompanied by nearly thirty of the congregation from Bethelsdorp, determined to proceed to Lattakoo, in order to prevail with Mateebe to receive the missionaries. They arrived on the 28th of December. After many objections, the missionaries were allowed to settle at Lattakoo. It seemed probable, however, that the king would ultimately leave that place, and fix at Krooman's River; in which case, Mr. Read promised him the assistance of the missionaries in cultivating and watering the lands.

In consequence of these arrangements, Mr. Hamilton, with some others, left Griqua Town on the 16th of April, 1817. They reached Lattakoo on the 25th. Prior to their arrival, Mateebe had been out on a predatory excursion, contrary to the advice of the missionaries who were at Lattakoo, in which he had suffered great loss. Mateebe seemed much inclined to abandon Lattakoo, and to remove southward, to Krooman's River.

On the 4th of June the missionaries left Lattakoo, and reached Krooman's River on the 8th, a spot which seems well adapted for a settlement. They were accompanied by the king and several chiefs, who went with them in order to determine where the new town should be built. The king intended to call a meeting of the chiefs at Lattakoo, to see who were with him and who were against him; as several of them are averse, both to his removal, and to his entertainment of the missionaries.

MADRAS.

WESLEYAN MISSIONS.—1817.

Mr. Harvard, who was appointed to Madras, has been detained in Colombo by the urgency of the affairs of the Ceylon mission. Mr. Lynch, from Jaffnapatam, has visited Madras at the request of the Ceylon Conference. The Conference at home have directed the committee to send out another missionary to Madras, who will probably be joined by Mr. Harvard.

Mr. Lynch preaches from three to five times a week; but feels that three times fatigue him more than fourteen times used to do in his native country. He regrets the want of a chapel: but "as yet," he writes, "I have no prospect of a suitable place. In Madras, the streets and squares are more confined than in London; and, in depth, there are few places more than from sixty to eighty feet, and, in front and rear, and on each side, closely confined by houses and walls. And such a place for bustle and perpetual noise, I never have been in. What is called 'one ground,' i. e. sixty feet by forty, in a populous place, costs from 80*l.* to 120*l.*; and, in back streets, from 60*l.* to 100*l.*: and, in so hot a climate, less than four 'grounds' could not be purchased for a house and chapel."

PALAMCOTTA.

In the Southern part of the Carnatic, not far from Cape Comorin.

CHURCH MISSIONARY SOCIETY.—1817.

Robert Graham *English Schoolmaster.* — Gahagan, *Malabar Schoolmaster.*

These teachers are acting under the superintendence of the Rev. James Hough, chaplain on the station. There were in the English school, thirty-three, and in the Malabar near seventy scholars.

TELLICHERRY.

On the Western Coast of the Peninsula of India.

CHURCH MISSIONARY SOCIETY.—1817.

Baptiste, *Native.*

He is employed as a schoolmaster, under the superintendence of the Rev. F. Spring, chaplain on the station. Baptiste is much opposed by the Roman Catholic priest.

VADADELLI.

Between 20 and 30 miles N. from Madras.

CHURCH MISSIONARY SOCIETY.—1817.

Sandappen, *Native.*

A great sphere of usefulness is opening before this native Christian.

MADAGASCAR.

immense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, a partial state of civilization, and said to contain 4,000,000 inhabitants.

LONDON MISSIONARY SOCIETY.—1817.

David Jones, — Bevan.

his mission has been unavoidably delayed. Messrs. Jones and Bevan, it is expected, will shortly proceed to this destination.

WESLEYAN MISSIONS.

no missionaries are to be appointed to this station by the Committee.

Governor Farquhar, of the Mauritius, has been urgent for an attempt to communicate Christianity to Madagascar. Every preparation has been made by to furnish such missionaries as may be sent out, with the best information respecting the island, and the most promising measures to be adopted. He has an abulary, grammar, and dictionary of the Madagascar tongue, which he is preparing to print. They were collected by a French gentleman, and cost nearly a year's labor. He has works in French and Madagascar, which occupy folio volumes, and contain a mass of materials respecting the island. The Madagascar is written in the Roman character, as they have no character of their own.

There are, however, many difficulties in the way of this attempt, which should deter the societies that may engage therein for disappointments and delays. The places—Fort Bourbon, St. Luce, and Tamatave—have been occupied by the English, on the island. From these places Mauritius and Bourbon received cattle and slaves, which last traffic is now happily abolished. These stations are very unhealthy; but not so the interior. The inhabitants have been deterred by Europeans, which augments the difficulties of any attempt to benefit

every necessary of life is produced in abundance. A strip of low sand encircles the whole island, and extends into the country five or six miles, and in some places more. This part is often unhealthy, from the overflowing of the rivers. The English claim the east side of the island, from the coast to the ridge of mountains which divides it from north to south. The King of Ova is a powerful chief on the west side of this ridge; and, being on good terms with the English, he probably affords protection to missionaries.

BRAINERD.*

station among the Cherokees on Chickamaugah Creek, a branch of the Tennessee.

AMERICAN BOARD OF COMMISSIONERS.—1817.

Ard Hoyt, Moody Hall, Daniel S. Butrick, William Chamberlin.

YALOBUSHUR.

station among the Choctaws, on a creek of the above name, a branch of the Yazoo.

AMERICAN BOARD OF COMMISSIONERS.—1818.

Isaiah Kingsbury, Loring S. Williams, Peter Kanouse, John G. Kanouse, Moses Jewell.

The precise time of establishing the missions at the following stations we have not been fixed. However, excepting Kingston and Niagara, they have all been commenced since 1810.

KINGSTON.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

George Okill Stuart *Missionary to the Mohawks.*

John Green, *Schoolmaster to the Mohawks.*

John Hill, *Reader and Catechist to the Mohawks.*

The offices of schoolmaster and catechist were united in the same person, but have been deemed expedient to separate them.

His place, formerly called Chick-a-mau-gah, has lately received the above appellation. See the Treasurer in this number.

NIAGARA.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

Robert Addison.

BOSJESVELD.

In South Africa, about 40 miles north from Cape Town.

LONDON MISSIONARY SOCIETY.

Cornelius Kramer.

DELHI.

A City of India, 976 miles N. W. from Calcutta.

BAPTIST MISSIONARY SOCIETY.

Mr. Kerr was established here, but it is doubtful whether he has not left the station.

FREE TOWN.

The chief Town of the Colony of Sierra Leone.

WESLEYAN MISSIONS.

William Davies, Samuel Brown.

Members, 115.

See *Leopold Town*, where Mr. Davies is superintendent of liberated Negroes. Mr. Brown has a school of between twenty and thirty children, at Portuguese Town; and Mrs. Brown had another of upward of forty girls, at the west end of Free Town, but she was lately removed to her eternal home. Mr. Brown preaches in Portuguese Town, the population of which is about 200; and also in Soldiers' Town, where the black soldiers live. In each place is a wattled building, the cost of which is about \$1. and which answers the double purpose of meeting-house and school-room.

LEOPOLD TOWN.

A Town of Negroes, in Sierra Leone, liberated from slave ships.

WESLEYAN MISSIONS.

William Davies, Superintendent.

By the last return, there were 134 persons collected here, of whom twelve men and boys were learning trades. Several of the adults, and all the artificers, attend evening school.

WILBERFORCE TOWN.

In the Colony of Sierra Leone, formed by the union of two Negro Towns, named Congo and Cosso Towns.

CHURCH MISSIONARY SOCIETY.

John Brereton Cates.

It was intended that Mr. Cates should assist Mr. Nylander at Yongroo Pomoh; but circumstances led to his being settled at this station. Mr. Brennan, who went with him to Africa, died soon after his arrival.

Mr. Cates labors faithfully, and with discrimination, among his Negroes.

LETTER FROM THE TREASURER OF THE AMERICAN BOARD, &c.

(Concluded from p. 278.)

I would attempt a description of the natives; but my information is not sufficiently extensive and accurate to warrant any thing like a full account of them.— They live thinly dispersed over the country. I should not think there were fifty buildings in sight of the road from the Chatahoochy to this place, 110 miles, though the road passes through part of the town of *Coo-sa-wa-tee*, which is the largest town in the nation. A white man, who has resided in the immediate vicinity some time, informed me, that there were probably 400 souls within a distance of four miles on the river. The Indians dwell in log cabins, not much inferior to those of the whites in the neighboring settlements. They have little furniture of any kind; but they are gradually getting into the use of the English dress. All the women that I saw were dressed in long loose gowns. Several were riding on horseback. Both males and females use the same kinds of saddles, as are used by males and females respectively in our own country. In some places on the

d there is no human habitation for 12 miles; generally the huts are within two, three, and four miles of each other. The clearings take up so little room, that it is almost the whole time travelling in a wilderness.

The number of whites residing in the nation is considerable. Many have obtained all the privileges of citizenship by marrying female natives. Others have been introduced as mechanics, by the government of the U. States, and others still have obtained leave to reside here as mechanics from the chiefs. Beside these, there are occasional stragglers, who reside for a longer or shorter time, but leave from any one. The intermarriages of whites and natives have been long practised, that a considerable part of the tribe are of mixed blood; yet, who are partly Indians, are spoken of as Cherokees. The mixed breed can generally speak English, but some of them can neither understand nor speak the language at all. A few have sent their children to the white settlements to learn the rudiments of knowledge. The greater part, however, are as ignorant of every thing, which it is important for them to know, as the full-blooded Indians are.

As to their persons, the Cherokees are a well-formed, good-looking people.—None of them have as fine countenances, as can easily be found in any country. The children are almost universally active, plump, and healthy. It is Mr. Gamble's opinion, as well as the opinion of our missionaries, that the children have as good intellects, and are as apt to learn, as the children of civilized people. In making of their actual progress, however, an allowance must be made, on account of their being obliged to learn a new language. The color of this tribe is as dark, as that of most of our Aborigines. I have seen several half-breeds, as if seen in Boston or New-York, would not be thought to have a drop of Indian blood in their veins. Many children, partly descended from Cherokees, have light brown hair, blue or grey eyes, and fair skins.

Some of the half-breeds have large plantations, which they cultivate by the use of slaves; but the fields of full-blooded Cherokees are generally small, and they do not carry on agriculture with much vigor and effect. In this tribe has been tried an experiment of vast practical utility to the human race. The result, that *savages cannot be civilized without Christianity*. I cannot go into details here. The greatest effect of introducing some of the implements of civilized life, with English dress, and other things of small importance, has been to make some of the people most insatiably avaricious, leaving them as far from civilization as before.

Chickamaugh comprehends a considerable district, extending up and down the creek of that name, and including an Indian village near the Tennessee, it has been thought best by the missionaries, Mr. Cornelius, and myself, that the missionary station should receive a new name; and, since I commenced this letter, we have given it the name of BRAINERD, in affectionate remembrance of a noble, devoted, and successful missionary. The mission-house is situated about 50 rods south-west of the creek, and two miles north-east of the Georgia Tennessee road. It fronts the south-east, has the dining hall and kitchen in rear, and several log cabins on each wing for the accommodation of the children and some of the missionaries. There are several other log buildings for storerooms, corn-houses, and stables. The school-house is 30 rods to the south; and is sufficiently large to accommodate 100 scholars on the Lancasterian plan, and to answer for a place of public worship on the Sabbath. The cultivated land of the missionary farm lies in several fields, principally in front of the building, and amounts to 45 acres. The creek here pursues a north-westwardly direction, but below takes a northerly course to the Tennessee, which is distant 15 miles, following the creek, though only 6 miles at the nearest place. The brow of the Lookout Mountain, immediately under which the Tennessee passes, is at 7 miles distant in a due-west course. The creek is navigable for boats to the mission-house. At the landing place is what is called a fish-trap, formed by a partial dam. It was rebuilt the last year, and is of great benefit to the establishment. Should it prove as valuable in future seasons, as in the two last, it will worth more than \$500, the sum which the Board paid for the improvements of the place. The fish are caught as they pass down stream in the night. No precaution is necessary to catch them. On the first morning after my arrival, about 200 were taken, the aggregate weight of which could not have been less than 100 pounds. When the water is high none are taken; but except at such seasons, they are caught at all seasons of the year. Once this spring 150 were taken.

ken at a time, and the next morning 120; the largest weighing 30 pounds, and a considerable proportion from 5 to 10 pounds each. Most of them are fat and good, some excellent, either fresh or salted.

The mission-house and other buildings stand on a gentle eminence, and present an agreeable appearance. The mission-house, school-house, dining hall, and kitchen, are built of hewed logs, having the interstices filled with mortar. The first mentioned of these buildings has two rooms on the lower floor, with an open hall between them. The upper story has two lodging rooms; but when finished will have four. The principal expense of the buildings is defrayed by government.

The general aspect of the country is pleasant; the woods are now decked with a variety of wild flowers; the forests have become verdant; and Lookout, with the hills on the opposite side of the Tennessee, appears majestic and beautiful. They are the first high-lands, which have reminded me of the noble mountains and hills of New-England. They are not seen from Brainerd; nor till the traveller arrives within two or three miles of the river.

There is but one post-office in the Cherokee nation; and that is within four miles of Brainerd, and is a very great convenience to the establishment.

On my way hither I called upon the Rev. John Gambold, the Moravian missionary at Springplace, and was received by him and his family with the most affectionate hospitality. The day, which I spent there, will long be remembered by me, as one of peculiar interest and enjoyment; and, as I would hope, of improvement too.

The Moravian mission among the Cherokees was commenced in May 1801, by the Rev. Abraham Steiner and the Rev. Gottlieb Byhan, an application having been made in 1799 for permission to send missionaries hither, and liberty having been given in 1800. Mr. Steiner returned to N. Carolina in September of the same year, and is now employed in the ministry there. Mr. Byhan resided here till 1812, and, with his wife and children, formed a part of the missionary family. He then returned to Salem, (N. C.) on account of the sickness of Mrs. Byhan. The Rev. Jacob Wohlfahrt was employed in the mission from 1803 to 1805. He is now dead.

Mr. Gambold and his wife joined the mission in October 1805. Four years afterwards they were visited by a brother of Mr. G. who has remained a member of the mission family ever since. A school has been kept up in the family some months before the arrival of Mr. G. to the present time; and has varied from 4 to 13 children, principally boys. The children being taught and fed gratuitously, the only limit has been the ability of the mission to maintain them. Between 40 and 50 have received schooling. In the school are taught reading, spelling, writing, arithmetic, grammar, and the elements of religious knowledge. For the latter branch of instruction the catechetical form is used. Mrs. G. has generally conducted the school, which she is perfectly capable of doing. Before she engaged in the mission, she had been much employed in the instruction of youth. She has now six boys under her tuition. They read in the New Testament; and three or more of them parsed very well in passages taken at random. They answered questions in their catechism, repeated the commandments, and the creed, and sung hymns very prettily. They have also made considerable improvement in writing.

Mr. G. preaches at his own house on the Sabbath, and performs other pastoral duties. He and his brother cultivate a farm of 35 acres, which produces the necessaries of life in great abundance. They have a large stock of swine and horned cattle; some valuable fruit trees, a pleasant flower and kitchen garden, and a most delightful and abundant spring of water. I forgot to mention before, that this country abounds in fine springs, and rivulets of pure water. Mrs. G. has quite a taste for botany, as she formerly taught that branch of natural science.

The Moravian church at Springplace is small. Among the members are only two natives. One is a woman, whom they denominate *the firstling of Christ* among these heathens. She was baptised on a profession of her faith nearly eight years ago. The other is Mr. Hicks of whom you have often heard, as an intelligent, well-informed man, who has more influence than any other man in the nation. He was baptised five years ago. Mr. G. observed, that he was careful not to admit converts hastily to Christian ordinances; but wished to be well satisfied, by continued evidence, that they had experienced a work of the Holy Ghost. He

told that he had sometimes been inclined to look upon his labors with melancholy, and to regard himself as a barren tree; but, upon reflection, he gave thanks, that the little fruit, which the Lord Jesus had given him, was of the most precious kind.

There are at present some hopeful appearances among those, who attend Mr. Gambold's ministrations; particularly among some blacks, who compose a Sabbath school at his house. The good man expressed strong desires for a blessing upon his labors, and that the Gospel might come with power to every part of this tribe. This worthy family rejoiced much, when the mission on Chickamaugah was commenced by Mr. Kingsbury; and their joy has been increased by the arrival of every additional missionary. In the religious poetry, which they composed for the commencement of the new year, they did not omit to celebrate the beginning of our establishment. On account of their advanced age, the friendship they have expressed, and the kind offices they have rendered our mission, they are familiarly called father and mother, by all the missionaries at Brainerd.

On leaving Springplace, I could not but reflect on the dignified character and noble employment of the consistent and devoted missionary. Happy they, who sustain this character, and spend their lives in this employment. Happy they, who, when the Lord cometh, shall be found instructing the ignorant, and spreading his Savior's name where it has never been before.

It was on Friday evening, the 8th inst. just after sun-set, that I alighted at the mission-house. The path which leads to it from the main road, passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness, the pleasantness of the forest with all its springing and blossoming vegetation, the object of my survey, and the nature and design of the institution which I was about to visit, inspired to render the scene solemn and interesting, and to fill the mind with meditations.

Early in the evening, the children of the school, being informed that one of their northern friends, whom they had been expecting, had arrived, eagerly assembled in the hall, and were drawn up in ranks and particularly introduced. They are neither shy nor forward in their manners. To a stranger they appear not less interesting than other children of the same age; but, if he considers their circumstances and prospects, incomparably more so.

At evening prayers, I was forcibly struck with the stillness, order, and decorum of the children, and with the solemnity of the family worship. A portion of scripture was read with Scott's practical observations; a hymn was sung, in which large portion of the children united, and Mr. Hoyt led the devotions of the numerous family. If all the members of the Board could hear the prayers, which would be offered in their behalf at this station, (and I presume at all others under his superintendence;) and if all patrons and contributors could hear the thanks, which are returned to God for their liberality; and especially if they could see a new circle of children, lately rescued from heathenism, kneeling with apparent seriousness and engaging in the solemnities of Christian worship, one of them already a hopeful convert, and others thoughtful and inquiring;—if all these things could be seen, one may safely predict, that the exertions and sacrifices of the kind of missions would be increased four-fold. These things are not the less so, however, because they cannot be seen by every friend to the cause.

The mission family, when assembled for prayers, consists of the missionaries and their wives, Mr. Hoyt's children, the Cherokee children, occasional visitors, hired men, and the kitchen domestics. All these make a goodly number.—The missionaries lead at family prayers in rotation. The children are called together by a house-bell; at the close of evening prayers they are wished a good night, which they reciprocate; and soon afterwards the horn is blown, as a signal for them to retire to rest.

Half an hour before sun-rise the horn is blown as a signal to rise; and just as the sun appears above the horizon the family assemble in the hall for morning worship. After prayers, the children proceed to their different employments. The boys, as they come from the hall, file off to the right, and form in a straight line; the girls to the left, to a log cabin assigned for their accommodation. They are immediately joined by Mr. Chamberlain, their instructor, who has the charge of them from the blowing of the horn in the morning till it is blown at nine in the evening. During the whole of this time he is with them, except the interval at noon; and then they are under his superintendence. They join the rank

with great alertness in the morning, as tickets are given to those most distinguished for quickness and punctuality; and the fine of a ticket is imposed on any who shall be culpably dilatory. These tickets, which are given as rewards on other occasions also, answer the purpose of a circulating medium among the boys, as they are redeemed with little books, or such other articles as the householders desire. As soon as the rank is formed, the boys are despatched to the various employments assigned them. Those employments, which are of a permanent nature, are assigned by the week, so that there is a change of labor. Occasional services are performed by a detachment for the occasion. Some are sent to dress the fish when any are taken; some to assist in milking the cows; some to hoe in the garden; some to pound corn, &c. Some of the boys are too small to do any thing, but, after all the above-mentioned services are provided for, Mr. Chamberlain has commonly about ten active lads to take with him to the field. On one morning since my arrival they planted an acre of corn before breakfast; on another, they planted six or seven bushels of potatoes, the hills being prepared; and these are fair specimens of their morning labor. When breakfast is ready, the various family is called together by the horn. Two long tables are supplied with wholesome and palatable, though plain, food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other missionaries where it is most convenient. The boys sit at one table, the girls, occasional visitors, and the hired men at the other. They take their seats at table as they enter the room; and when all, or nearly all, are seated, a blessing is pronounced. Till the blessing is concluded, not one touches his knife and fork, or plate; nor is the slightest impatience discovered, as is common among children in civilized society. The most entire stillness and decorum prevail, while a blessing is asked and thanks returned, as well as at family prayers. The behavior of the children while eating is very decent; and they are less noisy, than any equal number of young persons whom I ever saw together. The stillness arises in part, no doubt, from the fact, that many of them do not speak English readily; and are therefore rather bashful about speaking at all, either in English, or their own tongue. Some cannot speak a word of our language on their first arrival. After breakfast there is another period of labor, which lasts till nearly nine, when the school commences. The morning labor is about equally divided by breakfast, and amounts to two hours and a half. To this is to be added an hour's labor in the evening. The only time the boys have for play is a little while before dinner, and again at dusk. They labor as cheerfully and as effectually, as any company of boys I ever saw. They handle axes and hoes with great dexterity.

I have been the more particular on this subject, as it has been often said, that the children of Indians cannot be taught to work.

Each detachment of boys has a leader, even when no more than two are employed upon a service. When all are convened, they meet at the sound of the whistle. The school is opened by reading a portion of Scripture, singing a hymn, and prayer; and closed by prayer and singing. It is conducted upon the Lancasterian plan, a plan not only excellent in itself, but peculiarly suited to catch the attention of Indian children. The principal exercises are reading, writing on sand, slates, and paper, spelling, and arithmetic. None have yet commenced the study of grammar. Of the writing I hope to show you specimens. Fifteen read in the Bible. They have attended school from 8 to 12 months, and more than half of them began with the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from 10 to 15) in one of our common schools at the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school 47 Cherokee children, Mr. Hoyt's two youngest sons, and two white boys. The two latter will stay a short time; and were admitted from peculiar circumstances. These numbers have been just ascertained by Mr. Kingsbury, for the purpose of making out his report to the Secretary at War. Fourteen are full-blooded Cherokees; the remainder of different degrees of Indian blood.

When the girls are out of school, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlain. They are all, (16 in number,) lodged in one log cabin, which has a chamber. Here all their domestic industry is carried on. Two spin, and two card, the rest sew and knit. They wash, mend, and often make their own clothes; and assist in mending the clothes of the boys. Mrs.

prays with them every evening; and they unite in singing a hymn. When engaged in their work, they are often overheard singing. Mrs. C. says, that the boys are remarkably good tempered. They have few disagreements among themselves; and three or four of them have never been seen out of humor in the least. The boys are also represented as mild and gentle in their tempers; and as much less apt to quarrel than an equal number of white boys. From my own observation I can state, that there is much less noise and disturbance about the house, than is common with half the same number of children among ourselves. It is said to be a general characteristic of the Cherokees, that they are mild, and not apt to quarrel unless inflamed by whiskey. In this case they are easily provoked, more so beyond drunkards of civilized nations, and totally regardless of consequences. If they perpetrate any wickedness, while in a state of intoxication, they say not whiskey did it, and not they; and though they regret it, they do not take any blame to themselves. They are as fully convinced, however, as drunkards among the whites, that whiskey is a tremendous evil; and one which, if not arrested, will destroy their nation.

A SABBATH AT BRAINERD.

After morning prayers on the Sabbath, the families of the missionaries hold a prayer-meeting of an hour. The other services, on the first Sabbath after my arrival, were as follows. Some religious conversation was had in the morning with natives; particularly with a young man, who had once been a member of Mr. Hambold's school. He had come 17 miles to attend public worship, and appeared seriously disposed. When an interpreter is necessary, Catharine Brown, or some other member of the school, performs that duty. It is the practice of the missionaries to expound a chapter in the forenoon, at the school-house, and, after short intermission, to preach a sermon for the afternoon service. The audience consisted of the mission-family, including the children of the school, and of various kinds of persons from two to twenty miles around. The nearest neighbor is two miles off; but there are several about the same distance, in different directions. I should judge there were about 50 persons, who came from the vicinity to attend worship, making the whole audience considerably above a hundred. Mr. Butrick expounded the Mosaic account of the deluge, and enforced it by a practical application; Mr. Hoyt preached P. M. from Isaiah, xlix, 6, on the future promulgation of the Gospel among all classes of people in every country, with an application adapted to the audience. After public worship, the brethren of the church conversed with two colored persons, a man and his step-daughter, on the subject of experimental religion. The man had been under religious impressions for eight months, and had conversed freely with some of the brethren last fall, the woman stated her first concern several months ago. They were ignorant, as might naturally be expected; but so far as could be judged from a single conversation, they had been under deep convictions of sin, and there was some ground to hope they had been renewed by divine grace. They attributed their first seriousness to Mr. Ingelsbury's preaching. Suitable admonitions were given them, and it was determined to make particular inquiries respecting their conduct, and to examine them again hereafter.

A Sabbath school, for the instruction of blacks, has been kept up since last summer. The improvement, which a number of them have made, is truly wonderful. A man of 30 years, who only knew the alphabet, when the school commenced, now read a chapter, or a psalm, very decently. A boy of 15, who did not now a single letter, can read very well in the Testament. Several others have begun to read in the Bible. The greater part come six miles or more to meeting; some 15 or 20 on foot; and none less than two miles and a half. The number has varied from 10 to 25. Mr. Hall has paid particular attention to this school. The season for instructing these people is at the close of public worship. Several of them are under serious impressions; and all pay the strictest attention to religious services. They sing a hymn before the school is dismissed, and prayer is offered by the instructor.

I have seldom seen a Sabbath more entirely devoted to the purposes of religion. Now animating the reflection, that in 16 months from the commencement of missionary labors at this place, there should be a Christian community, in which all the advantages of religious education are enjoyed, and all the ordinances of religion administered. How delightful to see the Sabbath shine upon this dark land.

THE CHURCH AT BRAINERD.

You have been informed of the admission of five native converts and one white man to the little church, which the Lord has planted here. On the first Sabbath in this month, Mr. Hoyt's youngest daughter, who had, as was hoped, experienced a saving change since the family arrived at this place, was admitted to communion. At the same time, a black woman was also admitted. The second Sabbath after my arrival, a colored man was added to the church; so that it now contains nine persons, whom as we trust, the Lord has called, within a few months past, to be heirs of his kingdom.

Particular mention has already been made of Catharine Brown; but I think you will be pleased to hear something more of this interesting female. Her parents are half-breeds, who have never learnt to speak English; yet if you were to see her at a boarding-school in New-England, as she ordinarily appears here, you would not distinguish her from well-educated females of the same age, either by her complexion, features, dress, pronunciation, or manners. If your attention was directed to her particularly, you would notice a more than ordinary modesty and reserve. If you were to see her in a religious meeting of pious females, you would not distinguish her, unless by her more than common simplicity and humility. When she joined the school in July last, (having come more than 100 miles for that sole purpose,) she could read in syllables of three letters, and was 17 years old. From her superior manners and comely person she had probably attracted more attention, than any other female in the nation. She was vain, and excessively fond of dress, wearing a profusion of ornaments in her ears. She can now read well in the Bible, is fond of reading other books, and has been particularly pleased with the *Memoirs of Mrs. Newell*. Last fall she became serious, is believed to have experienced religion in the course of the autumn, and was baptised and admitted to the church in January. Since that time she has been constantly in the family; and all the female members of it have the most intimate knowledge of her conduct, and receive a frank disclosure of her feelings. It is their unanimous opinion, that she gives uncommon evidence of piety. At meetings for social prayer and religious improvement, held by them on every Thursday afternoon and Sabbath evening, Catharine prays in her turn, much to the gratification of her sisters in Christ. Her prayers are distinguished by great simplicity as to thought and language, and seem to be the filial aspirations of the devout child. Before Mrs. Chamberlain took charge of the girls, Catharine had of her own accord commenced evening prayer with them, just as they were retiring to rest. Some time after this practice had been begun, it was discovered by one of the missionaries, who, happening to pass by the cabin where the girls lodge, overheard her pouring forth her desires in very affecting and appropriate language. On being inquired of respecting it, she simply observed, that she had prayed with the girls, because she thought it was her duty. Yet this young woman, whose conduct might now reprove many professing Christians, that have been instructed in religion from their infancy, only ten months ago had never heard of Jesus Christ, nor had a single thought whether the soul survived the body or not. Since she became religious, her trinkets have gradually disappeared, till only a single drop remains in each ear. On hearing that pious females have, in many instances, devoted their ornaments to the missionary cause, she has determined to devote hers also. In coming to this determination, she acted without influence from the advice of others.

The general deportment of all, who have joined the mission-church, is such as to afford increasing evidence that they are, what they profess to be, the disciples of Christ. Though God alone can search the heart, and we must expect mistakes, and disappointments, in our judgment of Christian character, it is no more than gratitude to the Giver of all good, to acknowledge his kind interposition in behalf of any, who were recently in a state of total ignorance of Him, and of the salvation which he has revealed.

On the 14th instant we were highly gratified by the arrival of Mr. Cornelius, who had been hourly expected for several days. He brought with him a Choctaw youth of 16 to be educated at the Foreign Mission School in Connecticut. The arrival of Mr. C. was desirable on many accounts; but particularly because he was able to give precise information with respect to the proposed seat of the mission to the Choctaws, and the best mode of conveying the missionaries thither.

The interest felt in his welfare by all who were present, and the important services which he had rendered to the cause of missions, while journeying within the last sixteen months about 4000 miles, of which 1000 miles were within the limits of the Indian nations, will be easily felt and justly appreciated by yourself.

The subsequent Sabbath will long be remembered by us, on account of its sacred solemnities. The administration of the Lord's supper had been appointed, in expectation of the arrival of Mr. Cornelius. He preached from the chorus of the 107th Psalm: *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.* It was at this time, that the colored man, mentioned above, was admitted to the church. Twenty-four persons sat down together, here in the wilderness, at the table of their Lord. Five of us, who had been intimately connected in these attempts to convey the Gospel to the Indians, expected to leave the place within a few days, two on our way towards home, and the others to enter upon the Choctaw mission. We could not indulge the slightest anticipation of ever meeting again at this feast of love; and it was altogether probable, that several of us should see each others faces no more in this world, after the expected separation should have taken place. These reflections, and many others which will suggest themselves to your mind, rendered the occasion deeply affecting.

During my stay the mission and school were visited by several gentlemen, who were passing through the nation, among whom was the Governor of Tennessee. They all appeared pleased with what they saw; particularly the Governor, who spent a night at the mission house, and witnessed the regular exercises of the school. Nothing strikes a stranger more agreeably, than the ease and propriety with which the children sing several hymns, without assistance from any other person. Mr. Chamberlin tells me, that he believes every child, who has been at school any length of time, can take part in the singing; and it is with pleasure I add, that every member of the missionary family can also join with the voice, as well as with the understanding.

Mr. Cornelius and myself are preparing to set out for home on Monday. We take three Cherokee youths with us for the Foreign Mission School. One is the son of Mr. Hicks; and the good man has come up to spend the Sabbath with us. We expected to set out sooner; but have found it difficult to close the various necessary business before Monday. I am, Sir, very affectionately yours,

JEREMIAH EVARTS.

Brainerd, on Chickamaugah, Creek, May 23, 1818.

P. S. *Knoxville, Tennessee, June 1.* As my letter would reach you, if brought by myself to this place, considerably earlier, than if put into the Rossville post-office, I have brought it with me, and venture to try your patience a little longer with a postscript.

At noon on Monday of last week our business was so far completed, that we prepared to separate, and proceed on our various ways. Mr. and Mrs. Williams with their babe were to go on board one of the large flat-bottomed boats, which are so common in the rivers of the western country, and proceed to the lower end of the Muscle Shoals, whither Mr. Kingsbury was to follow them on horseback. The boat was purchased with the design of going down the Tennessee and Mississippi to the mouth of the Yazoo; but, on further consultation, it was thought best, that the missionaries should leave the boat at the place above mentioned, and proceed in a waggon through the Chickasaw nation to the contemplated station among the Choctaws, on *Yalo-bushur* creek, a branch of the Yazoo. The land carriage is about 200 miles. The missionaries, who were about to leave Brainerd, felt strongly attached to that place, as the scene of their first labors among the heathen, and the place where signal tokens of the divine favor had been manifested; yet they were perfectly willing to commence a new establishment, at the call of duty, though it was to be 400 miles distant, and in a perfect wilderness. Mr. Williams was greatly attached to the children of the school, as he had been the instructor for a considerable part of last year. At the time of parting, the mission family, including all the children, were assembled in the open passage. Mr. Hoyt prayed, and all united in singing, "Blest be the tie that binds," &c. Many tears were shed, and the elder children were deeply affected. As Mr. Kingsbury, Mr. Cornelius, and myself were about to visit the Cherokee agency by a circuitous route, we concluded to send the Indian lads di-

rectly thither, under the care of an elder son of Mr. Hicks. Nothing to me more than to see this Christian father, converted from heathenism in this land, about to send his darling son to the heart of a Christian country, a view to his receiving an enlarged and Christian education. The parental filial attachment is described by our missionaries, as being uncommonly strong among the Indians; vastly stronger than any other and all other attachments. When the boys were mounted for their journey, and Mr. Hicks had bidden farewell, he went a short distance with his son into the woods, to take him aside from observation; and thence turned off homeward. What I know not. Doubtless the yearnings of a parents' bowels were expressed; doubtless the prayers of a father ascended to the Preserver of men. His prayers will be echoed from many a bosom; and it will be ardently desired the lad may return in safety with a cultivated mind and a sanctified heart may be a comfort to his father and a blessing to his people.

The greater part of the mission family, not including the children, accompanied Mr. and Mrs. Williams to the river, a distance of seven miles. The road leads through an entire wilderness, and no house is seen except that of the man, at a little distance from the river's bank. The Tennessee is here a stream, half a mile wide, and probably conveys in its channel twice or three times as much water, as is conveyed in the channel of the Connecticut at Middletown. When we look at such a river on the map, we conceive of it as cultivated; especially if it runs through a country so long settled, and as populous as Tennessee. But I am told, that the greater part of this river, even to the Indian limits, is still shaded by native forests; and within these limits the eye of the boatman can seldom meet with any indication, that the country is inhabited. The mighty flood rolls along in solitary grandeur, as it did a thousand years ago. At the place where the missionary boat was fastened, the bank presented nothing but a wilderness. The scene was new and imposing. I looked up the river, the eye caught a perpendicular cliff of limestone, high, which formed the right bank; a beautiful island divided the channel nearly equal parts; and both banks were covered with a luxuriant vegetation from the oak to the cane, the flowering shrub, and the tender grass. The day had now assumed the appearance of summer.

When the boat was ready to depart, and after we had enjoyed an agreeable interview, a parting hymn by Dr. Doddridge was sung to Old Hundred, and prayer was offered by Mr. Cornelius. The fact that this mission was protracted and sent forth in the wilderness gave the whole transaction an indescribable interest. None were more affected than four native women, who could not understand something of it, and who had come five miles to take leave of Mr. and Mrs. Williams. One of them is that she has great grand children at the school. She is remarkable for kindness of disposition, and attention to the missionaries.

The religious solemnities being over, we stepped on shore; the boatmen cut the ropes, pushed into the current, and the boat moved gently out of our sight. Our friends of the mission family returned to Brainerd; we crossed the river and pursued our course towards Washington, Tennessee, through the woods.

On Wednesday at noon we reached the Cherokee agency. The venerable Col. Meigs, who was taken prisoner at Quebec when Montgomery fell, I have many years been the agent of government in this nation. He received us with the greatest kindness, and expressed a deep interest in our mission and success. At present there is a meeting of the Indians here, at which the whole population has been invited to attend. The object of the meeting is, to explain the treaty of July last, and to enrol those, who intend removing across the Mississippi to those who wish to take reservations of a mile square, according to the treaty. It is a week since the talk opened. The concourse was not so numerous as was expected. There was, however, a very diversified assemblage, composed of persons of all ages, of both sexes, and of all complexions, from the full-blooded Cherokees to the whites. Governor M'Minn was the commissioner of the government to transact business with the Indians. He shewed us many civilities, and invited Mr. Cornelius to preach the next day.

On Thursday morning the Governor held his concluding talk with the council and dismissed the council. Mr. Cornelius then preached to a mixed assembly under the bower, which had been formed for the accommodation of the Indians during the long session. According to previous arrangement, I addressed

are about removing to the Arkansas, on the subject of establishing a school among them. The public interpreter explained my meaning. The principal chief had visited the school at Brainerd there, and appeared much pleased with it. Other leading Indians of the same; and many, who are about crossing the Mississippi, had expressed a wish, that a school should accompany them. Still it was thought that the subject should be again brought forward. We happened very late to be in the nation at the holding of this council. The particulars of the new will be related, God willing, when I am more at leisure. At present I only say, that there are weighty reasons for establishing a mission, if possible, on the river Arkansas.

RECEIPTS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

from the Female Cent Society in Wrentham, by Mrs. Mary, Treasurer, Hyde, of do.	\$13 73	1 00	13. The Monthly Concert for prayer in the Rev. Mr. Oliphant's church in Beyerly, by the Rev. Dr. Worcester,	\$719 76
from the Society of St. Almy Horace Jones, Esq. in the first church and North Yarmouth, Me. on Sabbath in the year, and at prayer meetings, by Hayes,	13 00	21 00	Mrs. Ruth Conant, of Ipswich, by the Rev. T. Kimball,	5 15
from in the monthly conference at Wrentham, Ver. remitted by L. Clark, by Mr. Conant,	11 11	14 02	The following sums were remitted to the Rev. Dr. Worcester, by the Rev. Ebenezer Caldwell, an agent of the Board at Waynesborough, Georgia, and are for the Cherokee mission, viz.	1 00
from the vestry of Park Street, at the monthly conference, Nathaniel Willis, Treasurer's Friend, a society at Wrentham, by the Rev. Charitable Society in Wrentham, by Mr. Reuben	3 00	2 00	Collections at two concerts for prayer,	9 94
from the Foreign Mission Society Con. by Mary Pond,	17 48	29 68	Avails of a charity box,	2 06
from the history of the Dutch Church in Wrentham, N. Y. by George and Sayre,	30 20	30 00	From a friend to missions, by her industry,	1 25
from the Newell Mission Society, first parish of Canterbury, by Mrs. Mary E. Har-	30 00	2 00	From students in the Academy,	75—14 00
from the missions in Waterford, by Rev. Lincoln Ripley,	2 00	1 00	A monthly prayer meeting at Marietta, Ohio, remitted by the Rev. Samuel P. Robbins to the Rev. Dr. Morse,	15 57
from the Biddeford Branch of the Mission Society, by Mr. Moody, Treasurer,	128 25	350 00	15. The Female Heathen's Friend Society in New Bedford, half for missions and half for translations, by Miss Betsey Mayhew, Treas.	23 71
from the Mite Society of Bath, Eliza Coale, Treas.	350 00	22 65	The Female Auxiliary Foreign Mission Society of Alfred, N. Y. by Mrs. Amelia Davenport, Treas.	12 00
from the Foreign Mission Society and the Vicinity, by Bradford, Secretary,	22 65	19 64	A friend of missions in Randolph, by the Rev. T. Pomroy,	8 00
from the Branch of the Heathen Society, by Mrs. Treasurer,	19 64	1 00	16. The Hanover Female Mite Society, by Mrs. Lydia Stockbridge, Treasurer,	14 00
from the missions in Wrentham,	1 00		17. From the following sources, by T. Dwight, Esq. an agent of the Board, viz.	
			The Female Cent Society of Middlebury, Con. by the Rev. Mark Mead,	15 00
			Ezra Ives, for Indian missions,	1 00
			The Female Cent Society of Hamden, by Mrs. Esther Dickerman, Treasurer, for the Cherokee mission,	20 00
			The Female Missionary Society of Stratford, Con. by Mrs. Whitney,	30 00
			The Donation Society of Back Creek, by Mr. Whiting,	27 00
			The Union Moral Society of the same place,	5 00—98 00
			The Female Reading Society in	

Carried forward \$719 76

Carried forward \$919 99

Brought forward \$915 99	
Leominster, by Mr. William Bascom,	7 00
19. From the following sources, by Henry Hudson, Esq., an agent of the Board, viz.	
The first Presbyterian congregation in Durham, N. Y., a thanksgiving offering,	49 76
William Ingraham of do. for the American Indian mission,	2 00
The Auxiliary Foreign Mission Society of Middlesex County,	120 05
The Female Foreign Mission Society of Franklin, Con.	22 00
A friend of missions in Durham,	5 00
John Williams, Esq. of Weathersfield, Con.	100 00
The Foreign Mission Society of Tolland County,	44 00
The Female Charitable Society of Granville, Ohio, to be forwarded to Mr. Warren, at Jaffus,	20 00
The Farmington Auxiliary Foreign Mission Society,	30 00
The Auxiliary Foreign Mission Society of Glastenbury, Con.	20 12
From a female,	4 00
The Rev. John Bartlett,	1 00
The Female Cent Society of New Durham, N. Y. by Mrs. Sybil Hart, Treasurer,	54 00
The West Hartland, (Con.) Female Charitable Society,	18 00
The Female Charitable Society in North Mansfield, Con.	20 60
Savings of William Wadsworth, of Durham, aged 5 years,	50
The Female Newell Foreign Mission Society of Exeter and Lebanon, Con.	17 00
The Female Cent Society of Harford, Penn.	14 16
The Female Cent Society of Somers, Con.	12 00
The Western District of Fairfield County Foreign Mission Society, by M. Marvin, Esq. Treasurer,	92 00
From do. for Indian tribes,	1 00
W. W. Ellsworth, Esq. Hartford,	20 00—660 19
20. The Foreign Mission Society of Hallowell and Augusta, and the vicinity, by John Sewall, Esq. Treasurer, remitted by Mr. James Gow,	150 00
By Messrs. Dodge and Sayre, the following sums, viz.	
The Rev. Jacob Burbank, of South Salem, N. Y.	3 00
Mrs. Electa Burbank, for the Cherokee mission,	2 00
Mr. Thomas Mead, of do.	5 00

Carried forward \$10 00 \$1,713 18

Brought forward \$10 00 \$1,713 18	
Mrs. Elisabeth Mead, for the Cherokee mission,	2 00
Catskill, N. Y. by Orrin Day, Esq.	25 00—37 00
Mrs. Lois Partridge of Hatfield, by the Rev. Dr. Lyman,	100 00
The Female Cent Society of Hanover, Morris county, N. J. for the mission at Chickamaugh, by the Rev. E. P. Swift,	16 00
From "Jovenis," with the Arkport post mark, for the translations,	10 00
The Female Cent Society in Swanton, Ver. by Horace James, Esq.	7 00
A friend of missions,	1 00
25. From a family of six persons in the first parish of Worcester, saved by abstaining from the use of sugar in tea, by Mr. William Goodell,	6 00
A contribution in the church and society in Franklin, N. Y.	13 00
The Female Charitable Society in Blandford, by Mr. Cyrus Byington,	14 00
A family in Worcester, contributed at the season of the monthly concert,	56
26. The Female Charitable Society in Cummington, by Mrs. Lois Porter, Treasurer,	27 00
The Cummington Society for promoting Christian Knowledge, by Mr. Seth Porter, jun. Treasurer,	94 00
27. The Female Charitable Society of Williamstown, by Mrs. Betsey Noble, Treasurer,	23 00
29. A contribution in the congregation at Peacham, Ver. half for missions and half for translations, by the Rev. Leonard Worcester,	35 76
Contributions at the monthly prayer meetings in St. Albans, Ver. for the year ending April 1, 1818, by Horace James, Esq.	30 00
The Congregational church in Arundel, Me. by the Rev. George Payson, remitted to Rev. Dr. Morse,	42 00
Several female friends to foreign missions in Pittsfield, by the Rev. Heman Humphrey, remitted to Rev. Dr. Morse,	31 79
The Rev. David H. Williston, of Tanbridge, Ver. by the Rev. Dr. Worcester,	50 00
A friend in Hinsdale,	1 00
\$2,182 29	

THE SCHOOL FUND.

June 3. From the Female Reading and Charitable Society in Worcester, for CHARLES A. GOODRICH, the second payment, by Miss Laura Bixby, Treasurer,	\$38 00
From the Prayer Society in Worcester, for SAMUEL AUSTIN, the second payment, by Mrs. Lydia Taylor, Treasurer,	30 00
4. The "Heathen's Friend," a society of ladies in Fairhaven, for the	

Carried forward \$60 00

Brought forward \$60 00
 mission school, by the Rev.
 ceeler, 9 00
 in a small Sunday school
 bed, by "R." 50
 ale Society in Waltham for
 ng heathen children, by
 P. Kendrick, 12 12
 the Society in Springfield,
 or educating heathen chil-
 y Mr. D. S. Briant, Treas-
 mitted by Messrs. Dodge
 vre, 30 00
 Ladies' and Gentlemen's
 in the first parish of Box-
 r educating heathen chil-
 y Mrs. Henrietta Briggs,
 rer, 27 00
 all boys in Waterford, Me.
 eating heathen children in
 by the Rev. L. Ripley, 40
 Female Missionary Society
 first Presbyterian church in
 rthern Liberties of Phila-
 , for the education of Indian
 s in America, by Miss
 E. Thatcher, Treas-
 60 00
 Children's Cent So-
 olong to the same
 for educating hea-
 idren in the families
 nissionaries at Bom-
 l Ceylon, by Mrs.
 Patterson, Treasurer, 55 00—115 00
 ral ladies in Charlestown,
 education of three children
 amilies of the missionaries,
 Martha Edes, 32 00
 in Gorham, Me. by the
 s-Rand, 5 00
 Juvenile Female Society
 ord, N. H. for educating
 children, by Susan Kneec-
 eFarland, Treasurer, 3 00
 bbot of Concord, sav-
 bstaining from sugar, 25
 Edward Thompson 1 00—1 25
 athen's Friend Society in
 am, for the child at Bom-
 med JOHN ELLIOTT, by
 annah Burgess, Secretary,
 n the following sources, [by
 Dr. Worcester, viz.
 Hull's school in Salem, for
 ng heathen children in the
 1 00
 the West, 1 00
 ocation of ladies and
 en in Hamilton, for
 ng heathen children,
 ———, Treas., 4 76—6 76
 unknown person, for the
 n of a boy [in Ceylon] to
 ed JAMES GRADWOOD,
 Sloan and McKimstry, of
 N. Y. for the education of
 McKimstry, second annual
 t, 20 00
 Rev. Luther Bennett, of
 via, N. Y. the amount of his
 reu as agent for the Reli-

Carried forward \$359 03

Brought forward \$359 03
 gious Intelligencer, by Mr. N.
 Whiting, 4 00
 The Female Mite Society of Arun-
 del, Me. for a child in Ceylon un-
 der the care of Messrs. Warren
 and Poor, to be named GEORGE
 PARSON, 12 00
 19. The Heathen School Society of
 Durham, Con. for educating hea-
 then youth in India, by Deacon T.
 Stone, remitted to Henry Hud-
 son, Esq., 35 25
 John Williams, Esq. of Weath-
 ersfield; Con. for the schools
 at Bombay, 100 00
 From the same, for the school
 at Cornwall, 100 00
 Subscription at Norwich, Con.
 for the school at Cornwall,
 by the Rev. A. Mitchell, 80 00
 The Mite Society in the Centre
 School district of El-
 lington, Con. for heathen
 children in India, 4 25
 Appropriated from a donation
 of the Foreign Mission So-
 ciety of Fairfield County,
 (Western district,) for the
 school at Cornwall, 1 00—320 50
 22. The Female Mite Society of
 Hanover, Morris county, N. J. for
 the support of a heathen child in
 India, to be named AARON CON-
 DITT, by the Rev. E. P. Swift, 30 00
 25. Four little girls in the east parish
 of Marlboro', the avails of rewards
 given them for committing to mem-
 ory portions of Scripture, for chil-
 dren in Ceylon, 50
 The monthly concert for prayer at
 Hinsdale, for the Christian educa-
 tion of the heathen, by Mark New-
 man, Esq., 8 00
 26. The Heathen School Society in
 Cummington, by Mr. Amos Cobb,
 Treasurer, 27 00
 29. The birth day presents of James
 Alexander Twayne, of Savannah,
 Georgia, a little boy who died at
 four years of age; for the educa-
 tion of a heathen child to be nam-
 ed after him GEORGE ALEXANDER
 TWAYNE, by the Rev. Dr. Kol-
 lock, 40 00
 The Heathen School Association of
 Blooming Grove, Orange county,
 N. Y. for schools amongst the
 Indians of the southern states, by
 Messrs. Dodge and Sayre, 60 00
 Miss Flavia Bliss of Longmeadow,
 given on her death bed, by the Rev.
 Mr. Storrs, 1 00
 \$862 83
 Total of Donations received in June, \$3,045 12

The following Donations have been received
 by the Treasurer.

From Mr. Augustus Hand, Augusta, \$1 00
 Miss Harriet Stebbins, Pawletton, 5 00
 Mr. Ingraham, 5 00
 Contribution at the monthly concert
 in Mount Zion church, Hancock
 county, Geo. 31 7

**INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.**

It will afford unfeigned satisfaction to all who, according to the sublime language of our church, devoutly pray that God will have mercy upon all Jews, Turks, Infidels, and Heretics; to be informed that this venerable Society is adopting very decisive measures for extending the knowledge of the Gospel to heathen nations. In the course of the last six weeks, three special meetings of the members have been summoned to take this important subject into consideration. These meetings were attended by the Most Rev. the Archbishops of Canterbury and York; the Right Rev. the Bishops of London, Gloucester, Ely, Exeter, Llandaff, Norwich, Oxford, Peterborough, and Salisbury;—Lord Kenyon; the Deans of Westminster and Chester; Archdeacons Cambridge, Pott, and Watson; the Rev. Drs. Gaskin, Mant, Wardsworth, and Shackelford; the Rev. Messrs. G. D'Oyley, R. Lendon, H. H. Norris, Basil Woodd, &c.; Joshua Watson, Esq. &c.

The subject was introduced by his grace the Archbishop of Canterbury, who, with much personal interest, stated to the members the great importance of extending the missionary operations of the Society to the British territories in the East Indies and the island of Ceylon; under the jurisdiction and superintendence of the Bishop of Calcutta.

With much satisfaction we learn, that, after a short discussion, in which it was understood that no arrangements should interfere with the funds appropriated for the maintenance of ministers and catechists in the North American colonies, it was unanimously approved that the sum of 5000*l.* should be immediately placed at the disposal of the Bishop of Calcutta, and a correspondence opened with his lordship, for the purpose of carrying into effect the missionary objects of the Society.

The Bishops of London and Gloucester, and Joshua Watson, Esq., have been requested to draw up a Memorial upon the subject, to be presented to the Prince Regent by the Archbishops of Canterbury and York, soliciting his Royal Highness to grant a royal mandate, or king's letter, addressed to the clergy of all the churches and chapels of the national church, for a general collection in behalf of this important object.

The Bishops of London and Gloucester have also been requested by the Society to draw up an address to the clergy and the public, which is proposed to accompany the royal mandate, in order to stimulate the exertions of the country at large to unite in the propagation of the Gospel among the heathen nations under the British jurisdiction in India and Ceylon. It will give us unfeigned pleasure to hear of the progress of this truly religious and noble undertaking; and in the mean time, we cannot but congratulate our readers that the importance of Christian missions is thus likely to be more than ever recognised and acknowledged by the nation at large, and particularly by our rulers and dignitaries in church and state. We are convinced that all other missionary societies will most cordially welcome the efforts of this venerable Corporation; and though, from the nature of its charter, it by no means supersedes the necessity for other exertions, yet its sphere, even construing that charter in its strictest manner, is so wide and important from the vast accessions to the British colonies during the last century, that we shall rejoice to find that the public liberality keeps pace with the magnitude of its projected operations.

Ch. Observer for April, 1818.

**EXTRACT FROM A SPEECH OF THE RIGHT REVEREND JOHANN WIK-
GARD, D. D. BISHOP OF GOTHENBURG, DELIVERED AT THE AN-
NUAL MEETING OF THE GOTHENBURG BIBLE SOCIETY, MARCH
31, 1817.**

ANOTHER year has elapsed since we last assembled in this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny, which affected all their proceedings, the perturbation of mind, the agitation

when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in our parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition; and although in the conflict between truth and belief, the success has varied, yet He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, the sword of the Spirit," which is, "the word of God."

In all parts of the earth, the most active exertions are carried on for making known the whole counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord,"—For "He is worthy to receive the praise, and the power and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end; secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in *this* cause, which is in a peculiar manner the cause of God and our neighbor, it might be assumed, that the admonition of a mortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will probably be the last he shall ever be indulged with? I am become old, and satiate with living; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work; and although my age has precluded me from the active labors of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be plentifully distributed among your brethren and sisters in Christendom. O may you, and through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

**FROM THE MONTHLY PAPER CONTAINING THE BUSINESS OF THE
COMMITTEE OF THE RUSSIAN BIBLE SOCIETY, AT THEIR MEETING,
DECEMBER 20, 1817.**

THE desire after the reading of the word of God is increasing day by day. Poor people are incessant in supplicating us to let them have the Bible gratuitously; and when they have received a copy, are unable to express sufficiently the high sense they entertain of its value, and their gratitude for the gift. A Bailiff at Ransenburg, writes, "I am now completely happy, and enjoy the hours of leisure from business in the circle of my family, by partaking of the delightful food which the reading of the word of God affords me. May the merciful God grant, that his seed may spring up in me, and my children, and bring forth heavenly fruit.

A peasant in the government of Saratoff, writes, among other matters, as follows,—"The gift of the Bible is to me an invaluable treasure, and my soul quenches its thirst from the fountain of eternal life, just as the parched earth is refreshed by the rain from heaven.

The correspondent of the Society in their branch at Keiff, in a letter full of joyous feelings at hearing of the progress of the Russian Bible Society, expresses himself in the following terms: "What pleasure must it afford to that pious Ass

clation, to behold well organized Societies spreading over continents and among cultivated nations in populous districts, and among wandering tribes in countries near to us, on which the light of the Gospel has long shone; and most remote ones, which have not yet beheld a single ray of that light; men whose minds are cultivated by science, as well as those who have not opportunity of obtaining such knowledge for the improvement of their intellectual faculties! What joy must they not feel on observing, that among these classes the word of God is dwelling richly—that evangelical doctrine begins earnestly to impress the mind—that the law of the Most Holy converts the heart, and that the will of our Heavenly Father is the rule of our life, thoughts, and actions! The blessing of God is, in truth, conveying saving health unto all! Thus the inspired prophet of old, foreseeing the establishment of the kingdom of Christ, exclaimed, "The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our Lord!"

"As the root of the Bible Society is holy, its branches will be holy also. The pleasing prospect excites in our minds the hope, that, with the assistance of grace of God, every father of a family, firmly grounded in faith and love of the word of God, will soon be able, surrounded by his children, who wait for edifying lessons, to begin them by saying; 'Come, ye children, hearken unto what I will teach you the fear of the Lord.' May the Lord soon grant the accomplishment of this hope to the heathen, who, wandering in the darkness of ignorance have not yet come to a knowledge of the truth, nor listened to his gracious

POSTSCRIPT, JULY 25.

THE ship *Malabar*, Capt. Orne, arrived yesterday at Salem, in 106 days from Bombay, and brought letters from our Missionaries. Latest dates 6th April.

The Rev. Messrs. John Nichols and Allen Graves with their wives and Miss Philomela Thurston, who embarked on board the *Saco*, 5th Oct. last, arrived at Salem on the 23d Feb. Their passage, though rather long, was a pleasant one. At the time of their arrival, and of the latest dates, they were all in good health. They were received by the missionaries there, Messrs. Hall, Newell, and Gardner, with most affectionate tenderness, and joy, and thanksgiving; and by the Governor, Sir Evan Nepean, with great courtesy and kindness.

It was determined that Mr. Graves should have his station at Mahim, a northern part of the island of Bombay, about six miles distant,—and Mr. Nichols at Tannah, on Salsette, about 25 miles distant from Messrs. Hall, Newell, and Gardner.

The marriage of the Rev. Mr. Newell with Miss Philomela Thurston was solemnized 26th March.

The mission at Bombay is in a very prosperous state. The schools of the mission are now eleven; the children and youth belonging to them, Jewish, Mahomedan, but chiefly heathen, are about 1200; the average number attending from day to day, about 600.

The latest intelligence from Ceylon was of the 9th March. The Rev. Mr. Warren and Richards were then thought to be a little better; yet they were quite feeble, and fears were entertained respecting their recovery. This is at present the only cloud upon our Eastern missions; and on account of this, and on account of the need of prayer will be offered, by many thousands, to the Father and to the Spirit of God of all consolation.

Some of the letters next month.

ERRATA.

In our last number, in the list of donations, p. 282, 28th line from top, read *Rev. M. Pinneo*, read *Rev. Mr. Pinneo*.

Page 283, line 13 from bottom, for *Herkimer*, N. H. read *Henniker*, N. H.

In this number, in the list of missionary stations at page 313, the article for *Spring Place* should have been established in 1713, should have been 1813.

The mission at *Spring Place*, among the Cherokees, placed in 1735, should have been 1801.

The two latter errors were copied from the original in the (*London*) *British Register*.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

D. 8.

AUGUST, 1818.

VOL. XIV.

BIOGRAPHY.

**MOIR OF THE LIFE OF THE REV. ENOCH POND, LATE MINISTER
OF THE GOSPEL IN ASHFORD, (CONN.)**

THE Rev. Enoch Pond was the eldest son of pious and respectable parents, and was born at Wrentham, April 27, 1756. He received the ordinance of baptism in infancy. In 1773, being seventeen years of age, he became a member of Rhode Island college. While connected with this institution, he was made savingly acquainted with his own guilt and condemnation, and, it is believed, felt the power of religion upon his heart.

Immediately after he had left college, he embarked in the service of his country. He became an officer in the American army; which station he occupied for about a year.

We next find him the teacher of a public school in Boston. While there, he was much admired and caressed, and was constantly engaged in a variety of avocations.

After some years, he found it his duty to relinquish every other pursuit, and devote himself to the Gospel ministry. Having passed through a regular course of preparatory study, and itinerated as a candidate about two years, in which time he received and declined a number of calls; he at length was invited by the church and people of Ashford to become their minister. He complied with this invitation, and was ordained in the year 1789. During the first twelve years after his settlement, his preaching was attended by no very extraordinary effects. But in the summer of 1798, the Spirit of God was poured out upon his people, an irresistible efficacy was added to the word, and many were brought to the feet of a sovereign Creator.

The following is extracted from a letter, addressed by Mr. Pond to his parents, on this glorious occasion. "I must inform you of the work of God which is going on in these parts. Early in May, an attention began in the first society in Mansfield, which increased to so great a degree as to become general. It then began in Hampton, and is as general as in Mansfield. About four weeks since, it began here, and the time has spread very fast. About eighty have been under great concern, and of this number, nearly twenty have a hope that they have been born again.—I must not forget to inform you of the wonderful goodness of God, in not passing by my family. Two of my children have a hope; a third is very much distressed; and a fourth is thought to be in the power of God. In one family of my people, who have only three little daughters,

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ters, and the eldest but fifteen years old, they all give evidence that they have been born again. The work has begun in another society in Mansfield, and the prospects are very favorable in Westford.—My heart aches for poor Wrentham. Do unite in prayer to God, (if only two or three, don't omit it) that he would pour out his Spirit upon you. This seems to have been the beginning of the work in Mansfield."

At another time, he writes thus: "Through the blessing of God, the Spirit is still in some measure convincing sinners of sin, righteousness, and judgment. I cannot tell the number that have obtained a hope. Last Sabbath, five were propounded for communion. Yesterday, thirteen were examined by the church to be propounded; and I expect seven or eight more to be examined tomorrow. I have to preach three, four, and five times in a week; but I enjoy good health. There are some instances of remarkable conversions, which I cannot now write for want of time."

During this season of refreshing, about eighty became members of the church in Ashford, a great proportion of whom were young persons.

In the year 1800, Mr. Pond was called to bear a heavy and unexpected affliction. His dear wife was suddenly taken from him by death.—In the character of this lady were combined all those accomplishments, which render female society endearing, and female friendship lasting. To adopt the language of Dr. Welsh, in his sermon at her funeral—"she was a prudent, discreet, and faithful wife,—a kind and tender mother—an affectionate sister—a benevolent neighbor—a faithful friend." She died in the exercise of a joyful hope, and undoubtedly exchanged this for a brighter world.

Though the affections of her husband were placed on her, perhaps to excess, he bore the separation without a murmur. Her remains lay unburied over the Sabbath; but he ascended the desk as usual, and preached to his people with uncommon freedom and force of persuasion.

In the fall of 1801, Mr. Pond became connected in a second marriage. From this period, he continued to move regularly in the sphere Providence had assigned him, attending equally to his domestic duties and the concerns of his flock, till he was attacked with a consumption, in the summer of 1806. About a year subsequent to this, when he had abandoned all hope of a recovery, he writes thus to his parents:—"I hope you will not be over anxious about me. I have every attention from a kind wife and family, skilful physicians, and generous parishioners. But *better than all this*, I am absolutely, and I think with *complacency*, in the hands of Him, who will direct all things for me and all concerned, in the wisest and best manner."

He bore all his sufferings with fortitude, patience, and resignation, and was an illustrious example of the support of true religion in a dying hour. He conversed with the utmost freedom of his approaching dissolution, and while strength remained, did not cease to warn, instruct, and pray for, those around him. On the sixth of August, 1807, he took his leave of this troublesome world, and quietly breathed his spirit into the hands of him who gave it. He died in the 52d year of

s age, and 21st of his ministry, and left, besides his widow, a family of nine children.

In the life of this good man, we see many things worthy of imitation. He was habitually a pattern of submission to the divine will. In prosperity, he rejoiced; but in adversity, he never murmured. He was peculiarly tender and affectionate in his family. Few fathers have been better beloved, or more deeply respected.—He was never idle. He took a deep interest in the concerns of his flock. He composed their difficulties, planned their enterprises, formed their manners, and confirmed their virtue. He was a peacemaker among the neighboring churches, and was frequently employed in ecclesiastical councils. He was universally beloved, and was for many years a standing officer in the association of which he was a member. He was so highly useful as an instructor of youth. He fitted many scholars for the university, and prepared some for the Gospel ministry. As a preacher, he was plain, practical, and persuasive. He had a readiness of utterance, a force and fluency of expression, which are possessed by few. His performances, during the latter part of his life, were chiefly extemporaneous. The ease and pertinence with which he could express his ideas with little premeditation, led him on some occasions to neglect, perhaps to a fault, a preparation for the pulpit. He was, in short, an amiable companion, and a man of modest, unassuming worth. He was a man of God. He was a decided believer in the doctrines of grace. By means of his counsels, instructions, and prayers, Ashford rose from a state of comparative rudeness, to be one of the most flourishing inland towns in Connecticut.—His character is well depicted in the following lines, which were composed by a neighboring clergyman to be inscribed on his tombstone.

"Generous in temper, correct in science, and
liberal in sentiment; the Gentleman, the Scholar,
and the Minister of the Sanctuary, appeared
with advantage in Mr. Pond.

The Church and first Society in Ashford were favored with his
Gospel Ministry eighteen years."

"In yonder sacred house, he spent his breath,
Now silent, senseless, here he lies in death.
These lips again shall wake, and then declare
A loud amen—to truths they publish'd there."

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

OCCASIONAL REFLECTIONS.

GETSEMANE was a place of frequent resort to our Savior and his disciples. It was situated on the side of Mount Olivet, and in full view of Jerusalem, the grand theatre of his labors and of his sufferings. To his little villa he was accustomed to retire from the malignity and violence of infuriate persecutors. Here in the bosom of a few cordial friends, who knew well how to estimate the worth and to sympathize in the afflictions of the divine Sufferer, he found a welcome retreat from

the storms of angry passion, which so often hung in dreadful agitation over him and his humble adherents, threatening with one tremendous shock to bury them and their memory in oblivion.

He commonly retired to Bethany in the evening, and with him more or less of his little band of devoted followers. In this sequestered spot, resided Simon, Lazarus, Mary and Martha, the sisters of Lazarus, and Mary Magdalen; and no doubt many others equally attached to him, of whom the sacred historians have left no record. For here he had done some of his most splendid and astonishing works. Here was a living memento of that almighty voice, which called Lazarus from his grave. Whoever has seen with what ingenuous gratitude and affection, hearts left to the influence of simple nature, crowd around the benefactor, who condescends to mingle with them; and with what prodigality of kindness they devote their best to him; may have some idea of the feelings which agitated the breasts, and gave articulation to the countenances, of this little circle in Bethany. The Lord Jesus, with the dignity and majesty of the Godhead blending every mild and amiable attribute of human nature in its primitive perfection, uniting in one heavenly aspect all that is sublime and awful in the divinity, with all that is gentle, and lovely, and familiar in our nature, was the centre of every eye, and every thought, and every affection. In the face of Lazarus you might read the remembrance of his resurrection from the grave, and the hope of a more joyful resurrection to life eternal. There might you see Mary and Martha hanging with unspeakable emotion upon the benefactor, who had restored to them an only brother, upon the Redeemer, who had assured them of that better part which should be never taken away. There too was she, who, from being distracted with malignant passions, and infuriate with demoniacal possession, had been transformed by his efficiency to the loveliness and gentleness of Christian piety; you might read her history in her swimming eyes. Mark the countenance of the aged Simon. What emotions swell his paternal heart, at seeing his son admitted to the number of Christ's disciples, and destined, as he imagined to share the honors of his kingdom, while he is himself rejoicing in the hope of glory. Such was the society, to which the Savior and his disciples habitually retired from the laborious and turbulent scenes of his public ministry.

The last time he ever honored and gladdened this delightful spot with his presence, was on the evening of a summer's Sabbath. The sun was sinking behind the hills on the west of Jerusalem, and the lengthening shadows of its spires ran up the gentle declivity of the mountain, on which stood the village of Bethany. Beneath stretched a narrow vale, which betrayed the winding course of a rivulet, as it rippled along, by the ranker luxuriance and fresher color of its margin.

Nothing was heard; except that now and then the gentle breeze wafted a note from the distant quire; or the songster of the vale below raised his evening hymn to the God of nature. The solemnities of the day had left an air of tranquillity and pious melancholy on every object.

The little company now retired to partake of the repast, which pious gratitude and hospitality had spread at the house of Simon. The conversation would naturally turn on the interesting scene, which drew

near, the death of him who had so often made himself their companion, and with whose fate all their hopes and happiness were linked forever. He had indeed foretold to them that he should rise again from the dead. But the expectation of a temporal kingdom had filled their imaginations; and a painful mysteriousness hung over the whole transaction. "It may be he will rise; but he may also perish forever, and with him all our fond anticipations." Now was the time for hearts like theirs to surst with the tenderest emotions. In the midst of this interesting scene, as the greatest expression of gratitude and affection, Mary approaches her Lord, anoints his head and his feet with spikenard, and wipes his feet with her hair. Every selfish affection is lost in the nobler emotions which agitate her breast. This was indeed an act of Christian piety and generosity, worthy to "be told as a memorial of her," "wherever the Gospel shall be preached in the whole world." And was there one in that circle, who could grudge this precious tribute of pious affection? Yes, the traitor Judas; he knew no generous emotion; avarice was his god; his soul was black as night; fit for treasons, stratagems and spoils. He could hypocritically ask, *Why was all this waste? Why was not this ointment sold for two hundred pence, and given to the poor?* The heart of Mary no doubt was big with an answer. But her Lord replied, "*Why trouble ye the woman? The poor ye have always with you, but me ye have not always.*"

ICARUS.

For the Panoplist.

A MORNING WALK.

A FEW mornings since I took a solitary ramble in a place once familiar to me. On such occasions, I love to indulge my memory in glancing at the "days of other years," although the consequent emotions be often painful. In this instance the contrast between the present and former appearance of the village had a powerful effect on my feelings, while it taught me the instability of human affairs.

Once this place was the resort of the surrounding country, and its streets were filled with a busy population. Now its ware-houses are closed, its streets and alleys almost forsaken, and the few remaining inhabitants seem by their vacant stare, and their indolence, scarcely to leave us room to believe that the incessant hum of industry once filled these avenues, or make us lament its premature fall.

The house which I first passed afforded an image, not indeed of absolute ruin, but of neglect and wretchedness. From the foundation to the garret, every part bore witness not only to the ravages of time, but to the more affecting destruction caused by the poverty or vice of its possessor. A little further onward I reached the spot, where my ancestors had once enjoyed a cool retreat beneath a charming grove of rees. These had long since been dismantled, and succeeded by an artificial arrangement of poplars. The latter too in their turn had fallen. The silent depredations of insects, and the wanton havoc of mischievous boys had nearly levelled with the dust these poor successors of that noble grove, which formerly waved its branches with equal

beauty and magnificence over this once loved soil. Now the miserable remains and mouldering monuments present an impressive lesson of the delusive hopes, the follies, the caprices, and self-inflicted misery of man.

But these temporal decays of objects perishable in their nature, bear a very faint resemblance to the moral ruins which are found in every place. What imagination is sufficiently vivid, to command a suitable image for representing the full measure of wretchedness included in the condition of those, who are the irreconcilable enemies of God. Do their labors frequently disappoint them? Yet in performing these labors they have lost sight of their destiny as immortal beings, and toiled for a few grains of shining dust with as much zeal, as if they could confer an immortal crown of glory. Do the poor monuments of their wealth, or their ambition, scarcely survive a single generation, and sometimes crumble to dust sooner than the projectors? Nevertheless, in erecting them they have waded through blood, sacrificed all principle, lost every virtuous feeling, and relinquished all hope of heaven, for the low gratification of possessing a few more thousands than their neighbors.

Objects, which a few hours ago were either wholly invisible, or seen obscurely, are by the return of day restored to their colors and just proportions. The refulgent splendors of that morning which shall awake the dead from their slumbers, will as certainly dissolve the delusions of the sophist, and scatter the objections of the infidel. Numbers now find no difficulty in shunning the light of heaven, by casting aside the volume of inspiration, or distorting all those denunciations which speak evil concerning the wicked. But the dawn of the last day will sweep away the refuges of lies.

Wherever I wander, let me not forget that I am approaching the last tribunal. However busily occupied with the toils of business, I would bear in mind, that the grand employment of this life is to prepare for another state of existence. Let it be indelibly fixed on my memory, and always present to my recollection, that as the man, who should forget or neglect the chief object of his journey, would meet the scorn of his enemies in addition to his loss; so those fools, who scoff at the idea of future punishment, and say, where is the promise of his coming, will finally sink in shame, and everlasting contempt.

HWS.

LETTERS TO A FRIEND. NO. I.

WHEN I take my pen I am at a loss in what way to assemble my thoughts, or express my feelings. May I do this in the fear of God, believing that he views me at all times, and knows my motives in every thing I do or say. To him we must submit, and to him may we be willing to commit all our ways.

As a reasonable service, God requires our supreme affections, and as a sovereign, he will dispose of all the events of providence towards us. It is, therefore, our duty and our happiness to have our wills in subjection to his, to have our disordered affections and passions renew-

and formed to love infinite purity and excellence, to have all our desires centre in that Being who is the source of all good, and whose mercy is our refuge. If we are convinced of this, we should be jealous that we desire nothing which would estrange us from God, or make us forget him; that we seek nothing but what he sees essentially best for us, and will enable us to improve and value as a blessing coming from his hand.

When on some occasions, I discover the reasonableness of his dealings, and the perfections of his nature, to do otherwise than live to him and for him seems impossible. But alas! how sad the reverse; I find a disposition contrary to this; which separate from God seeks its own honor and gratification. This contrariety leads me to think I do delight in the law of God after the inner man; but how very often does unbelief prevail, and lead me into captivity, as if I should be abandoned forever. This induces the prevailing opinion that I must not expect prosperity, nor much of any thing which would make this life desirable. Because of my perverseness, suffering, mortification, and tribulation, appear to be that on which I must calculate, as the discipline most needful, and most natural for a sinner. This conclusion results from the consideration of what we are; in what a world we are situated; the perfect contrast between it and that to which we are going; the nature of the society who there dwell in light and glory, having nothing to defile or alloy.

The friends of your choice are those who delight in the service of God, and who make his glory their ultimate end.

Let us earnestly desire that we may know and do the will of God; that he would take possession of us and all our concerns; that we may be willing that his disposal of us should be contrary to our present expectations,—then we may be happy in the approaching world, if not in the present.

THE DUTY OF CHRISTIANS IN DIFFUSING THE GOSPEL.

To the Editor of the Panoplist.

Sir,

To those who are not their own, but "bought with a price," even with the precious blood of Jesus, are the following remarks addressed. Should you deem them suitable for insertion in the Panoplist, they are at your service.

CHRISTIANS, you acknowledge the important, the interesting truth, that all you are, and all you have, is His who gave himself for you—his by creation—his, pre-eminently, by redemption. But is this the uniform language of your lives, as well as of your hearts? Is the promotion of the Redeemer's cause the one great object of your labors, as well as of your hopes and prayers? If so, why are not the "glad tidings" of salvation published in every part of our world? Why are not missionaries of the cross visiting every region, and the everlasting Gospel preached wherever there are souls to save?

Can it be that the "time has not come" when that world for which he Savior died should become acquainted with the interesting fact? Is the command of our ascending Redeemer less binding now than at the moment when it was given, or are immortal souls less precious than

when the apostolic missionaries resolved to preach the unsearchable riches of Christ, wherever his name was unknown? Say not, ye disciples of Christ, that ye are unable to extend the knowledge of great salvation to those who are perishing without hope. The "oracles" of truth are committed to your care; property is yours; O! let not the heart be wanting; let it again be said, "see how the Christians love," not "each other" only, but the whole family of man.

Be persuaded immediately to devote more of your time and substance to this object, than you have hitherto done. If indigent, trust the promise of Jehovah, who hath said, "There is that scattereth, and increaseth." "He that watereth shall be watered himself." "He soweth bountifully, shall reap also bountifully." Consider the example of him, who "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich." Think not that much done, while any thing remains undone; the grace of our Lord Jesus Christ, and the provisions of his Gospel, are sufficient for every creature; nay, more, "He shall have the heathen for his inheritance, the uttermost parts of the earth for his possession," for "the mouth of the Lord hath spoken it."

Think of the worth of a single soul. Eternal truth has declared that it is of more value than the whole world. Think of the unnumbered millions who are perishing for "lack of knowledge." Think of the unspeakable happiness of being instruments of sending to miserable creatures that Gospel, "which is able, through faith in Christ to make them wise unto salvation," and of ushering in that glorious day, when "the feet" of those who preach it, shall be pronounced "beautiful" upon every heathen mountain; when the whole "earth shall be filled with the glory of the Lord," and all shall "see it, and rejoice together."

Remember, beloved friends, that whatever "your hands find to do" for this object must be done speedily, and "with all your might." Suffer no labor of love, for you know not how soon the night of death may arrive. O that the constant language of our lives and hearts might be—

"Come" now, "and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy!"

For the Panoplist.

COMMON FAULTS IN READING THE SCRIPTURES.

THE volume of inspiration has the first claim to be investigated with serious and prayerful attention. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Jesus, who was the language of Him who has agonized and died for our salvation. While many entirely neglect the word of God, and others only regard it as they do the Iliad of Homer, or the Æneid of Virgil, interesting perhaps to be read, but nothing as a standard of faith; how many there, who acknowledge in profession all the importance of Sacred Writ, and rest on it their eternal hope; but who are still far from obtaining a just estimate of that holy treasure.

The manner, in which the duties of family devotion are often performed, has certainly a most unhappy tendency, especially with the young of a family, to diminish that respect and awe for the authority of the Bible, which would be produced and cultivated by a different method. The first fault I allude to does not indeed universally prevail; but as such a fault exists in many cases, it may be worth some little pains to attempt a remedy.

The pious father devotes some part of every day to the performance of family devotion. So far he does well, and conforms to the law of God. But, perhaps, while a portion of Scripture is reading, the mother's, even the pious mother's, attention is divided between the Bible and her needle, till the family are ready to address the throne of grace. Allowing her plea to be true, which is very much doubted, that the use of the needle is so familiar and habitual, that it requires no portion of thought to exercise it; still, I ask, would not the circle of little ones think that same Scripture of much higher importance, if they were taught by the example, as well as precept of their father and mother, to give their undivided attention to the truth they hear. What could more effectually teach these children the importance of their Bibles, or tell them more audibly that the ground on which they stand is holy, than to see their much loved parents sitting like Mary, to learn the doctrines of Jesus? How happy would be the consequence, if every family who have a domestic altar, would imitate those fathers and mothers in Israel, who, at the beginning and end of every day, first assemble their children, domestics, and servants collected around them, and every thing suspended that is externally irrelevant to the nearest communion with Heaven; the good man opens the Word of life, every ear is attentive to catch the sounds as they drop from his lips. In the posture of suppliants, they all look up to the mercy seat of Christ, and call down a heavenly blessing. Would every father and mother who worship in their family do thus, what different impressions would be made by such religious performances, from those that too frequently remain, where prayer and the reading of the Bible are made a mere formality in the daily routine of duty?

I will mention one more very common fault, which cannot be passed in silence, I mean the manner in which the Bible is commonly read in our schools for the instruction of youth. Though it is a melancholy fact, that the Bible has been excluded from the schools of some of our districts and towns, yet in most schools where the Oracles of truth are regularly read, they are placed too nearly on an equality with the works of human invention. Our schools are commonly divided into different classes, one of which reads the Bible, while the others are pursuing the ordinary studies of the day, in the same apartment, and in hearing of each other. Were it the English Reader, or Goldsmith's History instead of the book of everlasting truth, all this would be highly proper; but the BIBLE ought to carry with it the stamp of importance, and the scholar, when he opens it, should be taught to feel that his attention is demanded to what God has spoken. I appeal to the judgment of any considerate man; is it consistent, that the attention of a school be divided between various studies, while the revelation from heaven is sounding in their ears? Would it not doubly impress

on the mind of every member of this school, the value and importance of the Bible, if the instructor would have the reading of it considered as strictly a religious exercise, require every other study, every other employment, to be suspended, and call the united attention of all to this single object? Would not these tender minds then feel more powerfully the force of divine truth; and would they not be thus taught more effectually the excellence of that book, which reveals to them their fallen state by nature, which opens a way of recovery to the love and favor of God by a Redeemer, and points the good man's hopes to a blessed immortality.

S. A.

REVIEW.

CXIV. *A Minister's final Account: A Sermon delivered at the ordination of the Rev. Joel Hawes, to the pastoral care of the first Church of Christ in Hartford.* By LEONARD WOODS, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Hartford: George Goodwin & Sons. 1834. pp. 23.

SINGLE sermons can rarely deserve the critical notice of a public Review. The discourse, whose title is prefixed to this article, however, aside from its intrinsic merit, and the peculiar adaptation of its subject at the present time, when the ministry is becoming a popular profession, has high claims upon us, who take upon ourselves the humble office, of introducing and recommending to our readers what might have escaped their notice, and thus failed to instruct for want of being known. It comes from a source, to which we are accustomed to look with high expectations.

From the Rev. Professor of Christian Theology at Andover, we feel, that we have a right to expect a richness of matter, and a style of composition corresponding to the peculiar dignity and advantages of his station. He is raised above the thousand comparatively insignificant, though necessary and perplexing, avocations of a settled pastor, and permitted and required by the duties of his office to take an ample and critical survey of the whole field of Theological research. He has access to a variety of helps, which few situations in the land can furnish; and is, moreover, called to conduct a succession of classes through a complete course of systematic divinity. Among these there are always young men of acumen to detect, and skill to array in their most imposing attitudes and colors, the objections of the sophist, and the difficulties of the honest inquirer. To meet these objections and resolve these difficulties will call forth the best powers of an instructor, and excite them to the keenest and nicest speculation. The intercourse, which this connexion involves, has the happiest tendency upon the mind. Every man of reflection has seen occasion to lament the secret influence of early prejudices and ill founded opinions upon his most important inquiries. There is not perhaps a more stubborn obstacle to the progress of science. But a man in the situation above mentioned has in an intellectual view the advantage, which a mirror affords in a corporeal. Spots, not discernible by his own eye, may be discovered and exposed by those, whom he encourages to a free and unrestrained intercourse. Thus he is enabled to divest his mind of that obscurity

and those conceits, which too often mislead and embarrass the greatest and best of men. Did our limits permit, we should esteem it highly profitable as well as amusing, to illustrate more fully the peculiar felicity of the Rev. Professor in this respect, by showing at length, how very greatly the judgments and opinions of men are influenced by the prejudices and notions, which are afloat in their minds, and how, with almost certainty, we may predict the judgment of a man in a particular case, by nicely examining the character, and the place, and other circumstances of his education, his particular pursuits, and his habits. Let it be distinctly understood, however, that we entertain these views, as we think, in perfect consistency with the universal and mighty influence of moral considerations in perverting the minds and diversifying the opinions of men.

It is worthy of remark, also, that the office of Professor W. affords him a peculiar opportunity to inspect with accuracy and discrimination the various operations of the human mind, to discover all the avenues to conviction. It is of momentous consequence in practical Theology to know what string to strike; what point to press with success. Whoever has watched the progress of the mind with any success, has seen how often some trifling circumstance in a man's previous views of truth, may render him entirely impervious to the soundest argumentation. Once discover this circumstance, and remove it, and your object is gained. The truth bursts upon the mind in all its clearness. A fly on the glass of a telescope is indeed a very insignificant object in itself; but it may prevent an astronomer from seeing a planet. The success of a reasoner depends far more upon his skill in the selection and application of arguments, than upon their absolute conclusiveness. The mind must feel, to use a homely allusion, where an argument pinches, before it can be satisfied. The rays of truth will never penetrate, till the little cloud is removed, which, perhaps unobserved, casts a shade over the whole mental atmosphere. The image will be ever varying and indistinct, till the misty medium of sight is purified.

On the whole, a happier opportunity is seldom enjoyed for acquiring the higher qualifications of a didactic and controversial divine, than that afforded by the station of the writer of this discourse.

All these considerations, on which we have detained our readers so long, but we hope not painfully, added to the undoubted talents and evangelical character of the author of the pamphlet before us, fully justify what we have reason to believe is the public expectation, that whatever issues from the press in his name will be an acquisition in Divinity; a treat to the increasing numbers in our country, who have given up their shelves of novels to the quiet possession of the moth and spider, and who are now indulging their understandings and their virtuous affections over those volumes, which open new views of divine truth, or exhibit new motives to a benevolent and holy life; which tend to make us better here, and happier hereafter.

We have been induced to extend our introductory remarks to this length by the deep interest we feel in the cause of evangelical and liberal piety, and the pleasing hope, which we cherish of seeing their cause one day supported by the weight of talent, and theological information, and character, which are combined in him, who fills the important

station of Theological professor in one of our first Seminaries. We hope not to be understood to step out of our proper place, when we presume to suggest to Dr. W. the obligation, which his situation and qualifications impose upon him, to favor the church, at no very distant period, certainly at some period, with the fund of interesting remarks upon the great subjects of our faith and practice, with which his study and experience have richly furnished him; and which we should lament to see confined to an individual. Did it become us to suggest a plan for such a work, we might be inclined, for certain obvious reasons, to propose a system of connected remarks upon the distinguishing doctrines of the Bible; a plan, which would exhibit in the simplest and plainest manner, the peculiarities of the Gospel, with the main pillars of argument upon which they rest, without involving any very remote principles, and without leading, to any considerable extent, into the labyrinths and endless perplexities of controversial Divinity. We feel a full confidence in the propriety, necessity, and entire success of such an undertaking.

We are now prepared to proceed to the discourse, of which if we have too long lost sight in our preceding remarks, we must claim the candor of our readers in consideration of our good intentions.

If after what has been said, any high specimen of Theological discussion, or any ingenious analysis of heretical errors should be expected in the sermon before us, we predict a disappointment. We were ourselves thus disappointed. But upon more mature reflection, the disappointment appeared to us unworthy of regret. The author is undoubtedly aware of the inutility and inexpediency of attempting any thing like a finished discussion on any of the grand points of polemical Theology, within the very limited compass of an ordinary discourse. He is aware too, if we do not misjudge, of the impropriety of frequently, much less generally, introducing into the pulpit that species of discussion, which appears to us much better adapted to the lecture room. Students in divinity should by all means traverse the whole field of metaphysical Theology; at least, they should so far possess themselves of the principal eminences, as to bring the whole field under their particular inspection. They should trace the wanderings of the human mind in this amusing region to their proper cause; detect the various channels and influences of error; and, as far as possible, discover the metaphysical foundations and connexions of the truths of the word of God. This they should do, in order to take advantage of the varieties of intellectual and moral character, upon which they are called to operate through the instrumentality of divine truth, and upon which, as foundations, if they be wise, they are to lay all their schemes of benevolence and piety.

Another object should be so to satisfy themselves of the perfect consistency and rationality of the Scripture doctrines, that their minds shall be forever relieved from all hesitation and embarrassment in their holy functions. But what occasion can there be to bring these speculations before a popular assembly? It is impossible. As well might you indoctrinate common minds into the Principia of Sir Isaac Newton. Besides, if it were practicable, we see no conceivable utility in it. Who would pretend that a physician must explain to his patient the

mineral properties and effects of his specifics, before they will operate upon him? that the patient must himself become a physician? No, we are decidedly of opinion, that after all his deep researches into the *obscure ambagesque* of metaphysical divinity, which in its place we highly estimate, if a minister would be greatly useful, he must descend to the humble comprehension of his hearers, and content himself with addressing the common sense of men, on the common principles of persuasion. Instead of directing their minds to the philosophical or metaphysical nature of those truths, which lie upon the surface of the word of God, he should more frequently exhibit the simple testimony of the Scriptures, as addressed to common sense, and press the appalling, heart-rending doctrines there inculcated, upon the conscience and the heart.

We would not be understood to exclude absolutely from the pulpit discussions purely metaphysical. There may be occasions to deviate from what we esteem the best general style of pulpit discourse. The main object of a clergyman of this day, if we are competent to judge, is to awaken attention. It is indifference, which, more than almost every thing else, keeps men in error and in sin; which renders the preaching of the word nugatory. We wish, therefore, to see our divines in this respect condescend to be taught by the travelling Methodist, or, with more propriety, we might say, rise to imitate the admirable Whitefield; before whom, though no metaphysician or controversialist, insensibility itself was made to feel and to tremble; the heart of stone was melted.

The sermon under review is purely practical; it is on the influence of the final judgment upon a minister. Having in a solemn and affecting manner noticed the accountableness of ministers as well as people, the author proceeds to the following division. He proposes to contemplate the practical influence on a minister's *object*; his *qualifications*; his *duties*; his *faults*; and his *trials*.

The discourse bears evident marks of being a real transcript of the feelings of the writer, without any effort at embellishment or eloquence; the feelings of a mind, which at the time admitted to its full grasp the tremendous transactions of the judgment, in all their solemnity and awfulness.

The style is peculiarly simple and unadorned. Were we to sit in judgment on it, we should incline to condemn it, as too plain and destitute of ornament for the happiest effect; not sufficiently raised and animated by the infusion of a soul overflowing with emotion, and occasionally bursting forth in a resistless and overwhelming torrent. However objectionable in other respects, in this certainly the style of Dr. Chalmers reaches a high degree of excellence. His capacious mind seems to stretch itself to the vastness of his subject; and when he gives vent to his throbbing emotions, the reader is lifted from the earth, and borne away at the mercy of the master spirit, who raised and directs the storm. Something in this style of composition we should like to have seen on the subject of the final judgment, something which would have spread such an awful silence over the crowded audience at Hartford, that you might have heard their hearts beat. We are sensible, however, that we demand more on the score of eloquence

than can justly be expected of a professor in the Theological department. We certainly demand more, much more, than we expect to have often accomplished. But though this discourse cannot lay claims to the highest species of eloquence; it has capital excellences in point of style. It is intelligible to the lowest capacity. The style is neat, and frequently elegant; displaying in a high degree that honest simplicity of thought and feeling, which recommends itself to the heart of every reader.

There is occasionally a slight grammatical impropriety; and one or two instances of rather homely diction.

Of the matter of the discourse we leave our readers to judge from a few extracts. It would not suffer by our animadversion, nor be benefited by our praise. It recommends itself to the conscience of the reflecting minister and Christian.

Describing the minister's final account, Dr. W. remarks,

"A minister of the Gospel must stand before the same holy Judge with others;—must be penetrated by the same omniscient eye;—must be tried by the same unbending rule of righteousness, and be sentenced from the same impartial regard to the deeds done in the body. He must give account of all his conduct, and of the hidden things of the heart; especially of every thing relative to his character and work as a minister; of the motives, which led him to assume the sacred office, of the spirit, which actuated his studies, his visits, and all his ministrations. He must give account, how he treated sinners, for whom Christ died, and saints, redeemed by his blood. If he has been a faithful shepherd, he shall receive an unfading inheritance. The review of his pious labors and sufferings on earth will fill him with emotions of unspeakable delight; and the souls, converted or edified under his ministry, will stand up by him, and be his joy and his crown. But if he has neglected the duties of his calling; what can he expect, but the frown of his Judge? No intreaties,—no cries for mercy can then prevail. The day of prayer is past; the day of retribution is come. He must fall under the condemnation, which he warned others to escape. He must have his portion with hypocrites and unbelievers; and must forever see at an appalling distance, those blessed mansions, which were once within his reach, and which he persuaded others to secure." p. 6

Under the first head he says,

"When a minister fixes his eye upon the day of account; he must feel, that there is nothing else for him to pursue, as the end of his holy office, but the glory of Christ, and the advancement of his kingdom. Other things become insignificant. What is the highest point of polite literature, of critical acumen, of eloquence, of popularity? So far as the pursuit of these fills up the life of a minister, there will at last appear a distressing chasm. If he does but little for the salvation of men, he does but little of his proper business. Let him make books;—let him get a name, or riches, or do any thing and every thing that is foreign to his Christian and ministerial calling;—it is all a bubble. These acquisitions, cares, labors, which do nothing toward saving immortal souls, will at last appear as the chaff of the summer threshing floor. Thus if a minister habitually looks forward to the day of account; the views he must then have, will obtain a present influence over him; will withdraw him from every thing inconsistent with his proper work, and keep him engaged, with steady, ardent zeal, to promote the reign of Christ, as the great end of his ministry, and of his life." pp. 8, 9.

From the second division we extract the following,

"Can he indulge sloth? Can he forsake his studies, and his closet, and mix with the world? Or can he bend his mind to abstract science, or the refinements of scholarship?—So long as he keeps his final account in view, he will give him-

f to reading, meditation, and prayer. He will count all things loss, compared with the knowledge of Christ, and the means of advancing his cause. The qualifications, which most directly conduce to the end of the ministry, he will pursue with unwearied assiduity. Let no idle intruder interrupt him. Let no worldly anxieties disturb him; no sensual indulgencies pollute him. *He is studying for judgment day. He is making improvements for eternity.* The time is short; ordinary qualifications will not answer. Nothing, then, must divert his attention; nothing subdue his resolution, or quench his ardor." p. 10.

We should not be disposed very much to extend our quotations, even our limits allowed; because we hope every reader of our review will be induced to possess himself of the work itself; to enter deeply into its spirit, and to imbue his soul with the unction of grace and Christian clinging, which pervade it. We shall close this article, by extracting a second paragraph of the truly eloquent and very affectionate address to the candidate for ordination; and by expressing our most cordial wishes, that so high an example as the Rev. Professor may do much, while Providence spares him to the church, towards introducing to our pulpits more of that spirit, which so eminently characterizes the sermons of Watts and Leighton; a spirit of holy devotion and trembling anxiety, under the responsibility attached to the sacred office.

"I hope, dear brother, that neither youth, nor health, nor the affection of this loved society, nor any of the pleasing circumstances of your situation, will lead you to view the day of account as far distant. That which *will be present*,—at which we shall soon look upon as *past*, ought to be regarded as near at hand. Our venerable predecessor could tell you, how short was the interval between the beginning and the end of his ministry. He had his day of ordination. He preached the unsearchable riches of Christ,—counselled sinners,—comforted believers,—healed the sick and dying,—endured affliction,—and finished his work. The days of his ministry are ended.—You are commencing the same course, and, as all labors, will as quickly finish it. You are to study, preach, labor and pray for the souls committed to your charge,—suffer affliction,—and die. Just so in the morning, we look through the business of a fleeting day, and see the evening come. O Lord grant that the period of your ministry may be *long*. But the longest is short. And short is the time before you will stand, with your fathers and brethren, before the Judge of the world, to give account of your stewardship. The end, dear brother, is so certain, and the time so short, that I seem to see it ready come. I see you looking up—God grant it may be so,—with a countenance full of joy, to behold HIM, whom your soul loveth, on the throne of judgment. You turn your thoughts back upon the various scenes of your mortal life,—your childhood and youth,—the season of your education,—the years you spent in yonder sacred Seminary,—the day of your induction into the holy ministry,—the truths inculcated, and the prayers offered up, on that solemn occasion. The clear light of this day of glory, look back upon your ministry. The delusions of time are fled; this is a day of realities. Say now, did you feel too seriously the magnitude of the sacred office? Did you devote yourself too exclusively to the great end of your ministry? Did you love the children of God with too much tenderness; or labor, with excessive solicitude, for the salvation of sinners? Did the cause of Christ lie too near your heart? Or did you keep your eye upon it too steadily? Did you preach too affectionately, or too faithfully? Did you pray with too much fervor? Did you make it a subject of too deep concern, how you should *live*, and how you should *die*? Did you think too much of this day of account? Has it not arrived as soon,—is not its importance as great, as you expected? And did you ever set too high a price upon the approbation of youralted, glorious Savior,—or upon this redeemed, spotless church, now presented before the presence of his glory with exceeding joy." pp. 21, 22.

OBITUARY.

Died at Charleston, S. C. Dr. THOMAS STEVENS.

The subject of this notice resided in Medway, Georgia. He had suffered much in the course of the last year, having lost his wife and two youngest children, and been frequently attacked with fever himself. His ill health induced him to seek relaxation from professional business, by visiting an uncle in Carolina. While on this visit, he was violently attacked with pleurisy, on the 2d of May, and continued ill until the 13th, when he expired. On the evening of the 10th of May, when supposed to be dying, he began the following conversation with a relation, who was constantly with him.

"Our hearts are too much bound to this world; let us try and raise them above it." This my cousin, is excellent advice. Do you find your own soul raised above the things of this life in this trying hour? "I cannot say I do as much as I could wish. My ideas are much confused by a continual noise in my ears." You have not put off, till this hour, the important concern of going to Jesus Christ as your Redeemer? "I hope I have not." Have you not, long since gone to him, feeling yourself a miserable sinner, and relying only on his merits for salvation? "I hope I have." He observed afterward, "Some have trusted on their own works for salvation; I rely only on the blood and righteousness of Jesus Christ; for you know, 'other foundation can no man lay, than that which is already laid in Christ Jesus.'" He then said, in a solemn manner, "Cousin, I must request you to take a convenient opportunity and speak very seriously to my daughter," (who came from Georgia with him), "about her eternal concerns. I requested her mother while upon her death bed to address her, and her brother, and state on the importance of attending to serious subjects while young, which she did; but young people are apt too soon to forget these things. He then requested that his daughter might be called in, when Dr. Palmer came, (the clergyman who visited him) and said he wished the Dr. to pray that all his children might early be taught to know, love, and serve the Lord, and requested him particularly to address his daughter. From this time he appeared somewhat revived; but towards evening he evidently grew worse, and was at times very delirious. The agonies of death appeared to commence about seven o'clock on Monday evening; as from that time he swallowed with great difficulty, and endeavored to catch at every thing within his reach.

Notwithstanding, however, these agitations of body, his soul was stayed upon God, and his mind collected upon religious subjects, and those alone, that about eleven o'clock he began a conversation with the relation before mentioned, on the continued rejection of the Messiah by the Jews. He dwelt largely on the bitter persecutions Jesus received from them, while he sojourned with them upon earth. He said, it might have been thought, that a life of such unending obedience, such meek and mild deportment, combined with the miracles of mercy he was constantly performing, would have inclined them to listen to him; but when all this was confirmed by the exact fulfilment of such astonishing prophecies, which indeed might have passed for records of past events, it seemed doubly strange that they should still reject his easy reign. Some instances had occurred, he observed, in which divine grace had touched their hearts, and these individuals had been brought to submit; but the majority of their nation still remained lamentably hardened, although so many of them lived in Christian lands, where the Gospel was constantly preached. He had been informed, that some very learned Jews had died lately, and declared upon their death beds, that it was their firm belief, if no Messiah appeared in seventy years, the whole nation would be constrained to confess and believe, that Jesus Christ, who was crucified on Calvary, was indeed the true Messiah. He then repeated several prophecies of the Messiah: one was, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His Glory shall be seen, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Another. "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." At length, he said, "their blindness must remain by the permission of Providence." He was then told, blindness has in part happened to Israel until the fulness of the Gentiles should be brought in: he answered, "Yes, St. Paul says so."

After some further remarks, he repeated from the fourteenth verse of the seventeenth chapter of Romans, to the end, and then began the following conversation:—"Cousin, I once thought lightly of the Bible." How then were you induced to prize it as you now do? "Afflictions taught me to prize it." Was it in your afflictions generally, (for he had been deeply afflicted in various ways, and had at this very time lost three children in a few months,) or any particular affliction? "When we lost our two first children, I thought I was man enough to bear up under the stroke, without the Bible; but when our dear Sarah was taken, when her little eye, cheek and nose were gone by mortification, while she yet lived, we were both smitten indeed, and brought to seek our consolation from the Word of God." That affliction, painful as it was, might then be called a happy affliction? "Certainly it was."

Upon being promised that the advice he wished to give his son should be faithfully conveyed to him, he said, "The best advice, and what I would give, is for him to live in the fear of God, keep his commandments, and not be engrossed by surrounding objects to the neglect of his soul. If he will become the servant of God, whatever may happen to him by sea or land, or in the wilderness, shall work for his eternal good. I would also advise him to prosecute his studies with diligence, and take in view the shortness of life, and the uncertainty of all human events." He was asked, to how many some precious promise was to be extended, He answered, "To exactly as many as would accept of it."—At length he fell asleep sweetly in Jesus.

NEW PUBLICATIONS.

Idolatry destroyed, and the worship of the true God established. A Sermon delivered in the Old South Church, Boston, before the Foreign Mission Society of Boston and the Vicinity, Jan. 1818. By the Rev. John Codman, A. M. of Dorchester. Boston: Lincoln & Edmands. 18. pp. 28.

A Sermon, delivered at the Dedication of the North Congregational Meeting House in New Bedford, June 23, 1818. By the Rev. John Codman, A. M. of Dorchester. New-Bedford: Benjamin Lindsey. 1818. pp. 22.

Vol. II. of Dr. Dwight's Works is published. pp. 605.

Correspondence between a Mother and her Daughter at School. By Mrs. Taylor, author of "Maternal Solitude, &c. and Jane Taylor, author of "Display," &c. New York: William G. Gilley. 1818. pp. 132.

RELIGIOUS INTELLIGENCE.

LETTER FROM THE MISSIONARIES AT BOMBAY TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

Bombay, April 6, 1818.

REV. AND DEAR SIR,

OUR last communications to you were forwarded about the middle of Dec. last by the Fawn. Capt. Austin, our kind and much respected friend. Those communications we consider as bringing forward the narrative of our mission to the commencement of the present year, upon which we have entered under such circumstances of divine favor, as demand our highest praises to the God of our lives, at all our mercies.

It is now more than five years since the missionaries of the Board first landed in Bombay; and after many trials, and much depressing uncertainty whether our number of laborers would ever be increased, we have recently been made joyful by the accession of five more to our little number, who we trust will all remain permanently united in the labors of this mission. Sixteen months ago, the mission consisted of but two persons. Now there are twelve, including two infant children. Surely God has greatly enlarged us, and we would bless his holy name forever.

It was on the 23d of Feb. that the *Sico* arrived in Bombay. The next morning we had the happiness of meeting our dear friends and fellow servants, Mr. and Mrs. Nichols, Mr. and Mrs. Graves, and Miss Thurston. Their voyage had been safe and comfortable, and they were all in good health. The same day one of us waited on the Governor with your letter to him. He received it, and shortly after on a personal interview spoke of it, and also of our mission, in expressions of accustomed liberality and kindness; and clearly intimated that there would be no objection on the part of the Bombay government.

The second day after this interview, one of us again waited on his Excellency, in company with the brethren Nichols and Graves. They were kindly received by his Excellency, who said that he had that morning written to the Court of Directors in favor of their settlement in Bombay; remarking at the same time, that the Bengal government had authority to prohibit their settlement, but that he did not expect such an interference. He added, that they would be permitted to stay, at least, a twelvemonth here, and that in the mean time they need not expect any further communication from him on the subject.

After this second interview with the Governor, we all again consulted on the expediency of both the brethren, Nichols and Graves, remaining in Bombay. On the one hand we saw weighty considerations in favor of Mr. Graves' going to join the brethren at Jaffna, according to the intimation contained in his letter of instructions, and in your letter to us. The brethren, Richards and Warren, being liged by ill health to leave their stations, presented a strong argument in favor of Mr. Graves' going to the help of our dear brethren at that place. Their expectation of soon having a printing establishment at Jaffna, together with brother Graves' partial knowledge of the printing business, afforded another reason for going there.

On the other hand, we saw powerful reasons why both the brethren should continue in Bombay. The first arose from the great difficulty and entire uncertainty as to the practicability of other missionaries settling in Bombay, while Jaffa is at all times perfectly accessible to missionaries. Again, the Governor, without any intimation on our part, has conceived it to be the wish of the Board, and of us all, that both the brethren should settle in Bombay. Of this he has not only expressed his own entire approbation, but has recommended the same to the Court of Directors. This quite exceeded our most sanguine expectations, and was to our minds a clear intimation of the will of God that both the brethren should remain here. After a deliberate examination of the whole subject, our brethren, as well as ourselves, were clearly of the opinion, that it was the duty of both of them to remain here, and we hope and trust, that our decision will appear satisfactory to the Board, and also to our brethren at Ceylon.

We next proceeded to consider the location of ourselves, and unanimously concluded, that three should remain at the station in Bombay, one proceed to Mahim, and one to Tanna. Mr. Graves immediately proceeded to Mahim, and felt inclined to settle there, which was perfectly agreeable to the feelings of all. Accordingly, Mr. and Mrs. Graves proceeded to Mahim on the 9th ult., and are now occupying the house which Mr. Newell occupied while residing there.

Mr. Nichols has chosen Tanna for his station, to which he will proceed after spending some months with us, that he may commence and pursue the study of the Mahratta language under greater advantages.

The occupying these two stations we consider as a great and promising advancement of our mission. It will give a much wider range to our operations, and enable us, almost immediately, to carry our schooling system to a much greater extent, and also the dissemination of the various productions of our press; and in a little time, with a divine blessing, it will extend the preaching of the Gospel to a great population, who are almost beyond the reach of the establishment at Bombay. In our previous communications we have written you at large concerning the importance of these two stations, and, therefore, we do not think it necessary to descend to particulars.

We feel highly gratified and joyful that these two places are under such encouraging circumstances occupied by our brethren, and we cannot but believe that the same event will be equally joyous to all the members of the Board. We would offer unfeigned thanksgiving and praise to our most blessed God, who has dealt so mercifully with us, and who has shown so many tokens of favor to this mission.

Our dear brethren, Nichols and Graves, whose communications in the present instance will be distinct from ours, will probably give you many particulars relative to their arrival and settlement here, which we have omitted.

We shall now proceed to give you a general view of our missionary labors during the first quarter of the present year.

1. *Our preaching.* This continues the same as when we last wrote. We can now say, that for years we have preached the Gospel to the heathen, but we are constrained to take up the bitter lamentation of the prophet, "Who hath believed our report, or to whom hath the Lord been revealed?" We implore, and O may all our dear Christian friends at home daily implore, divine grace, that we may faithfully labor and not faint, remembering the blessed promise, that "he that goeth forth bearing precious seed, shall doubtless return again with joy bringing his sheaves with him." Though we see no visible tokens of converting grace, yet we cannot avoid indulging the pleasing hope, that out of the great number who have repeatedly heard from our lips the glad tidings of the Gospel, the hearts of some have been touched; and that the unseen operations of divine truth and grace are now preparing them to turn from death unto life.

A part of the present quarter brother Newell has spent at Mahim, where he preached the Gospel to many who never heard it before; but nothing occurred there materially different from what has been observed and noticed relative to our preaching in other parts of the island: though he thought the people there less open and violent in their opposition to the truth.

The object of a Chapel, or place for public worship, we still keep in view. We have, on thorough inquiry, found it extremely difficult to obtain any building suitable to be converted to this use, or any suitable spot on which to erect a building. Neither can it be done without considerable expense; and as we are informed that

ard as yet are unable to make any appropriation of money for a chapel, we are compelled to drop this desirable object for the present.

preaching in English, both at our own house, and at the Thursday evening school, continues much the same as when we last wrote.

Schools. Since our last letters the number of schools has increased to eleven, of them are on the opposite end of the island, where it can hardly be said was before any such thing as schooling among the natives. Consequently, and less readiness in the people to avail themselves of the advantage of going for their children. This circumstance rendered it the more desirable that schools should be established among them; and we were much encouraged, that in less than two months about one hundred boys were collected in four schools, with the prospect of an increased number.

whole number of boys attending all the schools, we estimate at six hundred.

Many more are attached to the schools, and attend more or less. Probably the number mentioned actually belong to the schools, making, in the end of the year, *twelve hundred* Jewish, Mahometan, but chiefly heathen, boys, skilled in the art of reading, writing, and arithmetic; and what is much more, are in some good degree in the knowledge of the Holy Scriptures, and the salvation through Jesus Christ. Here is a measure of success far exceeding most flattering expectations. It animates our hearts, and we cannot fail to say, that it will be not only satisfactory, but highly animating to our Christian friends at home, by whose noble liberality these schools are patronized and supported.

These schools we seem to see a thousand Hindoo hands at work from year to year, undermining the fabric of Hindoo idolatry. We desire to report our expressions of gratitude, first to our most merciful God, who has so exceedingly blessed us, and enabled our work to prosper; and also to our dear friends at home, by whose liberality so many of the rising generation in India are blessed, not only with the elements of common learning, but also with the light of the Gospel. And we wish to assure our friends, that it is our determination to continue and extend the system of schooling, as far as their liberality, and the blessing of God on our own efforts, will enable us. The accession of two fellow laborers, occupying the new and very important stations of Mahim and Tanna, will afford new and great facilities for multiplying the number of schools; and for superintending them in that manner, which will render them most subservient to the great object of diffusing learning and Christian knowledge in this benighted land.

We have just commenced the printing of a school book. It differs materially, and necessarily, from our common notions of a school book. The art of spelling, and the distinct exercise for children, is unknown to the Hindoos; and from the nature of their alphabet it seems impracticable to introduce it. Consequently, the method in our school book is immediately succeeded by easy lessons in reading, and the whole book is designed to inculcate the elements of Christian knowledge in lessons, many of which are almost entirely in the language of Scripture. We have also inserted some unobjectionable extracts from their own books. A considerable part of the book is in the form of question and answer, and will, we trust, assist us materially in bringing the schools into a better form of instruction, and enable us at the examinations to judge more accurately of the progress made by the boys.

Printing. We have just completed the printing of the Acts of the Apostles, and have commenced the printing of a school book, and expect shortly to commence the printing of Dr. Taylor's translation of the Gospel of St. Matthew in the Marhatta language, at the expense of the Bombay Bible Society. The edition consists of 1000 copies. While this is in the press, we expect to print more of other articles.

A portion of the Bible which we have concluded next to print, is the book of Isaiah; but we have fixed no particular time for commencing it.

A greater part of the Guzerattee Tract, (5,000 copies,) which we procured printed, has been distributed. The Two Marhatta Tracts printed by us are nearly exhausted, and several hundred copies of the Gospel of Matthew have also been circulated.

We would gratefully acknowledge the receipt of the English types, and other materials pertaining to the printing business, sent to us by the Board in the Saco, which, we trust, will add materially to the importance and utility of the establishment.

It is with much pleasure that we can inform you, that a Guzerattee translation of the Gospel of Matthew, by Dr. Taylor, is immediately to be printed at one of the presses at Bombay at the expense of the Bible Society. The missionaries at Surat are also making arrangements for a Guzerattee printing establishment there; but with deep regret we would mention, that one of their number, the Rev. Mr. Donaldson, who arrived here from Surat a few weeks ago, in ill health, died on the 21st ult. This is a solemn voice to us all. O that we may suitably regard and improve it. Through divine forbearance and mercy we are now all in good health.

On the morning of the 26th of March Mr. Newell was married to Miss Thurston.

A few days since, a letter was received from Mr. Richards, dated Colombo, March 9th. Though it spoke of the health of both brethren, Richards and Warren, as a little better, it showed nothing very encouraging as to their final recovery. Mysterious are the ways of God, and it becomes all his creatures to bow in submission to his holy will. While we heartily sympathize with our afflicted brethren, we would rejoice, that, through the grace of God, they are enabled to possess their souls in peace, and to be joyful in their tribulations.

Accompanying this letter you will receive a paper containing a statement of the principal expenses of living at Bombay. We do not send you this as an entire, or perfectly accurate statement, but it is sufficiently full and correct to give you a pretty accurate knowledge of the most material articles and expenses of living here.

By this opportunity we forward to you letters from the brethren at Ceylon.

We have received from you, since we last wrote, two letters, viz. One by the Saco, dated Sept. 26, 1817, and the other by way of Calcutta, dated June 23, 1817, and which came to hand but a few days since.

We close with presenting our grateful acknowledgment both to the Board and yourself, while we remain, Rev. and dear Sir, with affection and respect,

Yours, G. HALL, S. NEWELL, H. BARDWELL.

LETTER FROM THE REV. MESSRS. MEIGS AND POOR, TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

District of Jaffna, Dec. 27, 1817.

REV. AND DEAR SIR,

ABOUT three months ago, we forwarded to you by way of Calcutta, extracts from the journals kept by the brethren at Tilipally and Batticotta, from January to September of the current year. At the same time we wrote you a letter, in which we gave a full account of the principal things relating to our mission. On the 15th of November we sent a duplicate of the letter, to which was added a postscript, containing information of a later date. At the same time the brethren at Batticotta sent a duplicate of their journal. With the exception of the particulars now to be mentioned, the state of the mission continues the same as at the period of our last letter.

In our letters to you heretofore, we have had occasion not only to dwell largely on the special encouragements afforded us by the great Head of the church to press forward in our missionary work, but also to inform you, that we were almost entirely exempted from those perplexities and trials to which other missionaries have been subjected. But in seasons of prosperity we did not forget the lessons taught us by our Lord and his apostles, that trials of various kinds were to be expected, that we might have proper opportunity for manifesting our faith and patience, and for making full proof of our ministry among the heathen. These expected trials we begin to experience.

We have already informed you, that on the 13th of August brother Warren had an attack of bleeding at the lungs; that on the 6th of October he left Jaffna for Colombo, that he might avoid the rainy monsoon, then about to commence here; and that our accounts of his health after his arrival at Colombo were very favorable. We must now inform you that later accounts, particularly the last, are of an unfavorable nature, and very much damp the pleasing hope we have indulged, that his health would be so far restored, as to render it proper for him after the rain is

return to his station. He has gained very little strength, and the affection of his lungs is no better. He is now residing in brother Chater's family, from whom, and also from other friends at Columbo, he receives the kindest attention. The physicians at Columbo strongly advise him to take a voyage; as they judge it the most effectual remedy for his recovery.

We have also informed you of the ill health of brother Richards that for more than a year past he has been unable to study in consequence of weak eyes; and that for several months he has been in a debilitated state. Since we wrote his symptoms have been alarming, and we have many fears respecting his recovery. As he is unfitted for actual service in the mission, and appears to be declining, we have lately taken into serious consideration the subject of using some more efficient means for his recovery. After deliberation, we thought it expedient that he should go to Columbo by water; and that, unless some peculiar reason should prevent, he and brother Warren should thence proceed to Bombay. Mr. Richards left Jaffna for Columbo on the 13th inst. leaving Mrs. Richards and son at Batticotta. We have since heard that the boat in which he sailed was detained at Manar about a week, during which time Mr. Richards was very sick; but that he was so far recovered that he expected to sail for Columbo at the date of his last note, which was on the 22d instant.

The nature of the complaints of our two brethren; the advice of physicians here, and the experience we have had on the subject, particularly in the cases of Mr. Warren and Mrs. Poor in our passage from America, and the recovery of Mr. Bardwell's weak eyes on his passage from Bombay, are considerations which aided in directing to a voyage, as the most probable means of restoring them to health. We think also that some other purposes might be answered by their taking a voyage to Bombay. The brethren at each station will acquire a profitable acquaintance with each other's affairs, and manner of conducting the mission, and more information may be obtained, that will tend to open the way for hereafter sending our missions to the Malabar coast. The considerations here suggested appeared to be sufficient to outweigh almost the only objection to the voyage; that is, the expense of two hundred, or three hundred dollars, which must be incurred in their going and returning.

By the removal of these two brethren in such circumstances, we feel that our strength is greatly reduced. Whether we regard them as beloved companions and fellow laborers in the mission, or as physicians, whose services our families, situated as we are, at a distance from the European settlements, greatly need, we cannot fail to regard their removal as a great affliction. But our minds are deeply affected, when we consider its influence upon the state of the mission. At the time when we have completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with divided attention in the appropriate duties of the mission with pleasing prospects of success, we are deprived of half our strength. The same reasons which induced the Prudential Committee to send us here, the additional ones contained in several of our letters, and now the reasons arising from the importance of supporting an establishment already commenced, unite in rendering it important that our missionaries should be sent without delay.

We acknowledge the receipt of Mr. Evarts' letter, describing the remittances sent to Bombay for the brethren at each station. Many thanks are due to the committee for their prompt attention to our wants. The five hundred dollars previously remitted for the Columbo Bible Society, have been presented, and receipt thankfully acknowledged.

On the 7th of November we received a letter from the Baptist brethren at Calcutta, dated Sept. 17, informing us that the fount of Tamul types, which we commissioned last year, is ready to be forwarded to us by the first opportunity.

Having types in readiness, we are again reminded of our need of a printing press and printer. Since we wrote you last, the brethren at Batticotta have obtained official permission from Government to repair the public church buildings Manepy and Changang, for the purpose of opening schools and preaching. We are now taken possession, and have permission to take possession, of eight of the most fertile and populous parishes in the district of Jaffna. These are all contiguous to each other, lying on the north west part of the Island. Truly the harvest is plenteous, but the laborers are few.

Mr. Nash called the Association to the choice of a Moderator. The Rev. Joseph D. D. was chosen. The Rev. John Keep was chosen Scribe, and the Rev. Daniel M., Assistant Scribe.

Certificates of delegation were exhibited, and the meeting was opened with prayer by the Moderator. The rules of the Association and the minutes of the last association were read. Messrs. Enoch Hale, Nathan Perkins, D. D. and William Neil, D. D. were appointed a committee of arrangements.

That the Rev. Messrs. Theophilus Packard, and Experience Porter, delegates to the Association of Connecticut, at their last session, and the Rev. Joseph Field, delegate to the General Assembly of the Presbyterian Church, be invited to sit with the association as members.

at the Rev. Drs. Morse and Hyde, members of the Committee appointed last year, of a Domestic Missionary Society, and the Rev. Abel Flint, Moderator of the Association of Connecticut, receive a similar invitation.

to attend to the narratives of the state of religion at 10 o'clock, A. M. tomorrow;

to adjourn till tomorrow morning 8 o'clock.

The session was closed with prayer by the Moderator.

On Friday morning, June 24. The Association convened according to adjournment, and the session was opened with prayer by the Moderator. The Committee of arrangements reported. Rev. Messrs. Timothy M. Cooley, Joseph L. Mills, and Leverett J. F.

They were chosen a Committee to take minutes from the narratives, and to prepare a report on the state of religion and of the churches, within our connexion.

Messrs. Alvan Hyde, D. D. Timothy M. Cooley, and Samuel Worcester, D. D. were appointed a Committee to make a nomination of delegates from this body to other associations and ecclesiastical bodies with which we are connected.

Morse and Rev. Mr. Scranton, were appointed a Committee to audit the accounts of the Association.

A Committee appointed at the last meeting of this body "to prepare an historical account of the doings of this General Association" presented, agreeably to assignment, their report, which was read by the Secretary; Whereupon

it was resolved that the report be accepted, and that the Secretary be directed to record it, as a part of the history of this Association; and that he also insert the names of those gentlemen who were members of the American Board of Commissioners for Foreign Missions in the

from the Rev. Abel Flint from Connecticut, a very interesting statement of the state of the Asylum for the instruction of the Deaf and Dumb in the city of Hartford: upon which

That this Association rejoice in the establishment of the Connecticut Asylum for the instruction of the deaf and dumb persons, and would ascribe humble and fervent praise to the God of all grace, for having crowned with such signal success, the efforts of the friends of the deaf and dumb to communicate moral and religious instruction to a portion of that unfortunate class of beings. They very cordially recommend the Asylum to the patronage of the public, and to their pecuniary aid especially; that the benevolent objects of this institution be more effectually accomplished.

That the thanks of this Association be presented to the "Directors of the Connecticut Asylum for the education and instruction of deaf and dumb persons," for their present of fifty copies of their second Annual Report; and that these copies be distributed by the scribes among the members.

That the thanks of this body be presented to the General Association of Connecticut for their proceedings for 1817, and that they be distributed as above.

Notice appointed to prepare a pastoral address to the churches, reported a draft, which was read and accepted. Rev. Messrs. Cooley, Keep, and Dr. Hyde, were appointed a committee to prepare an address for the next year.

at the Association have a recess till 2 o'clock.

After the adjournment and attended public worship. The Rev. Dr. Lyman preached a sermon from Eph. iv, 3, 4, 5, 6. "Labouring to keep the unity of the Spirit, in the bond of peace. There is one body and one spirit; even as ye are called in one hope of your Lord, one faith, one baptism; one God and Father of all, who is above all, and with all, and in you all."

After a recess of twenty minutes the Association united with the church in this place, and a number of visiting clergymen and members of other churches, to commemorate the Lord's Supper in the sacramental supper. The season was solemn and edifying, in testimony to the disciples of the Redeemer.

Enoch Hale was chosen Secretary for the three next succeeding years.

Dr. Morse, of the Committee to whom was referred the subject of a Domestic Missionary Society, requested and obtained liberty to report in part, and the subject was then

under consideration till tomorrow morning 8 o'clock.

The session was closed with prayer by the Moderator.

On Saturday morning, June 25. The meeting was again opened with prayer by the Moderator. The Association then proceeded to the consideration of the subject of a Domestic Missionary Society, requested and obtained liberty to report in part, and the subject was then

Rev. Samuel Osgood,
Rev. Joshua Crosby,
Rev. John Plak,
Rev. Josiah Morse, D. D.
Rev. Samuel Worcester, D. D.
Rev. Sereeno E. Dwight,
Rev. Richard S. Storrs, jun.
Rev. Oliver Cobb.

Hon. John Hooker,
Col. Israel F. Trask,
Gen. Salem Towne, jun.
Hon. Nehemiah Cleveland,
Hon. William Reed,
Deacon Samuel H. Walley,
Henry Gray, Esq.
Hon. Edward H. Robbins.

Secretary,
Treasurer,
Auditor,

Rev. Thomas Snell.
Josiah Dwight, Esq.
Hon. Jonathan H. Lyman.

N. B. A meeting of the Directors is to be holden at Northampton, on the 3d Wednesday of October next, at 3 o'clock P. M. at the house of Mr. Theodore Lyman.

At 2 o'clock the General Association resumed their business according to the last vote.

A communication having been received from the General Association of Connecticut, and considered—*Voted*, That the Rev. Drs. Worcester and Hyde, and the Rev. Thomas Snell, be Committee, to meet the Committee of the General Association of Connecticut, with such other Committees, as may be appointed by other ecclesiastical bodies in N. E. with which we are connected, at Northampton, on the 3d Wednesday of October next, at 10 o'clock, A. M. for the purpose of inquiring whether any, and if any, what, method can be devised, in which these bodies may more effectually cooperate, or in which there may be a more general and mutual cooperation for the advancement of the Redeemer's kingdom.

The Committee for auditing the Treasurer's accounts made a report which was accepted.

Voted, That there be a recess till 6 o'clock. The time of the recess having elapsed, during which public worship was attended, and a discourse delivered by the Rev. Dr. Neil, the Association proceeded to business.

Voted, That the Scribes serve the Delegates from Connecticut with a notice of the doings of this body in regard to the meeting of their Committee at Northampton in October next; and that the Delegates from this Association to the other ecclesiastical bodies in New England, with which we are connected, be instructed to confer with them upon the same subject.

Voted, That the Committee of publication cause to be printed a competent number of copies of the proceedings of this Association, and distribute a copy to the pastor of each church herein represented. Likewise that they request the Editor of the Panoplist to publish so much of them as they shall judge expedient.

Voted, That the next meeting of this Association be in Pittsfield, at the house of the Rev. Herman Humphrey, on the 4th Tuesday of June, 1819, at 5 o'clock P. M. and that the Association of Salem and Vicinity be requested to appoint the preacher.

Voted to adjourn to 5 o'clock tomorrow morning. The session then closed with prayer by the Moderator.

In the evening public worship was again attended, and a discourse delivered by the Rev. Mr. Huntington, of New Jersey.

Friday morning, June 26. The Association met, and the session was opened with prayer by the Moderator. The Committee appointed "to prepare a summary report of the state of religion," &c. read their report, which was accepted, and is as follows.

The Committee appointed to take minutes, and prepare an account of the state of religion within the limits of the General Association of Massachusetts Proper, and of other bodies in connexion with it, beg leave respectfully to submit the following

REPORT.

It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing Christians. In this favored section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth, and error in its various forms, is assiduously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, "We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst;" others "deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such opinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behavior, in the place of vital and experimental religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families, by intemperance; and still greater numbers, habitually neglect family worship, and the public ordinances of religion. It is also much to be lamented, that many of the churches, instead of exhibiting that elevated and fer-

divine and inspiring cause, we would address in the comforting language of prophet, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there, the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our judge, the Lord is our lawgiver, the Lord is king; he will save us."

Per Order, TIMOTHY M. COOLEY, *Chairman*

June 26, 1818.

Voted unanimously, That the thanks of the Association be presented to the Pastor, Church and Congregation in this place, for the very marked attention and hospitality which they manifested to this body, during their present session—to present their thanks also to the officers of singers, for their generous and Christian attentions, and to express to them the high estimation afforded by their pleasing performances.

Voted, That the thanks of the Association be presented to the Rev. Moderator, Secretaries and Scribes, for their faithful services during the present session.

Voted, That after singing and prayer the Moderator adjourn this Association *sine die*. Prayer was accordingly offered by the Rev. Dr. Perkins, and the Association adjourned.

A true Copy of Records.

Attest.

DANIEL HUNTINGTON, *Assistant Scribe*

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

		Brought forward \$	
July 1, 1818. From a lady, for translations, by Mrs. P.	\$1 00	tional Society in Worthington,	22 42
The Female Foreign Mission Society of Montpelier, Ver. by Asenath Perkins, Treasurer.	54 37	Contribution in Chesterfield,	6 67
Polly Atherton, of Middlesex, Ver.	50	Contribution in the Congregational Society in Amherst,	20 00
A Methodist preacher in Waterbury, Ver. for translations,	1 25	Contribution in the Congregational Society in Templeton,	15 44
Found in the road in Montpelier Village, by a young lady,	50	Contribution in the Congregational Society in Royalston,*	30 36
6. The Moral and Benevolent Society of Kingsborough, in Johnstown, N. Y. by the Rev. Elisha Yale,	25 00	A few friends of missions in Greenwich,	1 00
A lady, her annual subscription, by the Rev. Joshua Huntington,	2 00	From a friend of missions in do. for the western Indians,	10 00
From two other ladies \$1 each,	2 00	Contribution in the Congregational Society in Enfield,	9 93
Mr. Seth Hayes, by Mr. S. T. Armstrong,	2 50	A friend of missions in New Salem,	25
7. The following sums were received by Mr. Levi Spaulding, an agent of the Board, viz.		A friend of missions in Conway,	5 20
From two young gentlemen in Plainfield,	2 00	The Gentlemen's Association for educating heathen children, in Jaffrey, N. H.	2 00—15
A friend of missions in Deerfield,	1 00	The Merrimack Mission and Translation Society, by Mr. S. Tenney, Secretary,	25
A contribution from the congregational society in Buckland,	26 30	8. Mr. Linus Evarts, of Fairfield, N. Y.	
A contribution in the congregational society in Charleimont,	9 91	From a person unknown, enclosed in a letter to the Prudential Committee, to purchase Bibles for the English readers at Ceylon, by the Rev. Dr. Morse,	
A little boy in do.	1 00	9. Ladies in Foxborough, the avails of their labor one half day in each week, in braiding straw, by Mr. Samuel Seaver,	
Contribution in the congregational society in Conway,*	16 00		
A friend of missions in Hawley,	1 00		
Contribution in the Congregational Society in Ashfield,	6 78		
A little child in do.	43		
A friend of missions, of Thomson, Con.	5 00		
Contribution in the Congrega-			

Carried forward \$89 12

* An article of jewelry accompanied this contribution which is not yet sold.

* Two dollars of the above was contributed by two young men "to purchase the 'S Review of the custom of War,' and 'Friend of Peace,' to be distributed to missionaries at Bombay among such officers as are friendly to missions."

Donations to Foreign Missions.

134
302

Brought forward	\$551 81	Brought forward	\$1,025 13
y concert for prayer in		For domestic do. by Samuel H.	
b, by the same,	8 50	Miner, Treasurer,	2 87
g sums were remitted		21. The Female Cent Society of	
r. Dr. Worcester, viz.		Bridport, Ver. by the Rev.	
Female Cent Society of		Thomas A. Merrill,	11 96
by Mrs. Hannah Whip-		The Female Cent Society of Wind-	
per,	20 00	sor, by Miss Mary Dorrance,	
Temple, Me.	50	Treasurer,	32 00
Mission Associa-		23. The Female Cent Society in	
Burton, Geauga		Pownal, Maine,	16 48
co, by Mr. Cotton		24. Capt. Abel Adams, of Windsor,	
Treasurer,	5 00	Ver. by Dea. Coolidge,	5 00
Mission Associa-		The Ecclesiastical Society in Thomp-	
ington, Geauga		son, Con. by the Rev. Daniel Dow,	8 00
co,	5 00	25. The Boston Cent Society, for	
Mission Society		the Cherokee mission, by Miss	
, Geauga county,	1 00—31 50	Sarah Ann W. Hopkins, Treas.	20 00
friend, a book entitled		The following sums were received	
"Divine Government."		by Mr. Miron Winslow, an agent	
at Charitable Society, a		of the Board, viz.	
ce, remitted by the Rev.		From Gen. Champion, of West-	
to Dr. Worcester,	2 06	Chester, Con.	50 00
Female Cent Society of		Contribution in Farmington,	
N. H. by Mrs. Olive		Con.	55 33
Treasurer,	12 00	Two or three individuals in	
De Haskel, the following		Stratford, Con.	7 00
		Contribution in the first and	
te boxes,	5 40	second societies of Guilford,	
a monthly concert	1 61	Con.	27 78
		A Female Reading Society in	
collection from the		Milford, Con.	6 00
Friend Society in		Several individuals in Guilford,	9 93
	10 39	The Juvenile Society in do.	4 00
the 4th of July,		Contribution in East Guilford,	
address to the So-		Con.	9 37
	11 60—29 00	Do. in Saybrook,	13 50
e friend of missions in		Do. in Lyme,	15 20
Con.	1 00	Mr. Robert Coit, New London,	5 00
Middletown, Con. by,		A few individuals in do.	6 12
fr. Hawes,	3 00	Individuals in Norwich,	40 37
it, Esq. from the follow-		Individuals in Preston,	3 00
ing, viz.		Contribution in Griswold,	22 67
the monthly concert in		Do. in Canterbury,	11 23
of the Rev. Joseph		Do. in Westminster, (Canter-	
baron, Portage county,		bury,)	5 15
	10 00	The Female Benevolent Soci-	
iduals in Salem,	6 00	ety in do.	10 00
cent Society of		From Capt. Tyler's family in	
idence, Mecklen-		Brooklyn,	4 00
ty, N. C. by Mr.		Contribution in Pomfret,	12 51
	50 00—66 00	A collection in Hartford,	27 00—405 48
Foreign Mission Soci-		By Mr. Pliny Fisk, an agent of	
enwich, Con. by Mrs.		the Board, the following	
Talker, Treasurer,	25 00	sums, viz.	
Miss Thayer's school in		A collection in the Rev. Mr. Dana's	
parish of Needham, for		meeting house in Marblehead, for	
t of the Gospel among		the mission to the western In-	
n,	4 13	dians,	34 10
tions and annual contri-		A collection in the Rev. Mr.	
butions, by the Treas.	206 00	Abbot's meeting house in	
known person in the Dis-		Reverly, for the same object,	53 60
sine,	10 00	Miss Betsey Carlton, of Lynde-	
n Boston, by Mr. Adams,	5 00	borough, N. H. by Mr. Dan-	
disfax, (Ver.) Auxiliary		iel Gould,	3 00
Society, for Foreign		A friend to missions in do.	1 00—91 70
	12 13	By Mr. R. Cushman, from the fol-	
		lowing sources, viz.	
		A Society for the support of Missions	
Carried forward	\$1,025 13	Carried forward	\$1,618 10

Brought forward	\$1,618 10
in Benson, Ver. for foreign missions,	15 25
For missions to the western Aborigines,	15 25
The Female Cent Society in Dorset,	24 50
Mrs. Susannah Jackson, and her daughters,	13 88
A Society of ladies in Goshen, Mass.	12 00—\$0 58
By Mr. David Wilson, from the following sources, viz.	
From the Female Cent Society in Rupert, by Lucy Powell, Treasurer,	11 25
Collection at the monthly prayer meeting in Rupert, by Martin Powell,	5 00
A friend, a small balance,	12—16 87
The Female Mite Society of Manchester, Ver. by Mr. Hiram Bingham,	26 59
The Female Cent Society of Wilmington, Ver.	10 00—\$6 59
The Female Charitable Society of Middle Granville, Mass. by Mr. Charles S. Robinson,	16 00
By the Rev. Levi Parsons, from the following sources, viz.	
From Danville, Ver.	6 97
A child in Hardwick, Ver.	12
R. M. in do.	50
Mrs. S. Strong, of Brownington,	60
A child of do.	25—\$ 44
By Mr. Elderkin J. Boardman, the following sums, viz.	
From Mr. Hezekiah Haven, of Hartford, Ver.	2 00
A friend of missions in Norwich, Ver.	1 00
Freeman Page, of Sharon,	25
Mary Bascom, of do.	40
Samuel Steel, do.	50
Chester Baxter, - - -	50
Irene Carpenter, - - -	60
Betsy Carpenter, - - -	50
Mary Carpenter, - - -	25
Ebenezer Carpenter, - -	25
Daniel Rix, of Royalston, Ver.	50
Hannah Cutler, of do.	50
Calvin Parkhurst, of do.	25—7 60
The following sums were received by Mr. Luther F. Dimmick, an agent of the Board, from several persons in the first society of Sherburne, N. Y. viz.	
Z. W. Elmore, - - -	5 00
L. S. R. - - -	3 00
A friend to the institution,	1 00
H. S. - - -	62
E. Whitney, jun. - - -	5 00
Deacon E. Coo, - - -	2 00
H. Raymond, - - -	50
Mrs. Eliza Scoville, - -	1 00
Keyes Wilder, - - -	1 00
N. G. - - -	1 00
S. Stebbins, - - -	1 00

Carried forward \$1 12\$1,783 68

Brought forward	\$31 12\$1,783
E. Babcock, - - -	10 00
Joshua Pratt, jun. - -	6 00
Oren Smith, - - -	50
Rufus Rose, - - -	1 00
Eleazer Lathrop, - -	2 00
Two female friends to the bea- then,	50
Collection at a church meet- ing,	5 00
Benjamin Rexford, - -	5 00
Part of the avails of a charity box, kept by the Rev. John Truair, in his meeting house, on the Sabbath,	40 00—\$1
From individuals in the second So- ciety, by the Rev. Joshua Knight,	45 60
From a collection box in the church, - - -	2 00
The First Female Benevolent Society in Sherburne,	12 50—\$0
From the following individuals in Madison, Madison county, N. Y.	
Dr. Putnam, - - -	1 00
Hon. S. T. Blackstone,	1 00
Mrs. Barker, - - -	50
Joseph Blair, - - -	50
Misses L. Ward and Bates,	25
Mrs. Phebe Rice, - - -	50
John White, - - -	2 00
Maj. E. Clough, - - -	1 00
Miss Kezia Rowe, - - -	50
Mrs. L. S. - - -	12
Abner Burnham, - - -	1 00
William Brown, - - -	1 00
Zenas Hatch, - - -	25
Mrs. Rebecca Cleveland,	1 00
Capt. G. Tompkins, - -	3 00
Dea. Thomas Taylor, - -	50
John Howes, - - -	1 00
Dr. J. Pratt, - - -	1 09
O. S. 32 cts. B. S. \$1, -	1 32
Rev. E. Woodworth, - -	1 00
Samuel Collier, - - -	50
Miss R. Hazzard, - - -	50
M. P. Tucker, - - -	50
Cash, - - -	09
The Female Charitable Soci- ety, by the Rev. Jesse Miner, - - -	12 00
Avails of a contribution by the same, - - -	5 25—\$7 1
The Female Charitable Society of Winfield, N. Y. by Mrs. Olive Croudal, Treasurer, -	17 25
Collection at Bridgewater, N. Y.	5 14
Collection in Litchfield,	2 84
Mrs. C. M. Bostwick, of Ham- ilton, N. Y. - - -	50
Mrs. M. of Sangerfield, N. Y.	50
Three sisters in B. L. D. 55 cts.; S. D. 20 cts.; L. D. 12 cents,	87—\$7
29. A lady in Vermont, by Miss M. Hooker, - - -	1
The Middleborough Branch of the Heathen's Friend Society, by the Rev. R. M. Paine, - -	25

\$2,023

THE SCHOOL FUND.

on pupils in the school of William Jenks in Boston, y collection, for heathen America and abroad, Savage, of Newton, for children in India, by the than Homer, e Auxiliary Society of own, Ver. for Indian y Sally Carter, Secre-

r. Clapp, in a letter from ing, male Religious Society in parish of Dedham, for tion of a heathen youth, v. William Cogswell, for a heathen child nam-

— by the Rev. untington, e Mite Society of Au- le. by Miss Margaret reasurer, for SAMUEL a semi-annual pay-

le Mite Society of e same object, by mes Bridge, Treas. 5 00— subscribers in the Rev. kins' parish in Haverhill, and Tenny,

thly Concert for prayer N. H. for educating hea- ren in Hindostan, by the ekiah S. Barstow, /estborough, for ELISHA o, the third semi-annual by Miss Hannah Fay,

ng lady, by the Rev. Perkins, remitted to Dr. r, all children in Wilming- lary Dexter Brown, female Association in Dan- n. for educating heathen Sarah Andrews, Treas.

man's Association in do. following sources, by T. 2sq. Female Charitable Soci- otstown, Portage county, Mrs. Fanny Chap-

asurer, 4 11 e Society in Wind- l. for educating hea- ren, by Mr. Caleb

9 00—13 11 e Heathen School Socie- reenwich, Con. by Miss wis, Treasurer,

in the west parish of Sal- for educating heathen Dr. Samuel Nye, ity box kept by the Rev. urch, of Pelham, N. H. ucation of Cherokee chil-

1 70

Carried forward \$256 27

Brought forward \$226 27

A charity box kept by Miss Mary Dorrance, of Windsor, 3 00

The Male and Female Associations in Warner, N. H. for educating heathen children, by the Rev. John Woods, 10 00

25. By Mr. Miron Winslow, an agent of the Board, from the fol- lowing sources, viz.

A contribution in Marlborough, Mass. 7 12

Contribution and subscriptions in Westborough, 57 48

Do. in Uxbridge, 17 00

Do. in Milbury, 52 36

A widow in Ward, by the Rev. Joseph Goffe, 5 00

Contribution in Worcester, 45 00

Mr. Daniel Waldo, of do. 10 00

A female friend of missions in do. 5 00

Contribution at Muddy Brook, (Woodstock,) Con. 20 31

From a person of color in Col- chester, Con. 25

Individuals in Dr. Watrous' family, 2 00

Mr. Lorick, a Swedish gentleman, 2 00

The Juvenile Association, to educate a child in Ceylon, to be named SALMON CORN, 12 00

Contribution in East Hartford, 37 00

From the Female Religious Fund, 30 00

A poor widow in New Haven, 1 00

Avails of a charity box kept by Sherman Johnson, 5 77

Timothy F. Merwin, saved by abstaining from the use of butter, 1 00

Elisabeth C. Merwin, saved by abstaining from the use of sugar, 1 00

A little girl, saved in the same manner, 50

Associated females in New Haven, 16 00

A collection in New Haven, part of which was by indi- viduale, 180 42

Contribution at Chelsea Land- ing, (Norwich,) 19 19

Charlotte Lathrop, saved by abstaining from sugar one year, 1 00

Avails of a charity box, 3 58

For the Cornwall school, 1 40

Small scholars in Miss Che- ney's school, 81

A society in Griswold, Con. for the education of heathen children, 25 00

A female praying circle in Ber- lin, 5 00

A female in Bridport, Con. 1 00

A young man in do. 50

Melissa Menah, saved by ab- staining from sugar, 50

A lady in Tewksbury, 1 00

A gentleman in do. 1 00

Carried forward \$558 19 \$269 27

Brought forward	\$558 19	\$269 27
Four little girls in do.	1 00	
A young lady,	25	
A female of color,	20	
From _____, for		
School Fund,	67	560 31
The Female Cent Society in South Granville, N. Y. for the education of heathen children in India, by Hitty Parmele, Treasurer,	20 00	
A female society for the aid of missions, in Hebron, N. Y.	5 12	
A small balance in the treasury of a literary society, for the Foreign Mission School at Cornwall,	70	25 82
Five individuals in Bennington, Ver. by Mr. Hiram Bingham,	2 10	
The monthly concert for prayer at Dracut, by Mr. Samuel W. Brace,	3 00	
A female friend in Campton, N. H. for the education of heathen children in our own country, by Mr. E. J. Boardman,	5 00	
The Female Heathen School Society of Clinton, N. Y. for the education of a heathen child in Ceylon,		
Carried forward	\$865 50	

Brought forward	\$865 50
to be named AZEL BACKUS, by Mr. L. F. Dimmick,	12 00
27. From contribution and from individuals in Westford, Mass. by Mr. William P. Kendrick,	11 90
The Female Cent Society in Randolph, Ver. for the education of an orphan child in Bombay, to be named JONATHAN EDWARDS, by Mr. R. Nutting,	30 00
The Corban Society in Randolph, for education of a heathen child at Bombay, to be named TILTON EASTMAN, by Miss Mariane Edson, Treasurer,	30 00
29. The Female Cent Society in South Reading, for educating Indian children in North America, by S. S. Yale, Treasurer,	22 54
	\$978 94

FOR THE CHAPEL AT BOMBAY.
 July 8. From a charity-box kept by a friend in Salem, by the Rev. Dr. Worcester,
 Total of Donations received in July, \$3,014 3

MISSION AT BRAINERD IN THE CHEROKEE NATION.

Our readers are aware, that a regular journal is kept by the missionaries of the A. B. C. Foreign Missions, at every station. The journal, from which the following extracts are made, would have been sent on earlier, had it not been kept for the arrival of the Treasurer, and delivered to him during his late visit. Though many of the facts here stated have already appeared, it is thought advisable, that a pretty full and particular history of each mission should be preserved in print, expressed in the language of the missionaries themselves. There is something also, in the form and manner of a journal, which is peculiarly interesting to all classes of readers. The following extracts commence soon after the arrival of Mr. Hoyt and his family at the Cherokee mission.

Jan. 10. This was a day of anxiety, of joy, and of sorrow. In the morning Mrs. Hall was safely delivered of a son; the dear little babe survived its birth but a few minutes. We had felt great anxiety as to the result of sister Hall's confinement, on account of her very feeble state; and in the event have much cause to rejoice, as well as to mourn. O that in all our afflictions we may ever say, "It is the Lord, let him do what seemeth him good."

Sabbath, Jan. 11. The remains of the little babe were brought into our public assembly, and after prayers and a discourse adapted to the occasion, the mission family, including our scholars, and our little congregation, in solemn procession followed them to "the house appointed for all the living." It was to us a solemn day. This was the first time we had been called to bury our dead in this heathen land; how soon some of us should be again called to perform this office for others in our family, was known only to Him, "in whose hand are the life and breath of all living;" and we could not but feel that if we had any thing to do here, we must do it quickly. How soon shall we with all this Cherokee people now living, be in eternity! And if they are not enlightened by the Gospel, where will be their immortal souls? "Where no vision is, the people perish." Thy word, O God, is truth, and thy ways are just. O give us grace, that we may do with our might whatever our hand findeth to do for these our poor brethren, who sit in darkness and in the shadow of death.

16. Brothers Hoyt and Kingsbury visited at one of our neighbors. His wife was absent. The man conversed freely and feelingly on the subject of religion; is evidently very thoughtful, and has acquired tolerably correct ideas of the doctrines of the Gospel, and of the nature and effects of practical piety.

17. Four of our children returned, who had been absent sometime. Two of them we did not expect again; but they all manifested great cheerfulness.

Sabbath, 18. Brother Bdrick preached from John vii, 37. There was a goodly number present; and they were all solemn. Those of whose piety we have entertained hopes, give us comfortable evidence that they are, in some measure, grounded in the truth. Mr. Reece is one of a company of *regulators*, whose duty it is to settle difficulties, collect debts, &c. Some of his companions are very profane; and when he reproves them they sometimes laugh at him, and call him "the missionaries' man." But he says, "I care nothing about that. I just let them say of me what they please. I must take care and do my duty to them." Sometimes I tell them I wish I was fit to be the missionaries' man. I would be mighty glad to go with these good people, if I was fit for it."

21. This was an interesting day to us, and we trust it will be a day of joyous remembrance to all who are looking for the salvation of the heathen. Agreeable to previous notice given, the church met for the purpose of examining candidates for admission to our communion. Five of our neighbors attended the meeting. Three of them (native Cherokees) expressed a desire to be admitted to the church if we should think they possessed the requisite qualifications. Their examination was prayerfully attended to, and they gave us satisfactory evidence of their faith in Christ, and were received to be propounded next Sabbath. The other all (white men) wished to open their hearts to us, and have us question them, that they might be able to advise them what to do; but were afraid to offer themselves as candidates, lest they should come unworthily. These were examined. We set before them the hope for at least one of them; but thought best to defer their baptism until their admission to the church, until their evidences of a saving change should be satisfactory to themselves and others. These men did not appear dissatisfied with our decision, but left us apparently with great searchings of heart.

Jan. 24. The father of Catharine Brown came for the purpose of taking her to his son Edward home. He expressed great satisfaction with the treatment his children had received here, and says he shall be very glad to have them return again, if circumstances will permit. If he removes over the Mississippi, we shall wish to have his children with him; but even in that case, he may possibly leave Catharine with us for a while. We had much conversation with this man on the subject of our most holy religion; his daughter being our interpreter. He manifested a very discerning mind; heard with solemn attention; said he had never been told such things before; and appeared sensible that we were seeking his welfare, in all that we said to him.

Sabbath, 25. As our beloved sister Catharine was expected to leave us before the time for administering the sacrament of the Lord's supper, she was this day admitted to the ordinance of baptism. The scene was solemn and impressive to us all, and we believe to our whole congregation, which was larger than it had been before this winter. We consider this girl as the first fruits of our labor in this heathen land. The thought of parting with her now is painful; but perhaps the Lord is taking her from us, that she may be more useful in promoting his cause in some other place. His will be done.

The step-father of another of our female children, whom we call *Little Peggy*, came this day for the purpose of taking the little girl away, as he and her mother were soon to remove beyond the Mississippi, and the fond mother did not like to leave her daughter behind; but seeing how the girl was treated here, and believing it would be for her good to stay, he concluded to leave her for the present, and try to persuade her mother to go without her.

26. Had much more conversation with Catharine's father. Perhaps there are few among the natives better informed, or more intelligent than this man; yet on the subject of religion he had but few ideas of any kind. He believed in a Supreme Being, Creator of all things, and that there would be a state of rewards and punishments for man beyond this life; and appeared sensible that this short creed included many things above his comprehension and above his knowledge; as the character of this Supreme Being; the nature of these rewards; who would escape punishment, &c. He appeared to have no idea of forgiveness on any terms. He expressed many thanks for the information we gave him; said all we told him appeared reasonable; that he should think much of it, and endeavor to learn more; expressed the greatest friendship at parting, and said, when his chil-

dren had visited their friends, he should want to have them come back, more than he now wanted to have them go.

27. Brothers Hoyt and Hall went out for the purpose of visiting several families of the natives.

28. These brethren returned having visited five or six families. They were kindly received by all, and had much interesting conversation. It is truly painful to see the ignorance of these people. In no instance did a conversation with any one of the natives close without a visible seriousness; yet in several instances, when first speaking to them on the most solemn and momentous subjects, they would laugh. At brother Reece's, where the brethren spent the night, were three Cherokee women, who live about twenty-five miles distant from us. With them the brethren talked much, brother Reece being interpreter, who also told them many things without assistance. One of the women appeared much affected, and often wept very freely, as we told her of the sinfulness of man; the suffering of the Savior, and forgiveness through him. She said that she had before thought that the wicked would be punished, and the good happy after death; but did not think there was any way for them who had been once wicked to be made A happy and happy. Her ideas of the happiness above were much confused; but she thought there was somewhere above a good man and woman, who would make all people happy. She wished us to tell her what was wicked; and although evilly backward, and ashamed to confess what she felt of her own guilt, said she knew that she had done wrong, and that she was sometimes so much afraid she could not stay in her own house; and that she had often run away into woods; but that did not help her, for she was afraid every where. When the and privilege of prayer were inculcated and recommended, she asked if the Spirit could hear in her language? Being inquired of whether she thought it we told her was good news, she answered, "very good;" whether she thought her people about the place where she lived would be glad to hear these things, she said she had heard many of them say, their old way was bad, and they must learn the missionaries' way, for they believed the missionaries' way was right, and if it was right they ought to hear and go with them. These women took a most affectionate leave of the brethren in the morning, and said they would come to the mission house, and learn more of these good things.

Sabbath, Feb. 1. Our little house was crowded with a very solemn audience. Charles Reece and Jane Coody made a public profession of their faith, were baptised with their households, and received as members of this church. It was to us indeed a joyful time, when we surrounded the table of our common Lord with these Cherokee converts; while we hoped and prayed that these might be the first fruits of an abundant harvest, which the Lord would soon gather here.

After public service a Cherokee man and his wife readily accepted an invitation to tarry with us all night. Speaking to them by an interpreter, we learnt that they had understood nothing of the preaching, and did not know the meaning of any thing which they had seen. The man said he had heard that we could tell him some way whereby bad people might be made good, and be happy when they died. He said he was bad himself, and wanted to be made good; and that he had come to learn what our way was. We endeavored to teach him the first principles of the oracles of God, as well as we could by our interpreter. He asked many questions; said he had never heard these things before; thanked us for the information we had given him, and said all we had told him was good.

2. Brothers Hoyt and Kingsbury left home for the purpose of visiting some families of natives near the settlements, to attend a wedding to which brother Kingsbury had been invited, and transact some business in Tennessee.

7. Brother Hoyt returned with a Cherokee girl for our school, having brought her on the horse behind him near fifty miles. He left brother Kingsbury to spend the Sabbath among the whites in the settlement; had preached once on his tour, and rode about 140 miles, chiefly in company with brother Kingsbury. They were kindly received in every family they visited.

10. A white man from *Nick-o-jack*, a place in the nation distant about 30 miles, came to invite one of the missionaries to go and preach to the people there, and also to attend a wedding.

11. Brother Butrick set out with the above mentioned man for *Nick-o-jack*. Brother Kingsbury returned, having accomplished most of the business on which

went, and preached twice on the Sabbath. He brought with him a Cherokee for the school. By fatigue and riding in bad weather he had been in poor health; but soon recovered and came home well.

13. Little Peggy, mentioned on the 25th ult. left us to go with her mother to Arkansas. Parental affection induced the mother, perhaps against her better judgment, to take her daughter with her, though we offered to provide for the child, until her education should be completed, and then to send her to her parents. May the Lord preserve the child, and make the instruction she has received a blessing to her and her connexions. She is affectionate and promising, and many prayers were offered for her at her departure.

Sabbath, 15. The weather was cold and uncomfortable, yet our house of worship was tolerably filled. Some hopeful appearances among the blacks in our Sabbath school. Several this day gave evidence of very serious impressions; one particular, a free man, whose name is Robin. He conversed freely and sensibly; said he felt very differently from what he had done; but could not think he is a Christian. "This was too great a blessing for such an audacious wretch to enjoy."

17. Brother Butrick returned; has preached three times in his tour, married a couple, visited a number of families, had some interesting conversation with several of the natives who could speak English, and was kindly received by all. He is deeply impressed with the importance of being able to speak in the language of the natives, or at least of having a good interpreter. He also brought a small girl for the school. He brought information that the chiefs were met in council at *E-tow-ee*, or High tower, as it is sometimes called, about 80 miles from here. Thinking it would be of service to the mission, if one or two of us could be present before the council broke up, brothers Hoyt and Kingsbury set out immediately, taking with them Edward Brown, one of our scholars, for an interpreter.

18. A storm of rain induced the brethren Hoyt and Kingsbury to think the chiefs would disperse before they could reach the council-house, if they proceeded; therefore brother Hoyt returned, and brother Kingsbury concluded to go on to father Gambold's, and return by Mr. Hicks's.

21. Brother Kingsbury returned in health, had a prosperous journey, found our friends well at Spring-place, and brought some presents with much love. He so visited Mr. Hicks, and had much interesting conversation with him about the school.

28. Received three letters from brother Cornelius, full of animating and refreshing intelligence.

Sabbath, March 1. The rain was so violent that we did not expect any one of our neighbors would come to meeting; but we were agreeably disappointed in the attendance of nine or ten blacks, and about as many Cherokees. These came the storm from three to six miles, and were very attentive. The Cherokees were addressed through brother Reece as interpreter.

March 9. Our dear sister Catharine returned to spend a few months more with us, before she goes to the Arkansas country. She was accompanied by John Brown, and her brother Alexander. John would be glad to return to school, but the late death of his father has brought a great care upon him. Catharine was carefully examined in the course of her visit, with respect to her faith in Christ, by the white people, who were no friends to religion. They endeavored to embarrass her mind, by bringing objections against the Bible. She replied, that for her part she believed the Bible was true, and she hoped she always should. Her father and mother say they are very glad she has learned these good things, and expressed a desire to be instructed in the good way themselves.

10. Brother Chamberlain arrived in good health. He had been detained about ten days by sickness; in other respects his long and fatiguing journey had been prosperous.*

* Mr. Chamberlain had, by direction of the Prudential Committee, taken a western tour to the mission; and passed through the states of Pennsylvania, Ohio, Indiana, Kentucky, and Tennessee. In the progress of his journey, he had acted as an agent of the Board, in receiving collections and donations, and had frequently preached for the benefit of the missionary cause.

Mr. C. had prosecuted his studies in Mr. Hoyt's family, for a considerable time before he devoted himself to the employment of a missionary. From the commencement of his religious life, he had most earnestly desired this employment; and was rejoiced when an opportunity presented of his entering upon it.

19. The church met according to previous appointment, for the purpose of examining such as might present themselves for admission. One white man, and one Cherokee woman offered themselves. After prayerful examination, we were unanimously of opinion, that the white man be directed to wait a while, and endeavor to obtain more clear evidence of his right to Gospel ordinances; and that the Cherokee woman be accepted to be propounded for admission to the church. In this examination brother Reece took an active part, and exhibited very clear evidence of his own knowledge of the Christian character.

20. One white man and one Cherokee woman were examined, and admitted to be propounded.

Sabbath, 22. Brother Chamberlain and sister Flora Hoyt were married in the presence of the congregation.

Sabbath, 29. How great and precious are the privileges which we, as missionaries and as a church, have this day enjoyed in the house of God, and around the table of our Lord. One white man and two natives, having previously given satisfactory evidence of their saving acquaintance with the Gospel, made a public profession of their faith, and were baptised with their households, consisting of seven young children.

The new converts having entered into covenant, and been received into the church, twenty-two of the professed followers of Christ sat down together at the table of the Lord. Four of the communicants, two white men and two Cherokees, belong to the Moravian church at Spring-place. It was to us all truly "a feast of fat things; of fat things full of marrow; of wines on the lees well refined. Seven of the communicants were Cherokees. Our red brethren and sisters afterwards declared, that their joys exceeded every thing they had before conceived. The assembly was large, solemn, and attentive, and we have reason to believe that some of the bystanders had a great desire to be with us; particularly one black woman, who, on being afterwards asked how she felt on that occasion, answered, "I felt as if that was my company, (meaning the communicants,) and that they had left me alone in the wicked world." When asked if she was not displeased with them for leaving her behind, "O, no," said she, "I loved them with all my heart."

31. Brother Kingsbury left us this morning for the settlements,* in order to make some preparations for the Choctaw mission. He expects to go as far as Knoxville, and to be absent about two weeks.

Sabbath, April 5. A number of Cherokees who have not often met with us, and some who never attended before, were present to hear the Gospel. Gen. iii, 1-14, was expounded in the morning. During the intermission, the Cherokees were addressed through brother Reece, as interpreter, and after sermon in the afternoon they were again spoken to in the same manner, before the congregation was dismissed. A number of them afterwards went to our dwelling house, where brother Reece, by our request conversed with them some time in his own way, and then again interpreted for us. They were all attentive and solemn. One man, who lives about 30 miles from us, and had never attended before, appeared very desirous to learn. He said all he heard appeared right and good, so far as he could understand it, and he would come again and learn more. He also said, he would go and tell his neighbors what he had heard, and ask them to come and hear for themselves. About twenty took dinner with us at 5 o'clock, and then departed, many of them apparently under serious impressions.

8. Agreeable to a resolution passed at our last meeting for business, we this day called the family together to attend a public lecture. These lectures are intended to be continued every Wednesday afternoon for the benefit of our family and neighbors. We also thought it might tend to our own edification, and that of the new converts, who might meet with us, to have a religious conference, either in the school house, or one of our private rooms, immediately after the lecture. A meeting of this kind was attended this day. We have usually had conferences and prayer meetings one or two evenings in the week, for professors in the mission family. It was thought that if one of these weekly meetings were attended in the afternoon, as above, we should more frequently have our Christian neighbors with us.

* It ought perhaps to have been stated before, that when the missionaries speak of "the settlements," they uniformly mean the nearest parts of Tennessee, which are without the Cherokee limits, and settled by the whites.

MISSION TO THE CHOCTAWS.

Our readers are aware, that Messrs. Kingsbury and Williams left Brainerd, in the latter part of May, to commence a mission to the Choctaws. The plan of their journey was settled, after a full consultation, by all the missionaries, Mr. Cornelius, and the Treasurer. As the season was so far advanced, it was deemed much safer for the missionaries to leave the Tennessee, and travel about 300 miles in a waggon, than to descend that river and the Mississippi and ascend the Yazoo. In the latter case, their passage by water, from the place where they left the Tennessee, would have been at least 1300 miles. Besides, it would have been difficult to get a passage up the Yazoo, in the summer months.

The following letter to the Corresponding Secretary announces the safe arrival of the missionaries, and the first promulgation of the Gospel in that benighted region. A letter to Mr. Cornelius gives a more detailed account of the privations and inconveniences, which were endured in the course of the journey; but which were patiently and cheerfully borne, for the cause of Christ among the heathen.

Yellow-Busha, Choctaw-Nation, June 29, 1818.

REV. AND DEAR SIR,

By the date of this letter you will see, that the Lord has brought us to the place of our destination; and we desire reverently to speak of his loving kindness and tender mercy, which we have so often experienced.

Brother and sister Williams left Brainerd on the 25th of May, to proceed by water to Colbert's ferry, which is distant about 200 miles by land, and 400 by water. Brother Kingsbury set out on the 30th, to proceed by land to the same place. We all arrived at the ferry in good health on the 6th of June, within a few hours of the same time.

We had taken a waggon in the boat, and horses by land from the mission at Brainerd; and, after tarrying three days at the ferry, we commenced our journey by land, on the road which leads from Nashville to Natches and New-Orleans. We took with us provisions, and such light articles as we could carry, and sent the rest of our load around by water to the Walnut Hills, which are about 12 miles below the mouth of the Yazoo, and 130 from Yellow-Busha. Various incidents occurred in the course of our journey, which would be interesting to the Prudential Committee; but we must defer a particular account of them to a future opportunity.

On the 19th inst. we arrived in the neighborhood of the Chickasaw agency, about 114 miles from the ferry, which we had left. Here it became necessary to leave the waggon road, and cross the wilderness about 80 miles to the Yellow-Busha. In all this distance there was only a pathway.

As this part of the journey would occupy much time, and as it was considered important to see the Agent, as soon as practicable, brother Kingsbury left the waggon that he might go directly to the agency, which was distant about 130 miles further on the Natchez road. After resting two days, and making preparations for the journey, brother and sister Williams set out with the waggon, attended by Mr. Ladd, who had been hired to accompany us through the whole journey, and an Indian whom we employed as a guide. On the road brother Kingsbury received a letter from the Agent, stating, that he was obliged to be absent about two weeks. Brother K. immediately crossed over to the Yellow Busha settlement, where he arrived in good health on the 23d. On the 25th he set out in company with Capt. Perry, a half-breed, and the principal man in this settlement, to meet the waggon, and assist in bringing it in. They met the waggon the same evening about 23 miles from Yellow-Busha. All were in good health but much fatigued. The country, through which the waggon had passed after it left the road, was level, and the woods generally open; but the country was intersected by numerous creeks and gullies, which are deep, with steep, and, in many places, perpendicular banks. In several instances we were obliged to unload, and either draw the waggon across on poles by the help of ropes, or slide it down the bank. There were also many cane-swamps and thickets, through which we were obliged to cut our way. But we were preserved in all our difficulties and dangers, and on Saturday, the 27th instant, all arrived in good health at the Yellow-Busha settlement.

We were kindly and hospitably received by the half breeds, who are settled here. Yesterday we enjoyed the privilege of public worship in this place. Sev-

eral of the half breed natives, two white men, and fifteen or twenty blacks were present. It was the first time that the name of a crucified Savior had been publicly declared in this part of the country. We pray that it may be made a blessing to many who are ready to perish.

From a letter, which was received by the brethren at Brainerd before we left that place, we learned, that two missionaries were directed to proceed by way of New Orleans to this place. We have had no information from them.

We apprehend considerable delay in erecting our buildings. There appears to be no person in the country, who is willing to undertake them at present.

We feel like strangers in a strange land; but we believe the Lord will not forsake us, if we are faithful in his service. We feel more and more the importance of living to the glory of Him, who hath called us to labor in his cause. We ask the prayers of the Prudential Committee, and of our Christian friends, that our faith fail not.

Capt. Perry has kindly offered us a house in his yard, until we can select a place, and get some accommodations of our own.

With great respect, your unworthy servants in the Gospel,

C. KINGSBURY,
L. S. WILLIAMS.

From the Missionary Register.

ADDRESS OF PRINCE GALLITZIN TO THE COMMITTEE OF THE RUSSIAN BIBLE SOCIETY.

We have had repeated occasion to bring the sentiments of this distinguished nobleman before our readers: and we are now happy to add the following Address from His Excellency to the Committee of the Russian Bible Society, on the 18th of Sept. last, previously to his departure to join the Emperor at Moscow.

ON the occasion of my expected departure from St. Petersburg, I feel it my duty here, to express to the Committee, that, though I shall not have the heartfelt satisfaction of being personally present at its meetings, yet I most earnestly desire, and fondly hope, to continue to take an active part in this work of God, to which, by the grace of Him who gave us His Word, we are all called;—called, not merely for our own instruction and salvation, but in order that we may have it in our power to impart the same unto our fellow-men also, and thereby render every one who receiveth it a partaker of the invaluable blessings which our Lord hath prepared for them that love Him. I reckon it a high honor conferred upon me indeed, to be among the number even of the meanest laborers in that vineyard, whose fruits nourish souls unto eternal life; to be the weakest instrument in the hands of Him, *in whom we live, and move, and have our being*. In every place, on all occasions, amidst the vicissitudes of this life, it shall ever remain a sacred duty with me, to co-operate, to the utmost of my power, under the blessing of the Savior of souls, (whose aid I implore,) in bestowing the Word of God on those who have it not. Nor is the importance of this duty lessened, in my estimation, by the consideration, that *neither is he that planteth any thing, neither he that watereth, but God, who giveth the increase*.

It will prove highly gratifying to me, to receive particular and frequent accounts of all your transactions; and, on my part, I shall always be ready to co-operate in the resolutions of the Committee. Information relative to the proceedings of the Moscow Society shall be regularly sent to you.

It seems to be very desirable, on the present occasion, that the Depository in Moscow, which is constantly visited by so many, thirsting for the Word of God, and so frequently emptied of its stores, should be thoroughly supplied from this place, in proportion to the extent and population of that metropolis.

And thus, laboring together in unity of spirit, though separated from each other, we shall continually direct our efforts toward the same aim: and unitedly let us continue instant in prayer, that the Word of Salvation may increase in our native land, may be disseminated in love and received with simplicity; that the understandings and hearts of those who read it may be changed, and thereby the glory of our Lord and Savior promoted, and His kingdom advanced in the world.

LETTER FROM TOL-LON-TIS-KEE TO THE TREASURER OF THE BOARD.

Near the close of the letter from the Treasurer, published in our last number, it is mentioned, that he had an interview with the Cherokees, who are about emigrating to the Arkansas river; and that he addressed them, on the subject of establishing a mission and school among them. Soon after the interview, they signified to Col. Meigs, that they would communicate an answer. In accordance with this determination, their principal chief, who is a shrewd sensible Indian, dictated the following letter, which Col. Meigs was so kind as to reduce to writing, and transmit to Boston.

Cherokee Agency, June 10, 1818.

FRIEND AND BROTHER,

THANK you for myself, and for all my warriors on Arkansas river, for the good talk, which you made to me and my brothers at this place, near the last days of the last moon. We opened our ears with great pleasure to your talk; because our children are becoming numerous, and we love our children. We wish them to have their eyes opened like our white brothers.

When you send us teachers, we will take them by the hand; and with them we will look out a good place for the school, and put our children under their care. We are not willing to have our children outdone by the red children at Chickasaw.

We rejoice that the Great Spirit has kindly disposed the hearts of his white children towards their red brothers on Arkansas river.

When the teachers come to Arkansas, they will find themselves at home. They will be surrounded by their friends, who will treat them with respect. We will supply the school as far as we can, with such things as may be needed.

I am your friend and Brother,

TOL-LON-TIS-KEE,

Head Chief of the Arkansas Cherokees.

Jeremiah Evarts, Esq.

FOREIGN MISSION SCHOOL.

OUR Indian youths, a Choctaw and three Cherokees, have recently been placed in this institution, with a view to their receiving a thorough education. They are from fourteen to sixteen years of age, and extremely desirous of obtaining the benefits of instruction. The Choctaw is a half-breed,* who has never had any advantages of schooling, but who has been brought up in habits of industry, and now applies himself to letters with the utmost assiduity. Two of the Cherokees have attended Mr. Gambold's school, and are able to read, write, and parse the English language. They have also made some progress in arithmetic. Their fathers are half-breeds, and their mothers full-blooded Cherokees. One is the son of Mr. Hicks, whose character is known; the other is nephew of a distinguished chief, called the Ridge. These youths speak the English language well; and would not be suspected, by their pronunciation, of being of any other than English descent. The remaining youth is a full-blooded Cherokee, who has been about six months a member of the school at Brainerd. He can read in easy lessons, and has made considerable progress in pronouncing English. The name of the Choctaw is *M'Kee Folsom*; of the Cherokees, *Leonard Hicks*, *Elias Bowdinot*, and *Thomas Basil*. The two latter names were given, out of respect to the President of the American Bible Society and another friend to the cause. The Indian names are *Cul-la-gee-nuh* and *Taw-tsoo-wuh*, which signify *Buck* and *Red-bird*. These youths travelled on horse-back, under the care of the Rev. Mr. Corlius and the Treasurer. They were treated with great kindness on their way, by a multitude of enlightened and benevolent persons. Every person of this character, to whom the plans of the Board, in regard to our Aborigines, were stated,

*The word *half-breeds* is often applied to all, who are partly of European and partly of Aborigine descent, whatever may be the degree of mixture of blood; but it is here used, in its proper sense, to describe a person, one of whose parents is an entire Indian, and the other entirely white. The children of parents who are both half-breeds, may properly receive the same designation.

appeared gratified with these plans, and wished ardently for their success. An interest was generally felt for the tribes of our wilderness; and the opinion was often expressed, that *now* is the favorable time to communicate the blessings of Christianity and civilization to them.

SCHOOL AMONG THE CHEROKEES.

THE inquiry has several times been made, Whether females, in different parts of our country, have it not in their power to aid in the education of the Cherokee children, by furnishing clothing, or in some other way by their industry? We answer, that they have it in their power to aid, not only in educating the Cherokee children, but in promoting the success of every mission to the Aborigines of our country. Already pious females in Philadelphia have sent a box of ready made clothing to the mission at Brainerd; and their sisters in Lansingburgh have many articles waiting for directions, as to the best mode of conveyance. Garments made of plain, durable cloth, and suited either for summer or winter, and for children of both sexes, from the age of 6 or 7 to that of 16, will be acceptable and useful. The females in the mission family are so constantly occupied in the more laborious concerns of the establishment, that they can find little time to use the needle. It seems necessary, therefore, that they should be spared the labor of making new garments, as far as possible.

To prevent mistake and misapprehension, it needs to be stated, that these garments are not in general wanted, for the sake of being bestowed gratuitously. Some children, indeed, whose parents are very poor, come to the school in great want of suitable clothing; but most parents, who send their children, expect to clothe them decently. It is often difficult, however, for them to procure such cloth as they want; and when the proper articles are to be had, they are twice as dear, as articles of the same quality in New England. All parents, therefore, who furnish their children with clothes, would be glad to procure them at the mission-house, and to pay for them either in money, or in some article necessary in the family; and whatever should be thus paid would be applied to the support of the establishment. The missionaries wish, also, to reward labor and good conduct in the children, by giving to the meritorious such articles as they need. Before the Treasurer left Brainerd, he offered premiums to be adjudged by the missionaries in the course of the coming autumn: one to the boy, who should improve most in reading; another to the boy, who should labor most cheerfully and industriously; with various others to the children of both sexes. The premiums consisted principally of articles of clothing, though some books were promised. It is to be remembered here that Indian children value articles of dress very highly, and that a cheap garment may be made a powerful stimulus.

It is desirable, that Christian females throughout our country should form themselves into circles for obtaining missionary intelligence, cultivating their benevolent feelings, and devoting a regular portion of their industry to the cause of missions. This has been done in several places. We believe the young ladies of Wrentham, (Mass.) were the first, in our country, to begin this labor of love. But we have not room at present to enter more extensively into the subject.

ERRATA.

IN our last number, p. 289, line 15 from the bottom, in the quotation from Rom. iii, 7, after the word *καγω* supply *ως*.

P. 291, line 3 from the top, for *αγγ* read *γαν*.

P. 308, line 24 from the top, for *distant*, read *distinct*.

P. 312, line 14 of the poetry, for *round*, read *wound*.

P. 349, in the list of donations to the School Fund, line 21 from bottom, for GEORGE ALEXANDER TWAYNE, read JAMES ALEXANDER WAYNE.*

P. 347, line 20 from the bottom, for Canterbury, N. H. read Canterbury, Con.

In the number for April, p. 183, the donation of \$100, said to have been from the town of Cummington, by Mr. Seth Porter, should have been, from Mr. Seth Porter of Cummington.

* The little boy, whose name is commemorated by the donation here referred to, was the son of the present Mayor of Savannah. He died last April, at the age of four years, giving on his death-bed a very interesting proof, that little children are capable of experiencing the support and consolations of Christianity.

THE

MISSIONARY HERALD.

No. 9.

SEPTEMBER, 1818.

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RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 124.)

Sept. 22, 1817. Mr. Warren returned from Jaffnapatam to Tillipally. He appears to be gradually regaining his health.

24th. Mr. Warren is more unwell; and has raised a little blood from his lungs. It is evident the cool air of Tillipally at this season is injurious to him. He returned this afternoon to Mr. Mooyart's family at Jaffnapatam. It is very trying to our feelings, that we cannot have him with us at Tillipally during this season of ill health. As he must go from us, we rejoice that God has prepared for him the best of friends, who are deeply interested in his welfare, and willingly administer to his comfort.

Oct. 1. Met brothers Richards and Meigs at Mr. Mooyart's to consult on Mr. Warren's case. We were unanimous in the opinion, that it is expedient for him to go to Columbo by land, as soon as it is practicable. Dr. Nicholson, the military surgeon at Jaffnapatam, and other friends were of the same opinion. The principal design of his going to Columbo is, that he may avoid the approaching rains, which we have full evidence to believe would be injurious to him.

While Mr. Poor was absent, our schoolmaster came to Mrs. Poor, and expressed a wish to converse on the subject of vital religion. He appears to have a conviction of his sinful state, and need of a Savior, and conversed more freely and satisfactorily than heretofore.

Oct. 2. Mr. Warren came to Tillipally to make some arrangements for his journey, and to take leave of the family and people. We have had a precious season together; have been led to reflect on what God has done for us the last year, the time we have been on missionary ground. We think that few missionaries can enumerate more favors received in the same time, than have been bestowed on us. Notwithstanding all our unfaithfulness, we may hope that the blessing of God has rested upon us.

Oct. 3. This morning after family prayers, brother Warren addressed the people in a few words, (though he could but whisper to the interpreter,) on the subject of his leaving them, and of their accountability to God for the manner in which they improved what they had heard from him, concerning the way of salvation by Jesus Christ. Many people were present, and considerable interest appeared to be excited on account of his leaving us in such circumstances. After again commending ourselves to God by prayer, brother Warren took leave of us, and went to Batticotta, and thence to Jaffna, intending to set off for Columbo in a palankeen on Monday next. Whether we regard him as a member of the family, as a physician, or a laborer at this station, his sickness and his departure from us, even for a few months, are a sore affliction. But in this affliction we have many things to comfort us, especially that God is graciously granting to him enlarged views of divine truth, and filling his mind with unusual peace and resignation to the divine will. From his present appearance we indulge the hope, that his health will be, at least, partially restored, and that we shall again labor together at this station.

MR POOR'S JOURNAL.

Oct. 9. I went to Jaffnapatam to accompany brother Warren a short distance on his way to Columbo. We left Jaffnapatam in palankeens, at about 3 o'clock P. M. and travelled twenty miles. Early next morning we travelled 16 miles

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and after the heat of the day was past, we separated from each other. Brother Warren appeared favorably affected by journeying.

15. This day, for the first time, I invited our schoolmaster, and two or three others who appeared to be desirous of obtaining religious instruction, to attend our weekly prayer meeting, that they might have opportunity for free conversation and inquiry. This was a refreshing season to us, and reminded us of meetings of a similar nature which we attended in our own country. We intend in future to admit to the privileges of this meeting those, who we think will be profited by them.

Oct. 18. This afternoon a girl of eight or nine years of age died in our hospital. She had been found lying under a tree in our garden in a famishing state. We are told she was an orphan, left with some property which was in the hands of her uncle, and he cast her out that she might die, and he come into possession of her property. She had been so long without food, that all means used for her recovery were unsuccessful. She appeared deeply sensible of our kindness, and said that Mrs. Poor, who found her, and attended to her in her distress, was a god to her.

We have made exertions, but without success, to establish a female school. When Mrs. Poor has visited and conversed with the women on the subject, their usual answer has been, that there is no custom for girls to learn, and if they should, they would not be married.

Sabbath, 19. This being the first anniversary Sabbath of my coming to live among this people, I preached my first sermon and performed other parts of divine service in Tamil. Text 1 John, iii, 8. The subject of the discourse seemed to be understood by the people, and they were more than usually inclined to inquire about it. One asked why the devil was permitted to have so much power among men. Another, why God gave him such a wicked disposition. Our schoolmaster inquired, why the devil was permitted to have influence with those who are endeavoring to do good? It being very rainy at the close of morning service, I did not appoint a meeting as usual to be held among the people. But as the rain ceased, I went to a rest-house* in the neighborhood, at which the head men of Tillipally and others usually meet for idle conversation, &c. I found but two men there; one of whom was a leading man in the parish. In the course of conversation he said, that he did not worship idols; that the people made use of images merely for amusement; and that the stories of the Brahmins about the heathen gods were lies. I presume he made these concessions thinking that it was the best way to prevent further conversation. Within a half an hour about twenty persons came. I asked many of them whether they admitted that these things were true, which I told them had been stated by one of their number concerning the heathen religion. Some, foreseeing that they might be called upon to defend their religion, reluctantly said, "yes." But all appeared to be chagrined that such concessions had been made. As they had the marks of heathenism on their bodies, I addressed them as men who supported a religion which they knew, and some of them confessed, to be false. After addressing them thus, their mouths were open to ask questions, and to urge many objections to the Christian religion, which led to much conversation. We have much reason to believe that many of these people are hypocrites, and are fully convinced of the falsehood of heathenism, but which they are interested to support.

Oct. 22. Visited a man in the neighborhood who appears to be near to death. In conversation with him I learned, that for three years past he has neglected the heathen religion, in consequence of some impressions made on his mind at a Catholic church, which he happened to visit when on a journey to another part of the island. His ideas of Christianity were very few. While I was conversing with him, he called his youngest son, who now attends our school, and placing him by his side, in a very formal manner committed him to our care, saying that he wished we would instruct and take care of his son. After praying with the man, he requested me to come and converse with him again.

27. On Saturday last went to Batticotta, that I might unite with the brethren and sisters there in celebrating the Lord's supper. The head men, who meet at the rest-house which I visited last Sabbath, sent to our house, and requested that

* A small public building in which travellers may rest.

I would go and converse with them. My interpreter informed them that I was then absent, but would see them next Sabbath. Being sent for to Betticotta, I returned home on the Sabbath in consequence of the dangerous illness of our daughter, who has been sick for some days past.

28. Learn that brother Warren arrived at Columbo on the 18th instant, and that his journey, though in some respects unpleasant, on account of the rains, was beneficial to his health.

29. The sick man mentioned above, and whom I repeatedly visited, died this morning. I went to the house, and conversed and prayed with about twenty persons, the relations of the deceased.

Sabbath, Nov. 2. The number of persons who attend meeting at our house, has been increasing for several Sabbaths past. In the afternoon, according to appointment, met several head men and others at the rest-house. Many people came; some tarried a short time and went away. At one time about 50 persons were present, and the Manigar, the principal headman of the parish, said much in defence of the heathen religion. When conversing on the method of obtaining pardon for sin, a topic which we frequently urge upon their consideration, he advocated the doctrine of obtaining forgiveness by good works, especially by almsgiving. He afterwards advanced an idea, which is very prevalent among a certain class of persons; that all rich people will be happy after death, and that riches are tokens of God's favor. Their notion of future happiness is, that a person after death will be born again destined to be rich. When I repeated what God said in his word concerning rich men, he said, as he was in haste, he would converse further on the subject hereafter.

When reference was made to the conduct of the Brahmins, in refusing to converse with us, they said, that the Brahmins in this place were ignorant of their religion; but that some, who occasionally came from the coast, are able to explain and defend it. While we were conversing, a Brahmin came along, and though requested by the people, he declined saying any thing about his religion. In leaving the house, I told them I should come again next Sabbath.

Nov. 5. This evening we received a letter from Suppyen, who returned from Candy to Jaffna last week. In his letter, which was read in the prayer-meeting, he gave an account of his journey and present situation. At Candy he conversed with some of the head men about the Christian religion. They asked many questions, which, he observes, he will hereafter relate to us. They requested him to give them the whole story of the Christian religion in Cingalese, which he promised to do by sending them, immediately on his return, a Cingalese New Testament. In his letter he expressed very fully his attachment to Christianity. He informs us that he suffered much in his journey to Candy, and that he is now cruelly persecuted, and cannot long endure what is laid upon him by his relations. Quoting the words of Christ to his disciples, "When they persecute you in this city flee to another," he expresses a wish to go again to Candy, or Columbo, that he may be beyond the reach of his father.

7. This day finished covering the roof of the church, which we consider a great favor, as the heavy rains are about to commence. One of the most trying things we experience in our intercourse with this people is, to meet with a right spirit, their low cunning and dishonest tricks, which they seldom fail to practice in all our dealings with them. They are indeed "wise to do evil," and we have frequent occasion rightly to understand and practice the difficult duty enjoined by the Apostle, "Be ye angry and sin not." Learn that the Tamul types which we commissioned last year, are now ready to be forwarded to us from Calcutta.

Sabbath, Nov. 9. Had much conversation in the afternoon with the people at the rest-house, with some head men and others who assembled there. Observing the disadvantages arising from many persons conversing together at once, and from the attention being suddenly called from one thing to another, I told the people, that hereafter I would state to them one or two principles of our religion at a time, without being interrupted by them; and that afterwards they should have full opportunity to make objections and inquiries. To this they assented.

Sabbath, 16. Though it has been a rainy day, about 30 persons attended at the rest-house, in the afternoon. Succeeded in having a regular service, though I was frequently interrupted by the questions and observations of those present. conversed with the people after preaching till dark. Some approved of what

had been said, others brought objections against the conduct of the Christians, and the practices of Roman Catholics.

Saturday, 22. Went to Batticotta to consult with the brethren on the expediency of brother Richards taking a voyage to Colombo, and thence to Bombay, for the benefit of his health. We concluded that it is expedient for him to go.

Sabbath, 23. While we were at dinner, the headmen who built the rest-house, sent a servant to request that there might be no meeting at the rest-house, assigning as a reason, that some others regarded the day as a season of fasting, and could not attend the meeting. In answer to him, I said, that I was sorry he could not attend, but that I should hold a meeting for the benefit of others who could consistently come. P. M. Preached to the usual number of people at the rest-house. The man was present who requested that no meeting should be held.

24. Hearing that Sopyen intended to leave his father's society and go to Colombo, I sent a letter to him to dissuade him from his purpose, lest his enemies should have just occasion to charge him with improper conduct. I exhorted him to wait till God should open the way for him to be relieved from his sufferings, in a manner honourable to himself and the cause of Christ.

27. Received a letter from Sopyen, in which he expressed, as usual, his love to Christ, and also his earnest desire to live with us. He requests us to write to him often, and to send him some religious books. He hopes soon to find an opportunity to escape from the watchful eye of his father, and make us a visit.

Received a letter by way of Bombay from Mr. Evans, informing us of the remittances forwarded by the Fawn, to Bombay, for us and our brethren.

Sabbath, 31. At the rest-house, in the afternoon, had a larger audience than usual. Endeavored to answer at some length the question which has often been proposed in the course of my preaching there. Who is the Son of God? While stating some things from the Scriptures concerning the doctrine of the Trinity, they said that they also worshipped a Trinity; that three of their gods, Brahma, Vishnu, and Ooridiren, are united in one. This led me to contrast the absurd characters ascribed to these gods;—the quarrels and contentions among them; (which destroys the idea of unity,) with the holy character and unity of the Trinity of the Scriptures. They appear to be desirous to have us think that their religion is similar to ours.

Dec. 6. This day Franciscus Mallappa, who has been our interpreter since we have been on Missionary ground, left us to visit his parents and friends at Colombo. We regret his departure, as he rendered much service to our Mission. It is his intention to return to us again in the course of two or three months. We think it a special favor that we are furnished with another native youth, who by his knowledge of the Christian religion, and of the English language, is qualified to act as an interpreter. He was instructed in the school at Jaffnapatam, under the care of Christian David, and for several months past has been supported at this station at our expense, with reference to his serving us as our interpreter.

December 11. Thursday. Went to Jaffna to take leave of brother Richards, who expected to sail this evening for Colombo, but will be detained till Saturday. I found him weak in body, but enjoying an unusual degree of peace of mind. Saw Sopyen at Jaffna. He is now living with one of his relations, that he may be strictly guarded from all intercourse with Christians.

Sabbath, December 14. Preached in Tamul an exposition of the first chapter of Genesis. P. M. preached at the rest-house. The head men said they and others wished to worship at their own temple, and could not attend my preaching. I told them they were all at liberty to go or stay. Six or eight persons left the house; the others remained quietly. Several intimations have been given by the head men and others, that they do not wish to have the Gospel preached at the rest-house. But as it is a public building, and in a convenient place; it appears important to preach there, so long as people attend.

Received a letter from brother Warren, informing that he is at Galle. As he had found journeying to be beneficial to his health, he went to that place at the kind request of the Rev. J. Glenie, in whose family he now resides. The state of his health is such as forbids me to hope for his assistance, at present; though his services, as a laborer at this station, and as a physician, are greatly needed.

During the last week Mrs. Poor has been dangerously ill of a spasmodic affection; but in this sickness, God has had mercy not only on her, but on me also.

January 3, 1818. Received a few numbers of the *Panoplist*; which were taken from a box of books that has recently arrived at Galle for us, from Bombay.

January 7. Forwarded in behalf of the brethren a letter to Dr. Worcester, by way of Bombay. This day we have commenced a native boarding school. Four boys have been admitted to it, being of the number of those who have been under our tuition the last year. The parents or guardians of the boys we take are required to sign an agreement in substance as follows: They promise to give up their children to be supported, governed, and instructed by us at this station, until, in our judgment, the children are qualified to leave the school,—that they shall do nothing, directly or indirectly, to entice their children from us; and if they take them from the school without our consent, they will be obliged to refund the money which we have expended on their account. We promise to support, and instruct their children, so long as they conduct themselves in a manner worthy of our support; and that, when they leave the school, we will assist them, as much as is in our power, in obtaining profitable employment. If our successors are unwilling to sign this agreement, it becomes void. In selecting boys to be supported in this school, we are influenced by their abilities for improvement, and their need of pecuniary assistance.

12. Having heard from time to time that Suppen continues to be much persecuted, I went to Jaffa to see his father, and to expostulate with him on the injurious course he is pursuing with his son, as it affects his education. I learned that his father is gone to the coast. While I was at Mr. Mooyart's, Suppen came there, and gave in substance the following account. That his father refused to take Suppen to the coast, that he might live with some heathen relations, at a distance from all missionaries. Suppen went to the place from which they were to sail. Just before they were to embark, Suppen had courage to remonstrate against the proceedings of his father, and said, "you have done many things to turn me from the Christian religion, but to no purpose. You sent me to Jaffa, but I returned a Christian. If you now send me to the coast, I shall remain a Christian. For as I am a Christian in heart, I shall always be one." His father could not avoid seeing, that he had little encouragement to use further means to turn his son from the Christian faith. He then told him to return to Jaffa, but not to his house, as he would give him no support whatever. He gave him permission to attend to the Christian religion, if he would do it privately, without going publicly to church, or to any Englishman's house. He said that he was going to the coast, to take a husband for his daughter; and that if would be a great disgrace to his family, if it should be known that his son was a Christian. Therefore he told Suppen to go to Jaffa, and beg among the natives till he returned; and that as soon as his daughter was married, Suppen might go wherever he could find support.

After being stripped of most of his clothing, Suppen returned to Jaffa, rejoicing in the prospect of being set at liberty. Mr. Mooyart knowing that he had on borrowed clothes, furnished him with money to buy food and clothing. Though Suppen desired to come immediately to Tillipally, it was thought expedient that he should wait till his father returns, as he had a promise of being then set at liberty.

P. S. February 27. I hope to be able soon to make extracts from my journal down to the date of this postscript. As it is now inconvenient to do it, I shall send that part which I have now prepared. We have this day received a letter from Colombo, informing us that both our brethren there, Warren and Richards are more unwell. We have but very faint hopes of seeing brother W. again. Brother Richards' case is critical. Sister R. set out for Colombo on Tuesday last. Yours, dear sir, &c.

D. POOR.

(To be Continued.)

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from page 204.)

April 9, 1818. A Cherokee woman, the mother of one of our boys, and very decent in her appearance, called on us for the first time. Being dressed neatly in

the fashion of our country women, we hoped she had obtained from white people some knowledge of our God and Savior, as well as of our dress and manners. By sister Catharine, as interpreter, we soon found this woman willing to disclose her mind to us, and after some introductory remarks asked her if she had many thoughts about God, the Great Spirit. She replied, "I do not think much about him." We inquired if she thought herself a sinner? She answered, "No." Where she thought her spirit would be, when her body died? She did not know that it would be any where. In short, she appeared to have thought very little on these most important subjects, and to have little or no expectations of living beyond the grave. She was told some of the first principles of our most holy religion, and said she had never heard these things before. She appeared solemn, and somewhat affected, and before the close of the conversation, said she believed she was a sinner. She said also, that she was willing to leave her son here a great while; that he might learn all these good things.

O how shall we white people answer, when God inquires after our red brethren? Shall we use the language of some, and say, "It is of no use to preach the Gospel to them; they cannot be Christianized, or civilized." Or shall we, in the language of humble confession, say, "We have taught them some of our innocent customs, and many, very many, of our bad ones; but as it respects the Gospel, most of them are as ignorant of it, as if no white man had ever set his foot on this continent. From what we have observed, we verily believe this to be the truth, as to the great body of the full blooded Cherokees, and with few exceptions it is little better with the half-breeds. Our observation induces the belief, that some of the Cherokees have a few correct ideas concerning the Supreme Being and a future state. Whether they have obtained these merely by tradition from their fathers, or from intercourse with the whites, we cannot determine; but even these few correct ideas appear to have little or no place among what may be called the lower class of this people.

Cases similar to the one which has occasioned these remarks very frequently occur here; and we think if Christians generally could see the condition of this people, as it really is, exertions for their relief would be increased an hundred fold.

There is nothing among this people to oppose the Gospel, except their ignorance, and the depravity of the human heart. They have not, as is the case with most heathen nations, a system of false religion handed down from their fathers, which must be overturned in order to make way for the Gospel. They are rather as the prophet foretold the children of Israel would be, "Without a sacrifice, and without an image; without an ephod, and without a teraphim."

Sabbath, April 12. In addition to our usual congregation were the Cherokees who attended last Sabbath, and some more. The afternoon sermon was shortened to give time to speak to them. Brother Reece interpreted. They were attentive and solemn while we were speaking to them, but after we had ceased and Br. R. had addressed them without our assistance, and according to the feelings of his warm heart, they appeared deeply affected. Numbers dropped their faces upon their hands, and some wept. The substance of his remarks, as we were afterwards told, was, that we, who had come to teach them, were good people, and sought the good of the Cherokees—that what we had to tell them was important truth, and deserved most serious attention; but it was to be feared that some came to meeting out of curiosity, and some to shew themselves, or their clothes, but this was wrong; they should come to hear, and get good. There were some, who would laugh at these things, which however, were of the greatest importance, and they must attend, learn, believe and obey, for without this they could not be happy.

13. Br. K. returned having had a prosperous journey. At Knoxville he purchased most of the articles which were immediately necessary for the Chocaw mission. Preached three times in the settlements; and yesterday agreeably to appointment, preached a funeral sermon on the death of a woman, the wife of a half-breed, who holds quite a respectable standing. She was a white woman, and left an infant child a few hours old when she died. His mother, step father, and half brother, who are half-breeds, had come about 30 miles to attend the preaching. After sermon Br. K. had much interesting conversation with the husband and his friends. The death of his wife has made a deep, and we trust, lasting impression on his mind. He could read a little, and since that event,

ch has been about two or three months, he has improved much, and can now read his Bible with some facility, in which he appears to take great delight. He feels very differently from what he formerly did; and that it is his fixed determination to make religion the great business of his life. His mother said, "some time ago Mr. Blackburn preached to us, but many white people told us not to listen to what he said; and we were ignorant, and knew no better than to listen to them; but we are now sorry we did not hear the preacher." How aggravated must be the ruin of those who will neither "go into the kingdom of heaven themselves, nor suffer those who are entering to go in."

Agreeable to arrangement previously made with Col. Meigs and others, a day had been assigned for visiting the school. Col. Meigs could not attend on consequence of business with the Arkansas delegates, now returning from Washington. Br. Hicks, and many other Cherokees, both men and women, attended. Our children gave us very great satisfaction, by their prompt attention, order, and very respectful behavior in every particular, as well as by the exertions they made of their progress in learning. Several hymns, which they had committed to memory, were sung by the children alone, much to our satisfaction. The countenances of the spectators manifested peculiar satisfaction on their faces, and many afterwards expressed their approbation in very pleasing terms. We have reason to believe there is among the natives an increasing confidence in integrity; and that most of them feel assured of the love and good will of those who have sent us among them.

The Old Glass, (a leading chief of the Arkansas party,) who has of late been telling his people that schools would do the Cherokees no good, called on us this morning. He is now on his return from Washington, where he has been as delegate for the Cherokees, who have gone and are going over the Mississippi. Though anxious to get to his family, he was persuaded to wait and attend our school. He appeared highly pleased with the school, and expressed great satisfaction. He said the white people crowded upon them so much, they must go over the Mississippi, blaming none, however, but those on their own side. He expressed his confidence in the good will of the general government, and the good people, as he called them, at the north, who were sending us here to instruct their red brethren. He said, schools were very good for us, and added, "As soon as we get a little settled over the Mississippi we shall have schools there."

Br. Hicks, the Christian chief, left us an account of some of the customs of his people, which he had committed to writing at our request. Extracts

The Cherokee people are divided into seven different clans, or classes, each having a distinct name. No one is permitted to marry within his own clan; the man always belonging to the clan of the mother, without any respect to the

murder committed by a person of one clan on a person of another clan, is punished with death; but if the murderer and murdered are both of one clan, it frequently happens that the clan intercede with the head chief of the nation, and a pardon is granted; which pardon is published in the national council when convened. The national council is composed of persons from each clan; some clans sending more, some less, according to their population, though the number is not very definitely fixed.

Each clan has its separate portion of land, which is held in common, the poorest man having the same right as the richest. Before eating the green corn, the people collect in their different districts and villages, at which time the conjurer takes some of the grains of seven ears of corn and burns them in a fire. After this each family is allowed to cook and eat their roasting ears. The conjurer observes the same custom before eating the bean, when it begins to fill in the hull.

The green corn dance (so called,) was formerly in high esteem. This is held when the corn is getting hard; and lasts four days. This is held where the national council sits; a quantity of venison being provided to support the assembled people. It is said that formerly a person was chosen to speak to the people on each day, in a language that now is very little known. At such times as the land, a piece of ground was laid off and persons appointed to occupy it; no one being allowed to use it while the feast lasted.

east, in making rain. In making rain, some people wear
clothes to represent the clan, who keep fast during the time the conjurer
to obtain rain; and when the rain comes he sacrifices the tongue of a dog
is procured for that purpose. The conjurer himself observes a strict
frequent bathing, during the time he is making rain. On such occasions
conjurer speaks a language different from the present language of the nation
which few understand. They who design to follow these practices, as
the language, by those who understand it.

"The eagle-tail dance is still in use among the Cherokees. The design
dance is to instil in the minds of the young people the spirit of war: the
riors rehearsing in the dance, the dangers they have passed through in at
their enemies, the distance they have travelled, the time they have been.
Some victuals are usually set apart for the boys to eat at day break; as
the boys have eaten, they go out of the town-house and are met in the
house by young men who have a battle with them, which consists in
them with mud collected for that purpose.

"It is also a custom to give Eagle-feathers as a token of friendship in
peace among red people. The doctors among the Cherokees suppose they
are to be made in seven nights. During these cures the doctors are very
strict to keep out of the house, where the patient is, such persons as are
handling a dead body, or have any other ceremonial uncleanness."

Brother and sister Williams, and sister Catharine, set out to-day on a
Father and Mother Gambold's. May the Lord preserve them by the way
their visit pleasant and profitable, and return them to us at the appointed

18. Brother Butrick went out about 20 miles to fulfil an appointment
preach to-morrow, expecting to go from thence on Monday to Father Gam
and return with Brother Williams. Our fervent prayer is, that God will
this brother his gracious presence, and make him the happy instrument
to some of the poor natives on this tour,

(To be continued.)

TRACT SOCIETY OF CHARLESTON, S. C.

On Monday June 8, the third Anniversary of the Religious Tract So
Charleston, S. C. was held in the Circular Church. An appropriate d

Messrs. NATHANIEL RUSSELL,
 GEORGE M. CAULEY,
 JOB PALMER,
 JAMES LEGARE,
 ROBERT R. GIBBS,
 WILLIAM S. SMITH,
 Capt. JAMES GEORGE,
 Dr. JAMES E. B. FINLEY,

} *Managers.*

By an abstract of the Treasurer's Report, it appears, that there is in his hands a balance of \$435 85, besides United States stock to the amount of \$200.

From an abstract of the Librarian's report it is found that there have been distributed and sold 38,144 Tracts, and that there are now on hand 8,000.

From the Report of the Managers we present our readers with the following extracts—

Christian Friends,

"We are again permitted by the goodness of Heaven to address you on the concerns of the Religious Tract Society of Charleston. It is gratifying to reflect that its third anniversary has returned, presenting a glorious prospect of greater extension, and increasing usefulness. It has now stood the test which tries the value of every thing else, and has not been found wanting. Time and experience, which evince the utility or inutility of other institutions, proclaim aloud the excellence of this.

"The Managers are highly gratified in being able to communicate to their constituents the pleasing intelligence of the formation of numerous Tract Societies, not only in this state, but in those adjoining us. From St. Mary's, in Georgia, to the boundaries of Virginia applications from various Societies, as well as individuals are almost daily making to us for supplies of tracts. There appear a hungering and thirsting, nay a holy impatience for them, which fills us with joy and admiration. At the last anniversary we reported the accession of two or three Societies; but, on this day we have it in our power to announce the formation of at least, *sixteen*, the greater part of which are in North Carolina.

"And here the Managers conceive it a duty to record the exertions of the female sex, in these pious labors. *Female Tract Societies* have been established at Asheville, at Quaker Meadows, in Cabarrus county, in Little Britain, in Rutherford county, at Morgantown, and one is called the Hopewell Female Benevolent Society; and furthermore, a considerable portion of the tracts is purchased from the Female Tract Society of Philadelphia. Societies have been formed at Laurasville, Fishing Creek, Chester, York District, New-Providence, and several other places, under the direction, as is presumed, of the male sex. All these, together with the numerous agents spread throughout this state, depend on this society for their supplies.

"When the Managers reflect that they are stating to their Christian brethren their useful labors, and the successful result of them, they feel a lively hope, a firm assurance, that they who are blessed with abundant means of improving themselves, and enlarging the bounds of their knowledge, will seriously consider the sad case of those who are perishing for lack of these opportunities, and know not even the first principles of our holy religion. We believe, that they who can at pleasure feast on the Gospel nourishment, cannot look without compassion on those who are feeding on the husks of vice and folly, the fruits of ignorance. We trust under the force of these considerations, together with the recollection of the mercy and measured chastisement of their heavenly Father, during the late visitation, they will step forward with their accustomed liberality, to minister to the spiritual wants of their less fortunate brethren of the human family; and that they who are hungering for the bread of life, and whose parched lips are thirsting for the water of life; will be supplied by their bounty. Ought not a portion of that substance, which a kind Providence bestows, be returned to him in works of piety and labors of love? Cannot a mite be spared from the sums lavished on the pomps and vanities of the world, to promote a cause worthy of all support?

"Christian brethren, we have every reason to rejoice in the prosperity of increasing usefulness. We have no reason to say we labor in vain. Our tracts are every where well received. There is a constant call for them from every quarter. Yes, brethren, this is a good work, and therefore it prospers. The

labors of this Society are labors of love, and God, who is love, blesses them. Savior of the world, whose cause is promoted thereby, smiles upon them, are the means of diffusing light and life; and behold the Holy Spirit sh enlivening influences upon them. Angels in heaven and glorified saints de look at them. The servants of the living God on earth are praying ove and rejoicing. And how many who are now the captives of satan will their chains, and rise up and call you blessed."

**EXTRACTS FROM THE REPORT OF THE DIRECTORS OF THE
NEW-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY
LONDON, MAY 14, 1816.**

Beloved Brethren,

THE Divine Redeemer, whose we are, and whom, in this Institution, associated to serve, permits us once more to enjoy the privilege of assem together, to promote the single object of our union—the glory of Christ in vation of the heathen. May He, whose interest we espouse, and in whom we meet, be in the midst of us, while we rehearse what God hath wrought our Missionaries, and how he hath opened the door of faith unto the Gen The Directors will now proceed to give a concise account of the labors brethren, and the various degrees of success with which it hath pleased follow them.

SOUTH SEA ISLANDS.

At the last Annual Meeting of this Society, the Directors had the pleasure communicating the interesting intelligence they had received from some individuals in New South Wales, concerning the state of the South Sea; they have now the satisfaction of reporting, that the whole of that information been abundantly confirmed by an official letter from the Society of Missions, dated at Eimeo, August the 13th, 1816, and received in January last.

It will be recollected, that when Pomare, the King of Otaheite, rose that Island from Eimeo to resume his government, and to reinstate his the possessions which they have been obliged by a rebellious party to abandon was assailed on the beach by a number of the insurgents, but who appeared season to be pacified by his conciliatory behavior. In a short time, after however, they renewed their hostility, and made a desperate assault on th and his people while they were assembled for worship on the morning Lord's day; but the assailing party, soon losing their chief, were thrown in fusion, and completely routed. Contrary, however, to the usual practice of wars, the king issued strict orders that the fugitives should not be pursued; the women and children should not be injured; and that the slain should be decently interred. This humane conduct, which he had learned from the Christians, produced the most salutary effect on the people. They were won by his kindness; and many of them united in the public thanksgivings offered to Jehovah the evening of that Sabbath, declaring that their idols had deceived them that they would trust them no longer.

Pomare was now, by universal consent, restored to the government of Otaheite and its dependencies. In his progress through the several districts, to visit his friends in their estates, he constituted, as chiefs, many of those who had attended the ministry of the Missionaries, and who had made a public profession of their faith. The people at large, assisted and encouraged by their chiefs, demolished the Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once completely abolished, and the worship of Jehovah substituted in its place. Numerous buildings for that purpose were immediately erected in every district, and meetings for prayer held in them thrice on the Sabbath day, (which is strictly and universally observed,) and once on the Wednesday.

The king after having destroyed the public idols, sent those which had been held sacred in his family to the Missionaries, leaving it to their option

(*) A private letter says, there are about 50 places of worship in Otaheite alone; and daily worship is going on among the inhabitants.

to burn them, or send them to this Society, "that the people in England might see what foolish gods," as he calls them, "they had formerly worshipped." The latter measure was determined upon by our brethren; who were aware that a high degree of satisfaction (may we not say pious exultation) the public exposure of them would produce.*

As soon as circumstances would admit, some of the Missionaries from Eimeo visited Otaheite, at the request of the people, and preached in every district to large and attentive congregations, who readily assembled wherever they went, and whose decorous behavior was highly encouraging.

The school at Eimeo, notwithstanding former discouragements, now prospers greatly; and many hundreds of those who had received instruction in it, being by various circumstances dispersed, have become the teachers of others; and thus the knowledge of reading and writing has been spread far and wide.

When the Missionaries wrote, (which is now twenty-one months since,) it was calculated that *three thousand persons* were in possession of books, and able to make use of them; many hundreds could read well. They are also in possession of about 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the four Evangelists, and part of the Acts. Many chapters so of St. Luke's Gospel, in manuscript, are in circulation, together with about 200 copies of the Catechism, composed and printed for their use, and which several hundreds of the people can perfectly repeat. The call for more spelling-books was urgent, and we hope has long since been answered by a new edition printed at Port Jackson. But their own press will now supply their wants, so that Otaheite, and several other islands will soon be furnished with parts of the holy Scriptures, and with elementary books, in their own language.

But the blessings of this spiritual revolution are by no means confined to the two islands of Otaheite and Eimeo, they appear to be rapidly extending to several islands adjacent. The small islands of *Tafuamano* and *Teturoa* are, in promise, "*Christian islands*;" and there also the Morais are destroyed, and human sacrifices and infant murder abolished, while the natives are urgent to obtain the instruction of the Missionaries.

In the islands which they call "the Leeward Islands," the same hopeful symptoms appear. TAPA, the principal chief, has openly renounced idolatry, and embraced Christianity; and his example has been followed by most of the other chiefs, and by a large majority of the people in the four "Society Isles," *Huahine*, *Tahaa*, *Borabora*, and *Raiatea*. One of the Missionaries, in a letter to a friend, says, that in *Huahine*, *Raiatea*, and *Borabora*, there are nearly *four thousand* who embrace the Gospel.

Mr. Hayward, in a letter to a friend, says, "In every district round the island Otaheite) we found a house erected, where the natives on the Sabbath assemble three times, and on every Wednesday evening, for prayer; and here they met with us to hear the word of the true God. Our congregations often exceeded 100, and were never less than 100, all, in general, attentive hearers. We commenced our mission at Oparre, and closed it at Matavia, our old residence. We had not been long in this district before our old neighbors came and requested Brother Nott to preach to them; they likewise informed us, that the ground where our houses and gardens formerly stood, and the whole of the district from *Tarua* to *Tafahi*, the boundaries of the district, should be ours if we would return to reside among them again. This happened on the 6th of March, the same day 19 years since the first Missionaries landed in Taheite from the ship *Duff*;" some of the chiefs of these islands have sent repeated messages, requesting the brethren to come and teach them; and one of them reminded the Missionaries that "Jesus Christ and his apostles did not confine their instructions to one place

* The Rev. Mr. Marsden, of Port Jackson, to whose care they were consigned by the Missionaries, thus writes concerning them: 31st October 1816, "I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAKEITE, as the glorious spoils of idolatry; no event could have given me more pleasure. They are now lying prostrate on the altar before me; and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger."

N. B. The ship *Willerby*, by which they were sent from Port Jackson, having proceeded in a trading voyage to India, had not arrived in England when this Report was made.

or country." Such an intimation from a heathen chief (if such he may now be called) carries with it prodigious force.

The Directors are happy in reflecting upon the measures they have adopted, in sending out ten more Missionaries (including Mr. Crook from Port Jackson, and Mr. Gyles) to assist in this great, and, they trust, growing work; they have reason to believe that they all are now at their post, diligently engaged in acquiring that language, in which it will be their privilege to publish, to attentive thousands, the glad tidings of salvation by Jesus Christ—in preaching to a people who appear to be "prepared for the Lord."

The Directors cannot pass on to a branch of their Report without making a pause, and presenting a few reflections on these great and glorious events. They cannot but consider the work of God among these distant islands as forming not only a remarkable era in the history of this Society, but as furnishing a memorable event in the general history of the Christian church. The event appears to them to be almost, if not altogether, without a parallel in ecclesiastical history. These islands, it is true, are not very populous, but they are numerous; and it may be expected that, when the intelligence spreads, as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the Gospel, the useful arts of civilization will doubtless be communicated; idolatry, cruelty, and war will be suppressed; and the multitudes of idolaters become obedient unto the faith.

May we not also indulge the expectation that future Missionaries, in various parts of the world, will, from the example of our brethren in Otahoeite, learn patiently to persevere in well-doing, and not abandon their stations because they do not immediately perceive the fruit of their labors. It will not soon be forgotten that the Missionaries in these Islands labored for 17 or 18 years, amidst all kinds of discouragement, yet, after all, were crowned with a success which far exceeded all their expectations.

In fine, the Society cannot but feel itself called upon to unite this day in offering up the most ardent praises and thanksgivings to the God of all grace, who, in answer to prayer, has poured down his Holy Spirit in such a copious measure, and has turned the barren desert into a fruitful field: to Him be the glory wholly ascribed, while with grateful hearts we renew the dedication of ourselves to him, encouraged by his goodness to continue and redouble our efforts to spread abroad throughout the whole habitable earth the sweet saviour of the knowledge of Christ.*

(To be continued.)

EXERCISES AT THE ANNUAL EXAMINATION OF THE THEOLOGICAL SEMINARY IN ANDOVER, SEPT. 23, 1818.

The Annual Examination at the Theological Seminary in Andover, took place on Wednesday; the Exercises were as follow:

SACRED LITERATURE—Junior Class.

I. Examination in the Hebrew Language.

II. Exegesis and Dissertations.

1. Essay on the present state of Hebrew Literature in this country, and the advantages to be expected from the cultivation of it. *By E. Hollister.*

2. Exegesis of Psalm xvi. 10. *By D. Clayer.*

3. In what respects is the study of the Greek classics important to the interpreter of the New Testament? *By W. Childs.*

4. Exegesis of John i. 3. *By A. Sterrwood.*

*The state of the few inhabitants of Pitcairn's Island, the dependants of the mutineers on board the Bounty, as reported by some of our countrymen who touched there in Sept. 1814, could not but engage the attention of the Directors, who therefore gladly embraced an opportunity of sending, by a vessel bound to the South Seas, a present of Bibles, prayer-books, spelling-books, &c. with a letter to John Adams, expressing the good will of the Society towards them, and their hope that they shall be enabled to send them a Missionary to instruct them in the knowledge of the Gospel.

9. **What kind of evidence is the genuineness of the New Testament supposed to be?**
By *J. N. Leonds.*

10. **On the meaning of the "Seven Spirits" mentioned Rev. i. 4.**
By *J. Colburn.*

11. **On the dangers to which the critical study of the Scriptures exposes a Christian, and how are they to be avoided?**
By *J. Boardman.*

12. **Essay on the importance of the Septuagint version to the critical interpreter of the New Testament.**
By *W. Williams.*

13. **On the faults of our common Hebrew Lexicons, and the importance of a better help to the student.**
By *E. Demand.*

14. **On the evidence of Matt. v. 19.**
By *A. Woods.*

15. **On what evidence does the fact rest, that all the present books of the Old Testament belonged to the Canon of the Jews in the time of our Savior.**
By *E. Youngs.*

16. **What relation does sacred exegesis bear to Christian Theology?**
By *A. Cummings.*

17. **Is there any difference between the study of the Hebrew and Greek Testaments, and the study of sacred exegesis; and what is it?**
By *C. B. Storrs.*

18. **What is the proper manner of investigating the Holy Scriptures in the study of Christian Theology.**
By *J. Brown.*

19. **What are the principal causes, which have contributed to obscure the glory of Christianity as a system of divine truth?**
By *J. King.*

20. **Why may not man attain the Christian character by the improvement of his natural dispositions, without the regenerating influence of the Spirit?**
By *O. Dewey.*

21. **Are there any obvious reasons, why faith in Christ is made the particular means of justification?**
By *R. Bacon.*

22. **What are the advantages which error possesses to gain influence in the world?**
By *D. Hemmaway.*

23. **What influence has the doctrine of the divine immutability upon the duty of prayer?**
By *L. Dwight.*

24. **What difference is there between the religion of an angel and of a Christian?**
By *C. J. Hensdale.*

25. **Reply to Whitby's reasoning against the doctrine of the divine purposes.**
By *C. Syngden.*

26. **What are the different methods of being justified; and what are the marks of distinction between them?**
By *J. Kimball.*

27. **What effect has the death of Christ produced upon the character and condition of men?**
By *A. Thurston.*

28. **On the objections commonly urged against the doctrine of Election.**
By *D. Wilson.*

29. **On the comparative importance of Bible Societies and Missionary Societies.**
By *J. Wheeler.*

30. **What do Christian love and candour require of us toward those who deny the doctrines of the Gospel?**
By *L. K. Demmitt.*

31. **How can a man determine whether his sins are forgiven?**
By *A. Warner.*

32. **On the obligations of a pardoned sinner to holiness.**
By *W. P. Kendrick.*

33. **On the use of metaphysical science in Theology.**
By *H. J. Ripley.*

34. **A brief reply to the arguments of Priestly concerning the character of Christ.**
By *W. Smith.*

35. **Why does the Scripture represent the resurrection of Christ as an event of so great importance?**
By *H. Hull.*

36. **Reply to the objection against the inspiration of the Scriptures from the manner of quoting the Old Testament in the New.**
By *J. Sawyer.*

37. **On the use of rewards and punishments in the divine government.**
By *C. B. Haddock.*

38. **What is the natural effect of a timid, over cautious spirit upon the Christian character?**
By *R. G. Dennis.*

39. **On the use of rewards and punishments in the divine government.**
By *J. Torrey.*

22. Is there any valid objection on philosophical principles against the obvious sense of what the Bible teaches respecting evil spirits? By J. Adams.

23. What are the best means, in present circumstances, of promoting unity of sentiment on religious subjects? By A. Morse.

24. On the nature and use of means in the divine administration.

By H. Bingham.

SACRED RHETORIC—Senior Class.

1. On Christian boldness in a preacher.

By A. Benedict.

2. * On industry in a preacher.

By D. Blodget.

3. On the connexion between a preacher's general character, and the efficacy of his public instruction.

By S. W. Brace.

4. On an affectionate manner in the pulpit.

By W. J. Boardman.

5. * On defects of sermons addressed to impenitent sinners.

By A. Bond.

6. * On choice of subjects for sermons.

By A. W. Burnham.

7. On love of Fame in a preacher.

By C. Hobart.

8. Remarks on the sermons of JAY.

By C. S. Robinson.

9. On discriminating judgment in writing sermons.

By A. Miller.

10. On the eloquence of BURKE.

By T. J. Murdock.

11. On the connexion between preaching and other pastoral duties.

By A. Phillips.

12. On emphasis.

By E. Spaulding.

13. On discrimination of character in sermons.

By D. Tenney.

14. On the sermons of Blair.

By J. B. Warren.

15. On the power of moral painting in sermons.

By M. White.

16. On the connexion betwixt the present state of the world and the eloquence of the pulpit.

By P. Mink.

Valedictory Address.

By T. J. Murdock.

PRESBYTERIAN THEOLOGICAL SEMINARY AT AUBURN, N. Y.

On Wednesday last the Synod of Geneva held a special meeting at Auburn, agreeably to the appointment of their committee, when convened at this village in June last. There were present, including correspondent members, about a hundred and ten persons entitled to vote. Among the latter were, the President of Hamilton College, and Doctor Macaulay, of Schenectady. The object of the meeting was, the establishment of a THEOLOGICAL SEMINARY in the western district of this state. After an interesting debate, the business was referred to a committee, consisting of gentlemen on each side of the question; and their report, with resolutions, was favourable to the establishment of the institution, and its location at Auburn; provided, before the next stated meeting of the synod, the county of Cayuga shall raise, by subscription, approved by the Synod, the sum of thirty-five thousand dollars, and secure the donation of ten acres of land, at or near the village of Auburn, for a site to the seminary; which shall go into operation when additional contributions, elsewhere, shall have been made to such an amount as to constitute, altogether, exclusive of the donation in land, a fund of fifty thousand dollars. The resolutions, recommended by the committee, after verbal modifications, were passed with one dissenting voice. It is believed that the conditions will be fulfilled within the time stipulated. Ch. Herald.

AMERICAN BIBLE SOCIETY.

THE number of Auxiliaries to this NATIONAL INSTITUTION officially known, is one hundred and sixty seven. Of these, there is one in the state of New-Hampshire, there are fourteen in Massachusetts, three in Vermont, nine in Connecticut, fifty seven in New-York, sixteen in New-Jersey, fifteen in Pennsylvania, one in Delaware, two in Maryland, one in the District of Columbia, fifteen in Virginia, three in North Carolina, five in South Carolina, three in Georgia, thirteen in Ohio, four in Kentucky, two in Tennessee, one in Louisiana, one in Missouri Territory, and one in Michigan Territory.

Forty of the above are conducted by females.

16.

* Absent, or excused, on account of ill health.

MISSION AT BRAINERD.

Extract of a letter from Mr. Moody Hall, to the Treasurer of the American Board of Commissioners for Foreign Missions.

"Brainerd, August 8, 1818.

"I cannot close, without informing you of the continuance of God's favors to us. No more of the dear children — — is made, as we trust, a subject of rejoicing grace. She dates her first serious impressions from the day that you left us. M— H— also gives evidence of a radical change of heart. Several of the dear children appear anxious to know what they must do to be saved.

"Will not the friends of Christ, who are contributing of their substance for the support of this school, feel themselves rewarded an hundred fold, when they hear of the wonderful things which the Lord has already done in this land of darkness and death, through their instrumentality?"

BRITISH AND FOREIGN BIBLE SOCIETY.

Our limits have not hitherto permitted us to present our readers with an account of the last annual meeting of this great institution. It was held on the first Wednesday of May last, and was attended by many persons of distinction. It appeared from the Report, that the Society had received, during the year preceding, 386,575 dollars, of which more than 248,000 were contributed by Auxiliary Societies, and nearly 83,000 dollars were returned to the Treasury as the avails of Bibles and Testaments sold. The payments of the Society within the year were about 316,000 dollars, and the engagements for future payments were about 187,000 dollars. The Society had distributed more than two millions of Bibles and Testaments in somewhat less than thirteen years, without taking into the account the great aid which had been constantly afforded to the publication of the Scriptures in many languages of Europe and Asia. From the addresses made on this occasion, we present our readers with the following extracts.

The Earl of Harrowby, in seconding the motion of thanks, expressed himself as follows:—

It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of Societies like this, we may be sanguine enough to hope that the world may be approaching, (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be one fold, under one Shepherd.

"My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship, a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the case; and what was it that first directed my attention to this subject? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it struck me, as a most-singular circumstance, that it should be a subject of alarm to that church which I had always conceived to glory, that its foundation was the Bible, and its object to spread that Sacred Book more extensively; that that church was a Protestant church, which rested its own defence of separation from the church of Rome, upon the right of private judgment, should hold forth such trust, should hold so much at a distance from itself all those who, (whether right or wrong) had presumed for themselves to exercise the same right which the church of England had exercised for itself; that it should be deemed, if not a gain, yet a detraction from the advantage and benefit of a good work, to partake in them in the pursuit of it? But, if there was nothing in argument, was there anything to be found in the conduct of this immense Society, which could justify

that alarm by fact? To argument upon the subject, I paid every possible attention: to pretend to say that I, or any man, could have read, with deep attention, every publication that has appeared upon the subject, would be absurd; but this I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every statement of facts on both sides of the question, which were represented to me as worth reading; and the deliberate result of that investigation, has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the establishment of which I am a member, the union of that church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

"My Lord, I have been unfortunately prevented from arriving here early enough to have therein a cursory view of the Report which has been read to you, and this assembly. I can only speak of the general impression it has given me; and that impression is gratifying in the highest degree: it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society, and that it has been assisted in every part of the world, by exertions nearly corresponding; that its influence has spread to an extent, and its great name has arisen in a manner in which no other Society, however respectably constituted, or well conducted, could have done. No insulated Society, in this country, belonging to one peculiar class, be that class what it may, could excite, in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices;—to forget for a moment, and for a moment only, their own peculiar predilections, unless we set them that example ourselves.

"To return to the motion which I have the honor of seconding. My Lord, whose minds have not been so well disciplined as your Lordship's, your attention on this day might be a subject of pride and exultation; to you, I am persuaded, it is a subject of humble gratitude to that Providence which has permitted you to be the instrument of such extensive, such ever-during benefit. Others may fully partake of the pleasure arising from the general success of this Society; but there is one quarter of the globe to which your Lordship must look with peculiar interest: it must be an object of gratification to your mind, to reflect upon the anxiety with which, during your presence in India, you endeavored to provide for the temporal welfare of millions; but with feelings of a higher order with you now recollect, that, since your absence, your influence in this Society has contributed to diffuse among them blessings of a far higher description. That the prospect which is open before us, may be abundantly more extended, must be the object of our wishes, and our prayers, and ought also to be that of our exertions."

Speech of the Rev. Ralph Wardlaw, Secretary of the Glasgow Bible Society.

"If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction, that, so soon after, a Society should exist, spending at the rate of fourscore thousand pounds a year, in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he would have been scouted as an enthusiastic visionary; and while we might have smiled at the good man's sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized; the vision, converted into a reality; and our minds are become so familiar with that which we should then have regarded as utopian and visionary, that we have almost ceased to wonder at its astonishing details. If any thing could have impressed our minds with a deeper astonishment, it must have been, that such a Society should ever meet with opposition. But, my Lord, I consider the cause of the Bible Society as the cause of God and truth, and that all opposition to it is like the force of floating feathers against the rock of the ocean. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemies has called forth the zeal, the talents, the argumentative eloquence of its friends; and every fresh assault has only confirmed its stability, and brought forth in

usness as the light, and its judgment as the noon day. Yet, this tree of life, in which there is food for all, and the leaves of which are for the healing of the nations, has only struck its roots the deeper, by the blasts by which it has been shaken; it has extended its branches the more widely, and been covered with the abundant fruits of salvation for mankind; and amidst all the blasts brought down upon it, not a leaf of its lovely foliage has been given to the wind. Then, my Lord, when I consider the object of this Society, and how dear that object must be to God of the Bible; that God who doeth marvellous things; I do not feel any presumption in applying to this Institution the language of sacred Scripture: "When thou passest through the waters, I will be with thee, and in the fire, thou shalt not be burned, neither shall the flames kindle upon thee." In the midst of all the assaults that can be made on this Society, we may read and sing Martin Luther's Psalm, 'God is our refuge and strength;' and our souls in tranquillity and perfect peace.

My Lord, I consider the British and Foreign Bible Society, as having wrought fidelity to its favorite sarcasms and reproaches, which it has cast upon the Bible. The first I allude to, is, the reproach of supineness and indifference in Christians; with regard to that Bible which they profess to believe. Well, the infidel be astonished, and well might he sneer at Christians who profess to believe it, and yet seemed to show so little concern about diffusing the message of that Book which they profess to regard as the Book of God; and of which they conceive to be connected with the eternal well-being of fellow creatures. But, my Lord, that reproach is now rolling away, and a most earnest and increasing zeal to diffuse the knowledge of it through the world.

Another reproach I alluded to, my Lord, is, the reproach of alienation and estrangement from the friends of the Bible. Certainly, this Society has contributed extensively to take from infidelity this topic of reproach. I speak for Scotland when I say, that this Society has materially changed the aspect of Christianity there. Multitudes have met, that never met before, and have wondered they could agree so well. They have looked one another in the face, have parted one another in the arms of peace, affection, and love; and joined hand and heart in the diffusion of that Bible which is the charter of our spiritual liberty, the bond of our social union, and the ground of our hopes for eternity.

The state of the present times strikes me as more interesting, than the fact, that a zeal of Christians to give the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to receive it. And that desire to receive it, appears to spring from a principle of want.

There seems to be a general feeling getting abroad in the world, of the emptiness and emptiness of the idolatry and superstition of paganism. There seems to be an agitated state of mind, as if the whole world was saying, 'Where shall I come before the Lord, and bow myself before the most high God? ever be the distress of man, it is distress which the Bible relieves. It is sent to whether savage or civilized, to men in every conceivable condition, whatever their wants, whatever their distresses, whatever their occupations. Now whence comes this solace for all the woes of men, and this relief for all their fears, especially in reference to the prospects which lie before them in a future life? Whence has it come but from Him who has adapted his Gospel to our nature? As it is appointed unto men once to die, and after death the judgment; so Christ was once offered, to bear the sins of many, and to them that look unto him, he shall come the second time without sin unto salvation.' I look upon the present assembly, my Lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing desire.

I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the blessing of Heaven, to accomplish. I cannot help viewing our present meeting, as a kind of annual festival upon the summit of a mountain. We come up with our hearts glowing with mutual love, and we meet at the top with shouts of joy and praise. Here we are all united to God, here we plight our common fidelity to the cause of the Bible.

From this elevation we cast an eye abroad upon the perishing world, the millions of our fellow creatures yet destitute of the Bible, who are 'liv-

ing without God, and without Christ; and without hope in this world. Glorious as our signal to the surrounding nations, and we inscribe upon it, 'Glory to God in the highest, on earth peace, and good will to men;' while it is seen and hailed with rapturous delight from afar, it is communicated from pole to pole with the rapidity of lightning, and 'distant mountains catch the flying joy.'

"Let me just advert, my Lord, to the grand principle of this Society, to illustrate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which every Protestant should be forward to avow, *that the Bible itself is able to make men wise unto salvation, through faith which is in Christ Jesus.* I rejoice in this principle too, because it is an article that ties together all the Bible Societies and Auxiliary Societies, and Bazaar Societies, and Associations, in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my Lord, you destroy the blessed chain that binds the whole together. If you trench upon this sacred principle, you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise; we must then descend to our respective antitheses; our hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain; as the most brilliant ray in the glory that encircles her head. My Lord, if you keep constantly to the principle just adverted to, I think I may pledge myself for Calcutta. And I hope there is not a North Briton, who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts; not of frankincense and myrrh, for these her soil does not yield; yet, my Lord, her sons are distinguished for the faculty which, by a sort of Midas-touch, turns every thing to gold; and of that gold, the British and Foreign Bible Society shall never want its due proportion."

Speech of the Rev. Dr. Henderson.

"My Lord, in rising to second this Resolution, I sincerely rejoice in the opportunity which it affords me, of redeeming the pledge which I have given to various Bible Societies, and to numerous individual friends of this Institution in different parts of the North of Europe. That pledge, my Lord, consists in a promise, that on returning to my native country, and especially if I should have the honor of addressing the Parent Society, I would express to you, my Lord, as its honored President, the high sense of gratitude, and of obligation, with which they are penetrated, for this noble example which you have set them, in the establishment of Bible Societies; for the encouraging and animating letters, which you have exchanged with them, in the course of your correspondence; and above all, for the liberal and munificent aid, with which you have encouraged and assisted their exertions; and for that rich supply of copies of the Holy Scriptures, with which you have provided the inhabitants of those kingdoms. I regret, my Lord, that they should have chosen an interpreter, so little competent to convey to this assembly, an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished, and simple testimony of an eye witness; and if his statement of facts which have come under his own observation, can in any measure tend to strengthen a conviction in the minds of this Institution, of the great good resulting from the foreign operations of the British and Foreign Bible Society; most cheerfully do I come forward to furnish you with that testimony.

"It is, I doubt not, my Lord, still fresh in the memory of many now present, that in the year 1814, I proceeded, at the request of the Committee of this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy, but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact

which forms a perfect anomaly in the history of our species, that, in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people in similar circumstances in any other part of the civilized world. And his, my Lord, must appear the more surprising, when we reflect, that there does not exist a single school for children in that Island. But though there be not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy, or a girl, who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my Lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred upon them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the Scriptures, which had been brought into circulation, were perused every evening, in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were brought to a close, the sacred volume was then employed at their family devotions.

"The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated opportunities of witnessing in other countries of the North of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran church, to the importance of the sacred Scriptures; and I may mention one fact, which, I doubt not, will prove gratifying to your Lordship, and this company, that by order of the Swedish government, a collection was made, on the day of Jubilee, in every church throughout that kingdom, for the purchase and distribution of Bibles among the poorer part of the population.

"It is no less remarkable, my Lord, than gratifying, to be able to assert, that from this favored spot, where we are now assembled, to the capital of the Russian dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society, to proceed to Petersburg, either by the northern rout through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association in every town of any note through which he passes. And on his arrival in the metropolis of that vast empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society! He there beholds a number of individuals of the most distinguished rank in the empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the Scriptures; yet, in the very centre of that almost interminable wilderness, has the 'Rose of Sharon' been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

"My Lord, it also appears that the Spirit of God is paving the way for the introduction of our exertions into Mahometan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said 'Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.' The con-

of the New Testament, which has been put into his hands, and of those printed at the expense of the British and Foreign Bible Society.

"I cannot sit down, my Lord, without asserting you, and the meeting, of the cause pleases it gives me, to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my native island; in furtherance of this great cause; and when my Lord, in the course of a short period, I shall have arrived at the place of my destination in Astrachan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations, the fruits of your benevolent exertions, with what feelings of gratitude and delight, shall I not then be able to look back to this happy day? And especially, if with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to Heaven in behalf of those who are employed in foreign parts, that the Great Head of the church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance; enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Aug. 1, 1818. From the East Hampton, L. I. Female Society, in aid of foreign missions, by the Rev. Ebenezer Phillips,

\$20 00

An unknown person, by Mrs. E. Prentiss, for the heathen of our own country,

2 50

The Monthly Concert for prayer in Beverly, by the Rev. D. Oliphant,

3 08

4. A female in the third parish of Abington, for translating the Scriptures into the eastern languages, by the Rev. Samuel W. Colburn,

8 06

5. The Monthly Concert for prayer in Duxbury, for missions among our western Indians, by Mr. Ralph Cushman,

4 58

6. Contribution in the Congregational church in German, Chenango county, N. Y. by Gen. John Lincoln,

3 93

From J. L. of C.

30 82

10. The Female Cent Society of Walspole, N. H. for the Cherokee mission, by Mrs. Mary Bellows, Treasurer,

35 63

Contribution at a weekly prayer meeting in Northampton,

18 00

A charity box kept in a store in do.

1 00

The Female Charitable Society in Lisbon, Con. by Mary Nelson, Secretary,

17 00

11. A contribution in the Rev. Mr. Crafts's society in Middleborough,

20 86

The Female Cent Society of the same place, by the same,

7 30

The Portland Cent Society for domestic heathen missions,

50 00

13. An Association of young men in Townsend, by Mr. Cushing Wilder,

8 50

Samuel Stone, of do.

1 00—9 50

Carried forward \$302 26

Brought forward \$402 26

14. Mr. Daniel Kinney, of Haverhill, Ver.

\$ 00

15. A contribution in the congregation of the Rev. Lathrop Benson, at Catehogue, L. I. on the 14th Sabbath in July,

9 50

From Mr. James Moore, of do.

5 50

From Mr. L. Conklin,

50

Two young ladies, 50 cts. each,

1 00—16 09

17. The Young Female Charitable Society of Ashfield, by Miss Hannah White, Treasurer, reported by the Rev. Dr. Lyman,

3 75

From the Foreign Mission Society of Northampton and the neighboring towns, by the Hon. Josiah Dwight, Treasurer,

144 00

Carried forward \$302 01

* Donations to the above mentioned Society were received from the following sources, viz.

A legacy from Mrs. Mary Clark, deceased, by the Rev. S. Williams,

\$6 08

Mr. Samuel Daugherty, a donation,

5 00

Mr. Calvin Clark,

1 00

An unknown friend in Middleburgh,

1 00

From the charity for the Rev. John Dickenson's school in Walspole, for heathen children, by the Rev. J. Emerson,

1 41

From "Philanthropy," of Ashfield,

1 00

Contribution in do. for American Indians,

3 60

From a member of the Society, for the missionaries in the East, \$20;

for the Foreign Mission School in Cornwall, \$20; for the school at Chickamaugah, \$20,

60 00

The Northampton Female Society for the education of heathen youth

Foreign Missions Society of North
 Carolina and the vicinity, by the
 Ammi R. Mitchell, Trans. 36 00
 young ladies in Swansey, N.
 r domestic missions, by the
 E. S. Barstow, 4 00
 an unknown person by Mr.
 Armstrong, for western mis- 10 00
 Female Praying Society in
 i, by the Rev Dr. Worcester, 3 00
 Foreign Missions Society of Fal-
 s, Maine, by the Hon. Ammi
 Mitchell, 15 07
 the following sources, by the
 Isaac Anderson, an Agent of
 oard at Maryville, Ten.
 d in a letter from Dr. D.
 Mitchell, 3 00
 tation church, Jones-
 gh, 17 47
 the Grassy Valley 5 00
 se Providence church, 21 00
 ie Presbyterian church,
 aville, 10 00
 be following individuals
 genaville, viz.
 Well, 2 00
 Alexander, 2 00
 I. Galtsober, a student, 1 00
 mes Galtsober, 2 00
 d in an anonymous 10 00—75 47
 he Education and Foreign
 on Society of Woodstock,
 by Mr. David Pierce, 36 08
 the Tuttle of Prattburgh,
 10th county, N. Y. by Dr.
 Hines, 5 00
 ron Bull, of do. 1 00
 nable Bible and Mite
 ty of Conchocon, Stea-
 county, 5 00—11 00
 on Mr. Anson G. Phelps, of
 York, 100 00
 nter Mackay, 5 00
 latcher, by Dea. Simpkins, 54
 r. J. N. of Weymouth, 10 00
 stewart, of Hopkinton, N. H.
 r. Proctor, 1 76
 d to foreign missions,
 arboro' (Vt.) Cent Society,
 an L. Morris, 19 00
 female Foreign Missions Soci-
 ety of New London and vicinity,
 Charlotte Wolcott, Treasurer,
 Station in the vicinity of Park
 Church at a prayer meeting,
 Dr. N. W. Will, 13 20
 he Female Cent Society of
 Carried forward \$342 38
 Cornwall, Con. by Miss Abi-
 Clark, Treasurer, 20 25
 Female Society for translations
 edley, by the Rev. J. Wood-
 re, 6 25
 Mrs. Hannah Partridge,
 urer of the Female Society
 edley, for the education of a
 ten child named Josiah Ly- 30 00

Foreign Missions Society of
 Shoreham, Vt. 20 00
 Thomas A. Merrill, 20 00
 A female friend to translations in
 Bloomfield, Ma. by the Rev. Fl-
 field Holt, 3 10
 27. Contribution at two monthly
 concerts for prayer at Waynesboro'
 Geo. for the Cherokee mission, by
 the Rev. Ebenezer Caldwell, 8 27
 Avails of a charity box kept at Mr.
 C.'s, for the same object, 5 22
 Miss Fay's school in Waynesboro',
 Mrs. Schenker, of Savannah, Geo.
 for the Cherokee mission, by the
 Rev. Dr. Kottick, 20 00
 From a missionary box, kept by a
 little girl in South Carolina, for the
 Cherokee, 7 75
 A Female Praying Society in Salem,
 by Mrs. Howard, remitted by the
 Rev. Dr. Worcester, 2 00
 A friend to foreign missions in Roy-
 alston, by the Rev. Joseph Lee, 25
 Collections at a monthly concert for
 prayer in Aesworth, N. H. by the
 Rev. P. Cooke, 7 90
 The Female Charitable Society
 in Aesworth, by Mrs. Sophia
 Cook and Mrs. Mary Grant, 44 00—51 90
 29. The Female Association of
 Genoa, N. Y. by the Rev. Seth
 Smith, 16 08
 The Female Foreign and Domestic
 Missionary Society of New York,
 by Miss Rebecca Leggett, Trans. 128 25
 31. From Messrs. S. A. Condy and
 Co. merchants, at Augusta Geo. by
 the Rev. Ard Hoyt, 8 24
 From the following sources, by the
 Rev. Elias Corstius, for evangeli-
 zing the Indians of our coun-
 try, viz.
 From Charles W. Hicks, second prin-
 cipal chief of the Cherokee nation,
 towards educating his son Leon-
 ard, 25 27
 John McKenny, Esq. of Hager-
 ville, Ten. 10 00
 A collection* at Mount Bethel
 church, Greenville, Ten. 20 00
 A collection from the young
 gentlemen of Greenville col-
 lege, 21 00
 Mr. Mott, of Greenville, 1 00
 Mrs. Nelson, near Washington
 College, Ten. 3 00
 Collection in Jonesborough,
 Tenn. 12 28
 Collection at Green-Spring
 church, near Abingdon, Va. 28 28
 Collection in Abingdon, 27 50
 Collection in the Presbyterian
 church, Lexington, Va. 27 00
 From young ladies of Ann
 Smith academy, 31 00
 Charles P. Dorman, Esq. of Lex-
 ington, 10 00
 Collection in Staunton, Va. 79 00

Carried forward \$353 07 \$1,130 74
 * A collection, in this and the following
 instances, was received immediately after a
 sermon by Mr. C.

Brought forward \$353 07 \$1,130 74
 Collection in the second Presbyterian church in Alexandria, 57 60
 Collection in the Presbyterian church in Georgetown, 26 37
 Collection in the Rev. Dr. Laurie's church in Washington, 47 12
 Collection after reading Miss Huntley's Poem to a circle of young ladies in Alexandria, 14 82
 Collection in the first Presbyterian church in Baltimore, 119 17
 From the following persons in Baltimore, in addition to the above viz.
 Mrs. Morris, \$5; Mr. John T. Barr, \$10; Mr. John D. Miller, 50 cts.; a lady, \$1; a lady, \$5; Mr. Robert Miller, \$5, 26 50
 Collection in Arch Street church, Philadelphia, 167 76
 From Miss Montgomery, 5 00
 Several individuals, by the Rev. T. Skinner, to defray the expenses of the Indian youth, 9 00
 Hon. Elias Boudinot and his daughter, 20 00
 Mrs. Bayard, of Burlington, 25 00
 Collection in the Rev. G. Spring's church, N. York, 558 00
 Mr. Sturgis, of New York, merchant, for the expenses of the Indian boys, 25 00
 Mr. Knowles Taylor, N. Y. (for himself and Mr. Hill,) 10 00
 Mrs. Walton, of N. O. 4 75
 Mr. Abraham Smith, part of last year's collection in Carmel, N. Y. 1 00
 ——— for a horse and saddle belonging to one of the Indian boys, 55 00
 Avails of two gold rings given by Catharine Brown, Cherokee nation, for missions among her countrymen, 5 00
 From several ladies in Miss Peirce's school, 2 00
 From children in Miss Huntley's school, 5 00
 From members of the female academy at Natchez, conducted by Mr. and Mrs. Pearce, 22 00—1,269 16
 From individuals in Virginia and other southern states, committed to the Rev. Cyrus Kingsbury, to be expended by him at his discretion, for the instruction of the Indians; and which has been by him expended for this purpose in the missions under the direction of the Board, 284 67
 The five following donations were by the Rev. Dr. Richards, of Newark, N. J.
 Avails of a mission box at Hanover,

Carried forward \$2,684 57

Brought forward \$2,684 57
 N. J. by Mrs. Fairchild, for the Cherokee, 3 00
 Mr. Charles Ford, of Morristown, for do. 15 00
 The mission box of Miss Mary Parker, of Newark, 3 06
 The Society in Connecticut Farms, by the Rev. Mr. Thompson, for the Cherokee mission, 27 11
 From contributions at the monthly concerts in the Rev. Dr. Richards's congregation, 56 32—101 46
 The five following donations were by T. Dwight, Esq. an agent of the Board, viz.
 The United Female Missionary Society of Watertown and Rutland, N. Y. by Mrs. Ruth Hopkins, Secretary, 57 00
 From two pious persons in Charleston, S. C. by Mrs. Bennet, 5 00
 The Cent Society of Meredith, N. Y. by Samuel Law, Esq. 16 00
 The Female Beneficent Society of New Canaan, Conn. by Mrs. Bonney, Treasurer, 40 00
 The Female Cent Society of Meriden, Conn. by Mrs. Ripley, 14 00—132 60

\$2,921 06

THE SCHOOL FUND.

Aug. 1, 1818. From a lady of Keene, N. H. by the Rev. D. Oliphant, \$15 00
 8. Miss Helen Ann Ladyard Linklaen, of Cazenovia, Madison county, N. Y. 75
 11. The Portland Cent. Society, for educating heathen children abroad, 50 00
 14. The Female Charitable Society of Litchfield, (Conn.) Academy, for the Bombay child named SARAH PIERCE, by J. A. Perry, Secretary, 30 00
 15. Children in the school of Miss Sarah K. Hartwell in Westford, A young lady in Westford, for the school in India, 1 50
 17. Children in Miss Polly Boutell's school in Fitchburgh, by the Rev. W. Eaton, 2 36
 The monthly concert for prayer in Keene, N. H. for heathen children in our own country, by the Rev. Zedekiah S. Barstow, 6 64
 19. The Female Society of Randolph, for educating heathen children, by Mrs. Mary Bass, Treasurer, 50 00
 Mr. Samuel Page, of Milton, for the missionary school in India, by Mr. S. T. Armstrong, 80
 Ladies in Boston and other places, for a female child named MARY MASON, the second annual payment, by Miss Harriet Moore, 50 00
 20. The Female Charitable Society of Wilton, N. H. for the Foreign

Carried forward \$167 60

MISSION AND SCHOOL AT BRAINERD.

255

Brought forward	\$267 80	Brought forward	\$7 45
School at Cornwall, by		The Female Juvenile Society in	
Rev Beads,	20 50	Philadelphia, by Mr. Isaac	
tion and Foreign Mission		Ashmont, for the education	
Woodstock, Ver. by Mr.		of a heathen child in the East,	
ierce, resulted to Dr.		to be named PRINCE CRAN-	
	10 87	DELAIR,	20 00
in the school of the Rev.		The Princeton, N. J. Juve-	
Jenks, in Boston, for the		nile Society, by Samuel Bay-	
of heathen children in		ard, Esq. for the education of	
and abroad, a quarterly		heathen youth in our own	
	2 08	country,	21 72
of a charity box kept by		From students in Nassau Hall,	
Jamin's little girls in Wil-		for the education of heathen	
a, for the education of		youth,	55 00
children at Bombay, by		The Elizabethtown Society for	
id Tenney,	4 08	the education of heathen chil-	
the female members of		dren and youth, by Mr. David	
r. Dr. Morse's church,		Mocker,	19 75—224 28
the education of three		The Sabbath school No. 14, in New	
children, by Miss Martha		York, by Mr. Ward Safford, for	
	18 00	educating heathen children,	7 00
ag sums were committed		From M'Kee Folsom, a Choctaw	
assurer towards the slave		youth, towards his own educa-	
ney on his return, via.		tion,	45 00
th Schools in the North-		David Folsom, a Choctaw Chief,	
rties of Philadelphia, by		towards the education of his	
Mr Patterson, for the		brother M'Kee,	40 00—234 08
a of Indian children, 7 75			
			\$247 84
Carried forward	\$7 75 \$223 07	Total of Donations in August,	\$2,548 40.

MISSION AND SCHOOL AT BRAINERD.

rise of last summer, a gentleman of great respectability, who resided
e of North Carolina, passing through the Cherokee nation, stopped at
m house, and staid from Saturday evening till Tuesday morning. He
to take a deep interest in the establishment, and on reaching home,
a particular account of his visit, which was published in the Raleigh
of the 4th instant. He also addressed a letter to the Rev. Dr. Morse,
after adverting to another subject, he says:
my absence I visited the Cherokee and Chickasaw nations of Indians.
vations of a school in the former nation, and the learning there that
one of its patrons, form an additional motive for this letter. Since my
the request of a news-editor here I have written some account of that
The paper containing it I directed to be sent you. There you will have
ony of a man in favor of the school, who has no connexion with Missio-
ies, and cannot be suspected of advocating a plan to procure employ-
rofits for himself. Besides, his religious friends think him much too far
from religious enthusiasm, to suspect it of having betrayed his judg-
sch testimony, a kind of testimony you do not often obtain in a case of
may, from its novelty and disinterestedness, do the service I wish to an-
that is dispensing the greatest benefits, and which merits every sup-
wealth, piety, and benevolence can render it."
peaking of the injuries which the natives experience from the intrusion
ites, and describing the inefficacy of the existing laws of the United
ich were intended to protect the Indians, the writer adds,
ou not raise up in Congress some friend to the Indians, that would en-
ustice to them which the nation wills, and the administration is desirous
Nearly two years have elapsed since the laws have been enforced in
e. Were I in Congress, I would emulate the zeal and perseverance of
ce. Is there none to be found, who can be fired by his glorious exam-
ones by the brilliancy of its success, no less than by its intrinsic merit."
llowing paragraphs are extracted from the account, which was pub-
he Raleigh Register. After noticing, in very respectful terms, the la-

bers of Mr. Gambold and Mr. Blackburn, and the institution of the missi Chickamaugah by Mr. Kingsbury, he proceeds thus:

"The present head of the mission is the Rev. Ard Hoyt, a venerable, p sensible, and quiet man, who, with his wife and six interesting children the pleasant valley of Wyoming, in Pennsylvania, to encounter the diffic and endure the privations of a wilderness, with the single view of extendin blessings of civilization and Christianity among the Cherokees. The teach the school is Mr. William Chamberlain, of Vermont. The steward and man is Mr. Moody Hall, of New-York, and there are two young men learnin Cherokee language with a view to increase the utility of their labors.

"The school is conducted on the Lancastrian plan, and consists of 53 act of whom 49 are Indians. I spent a day in the school, taught and heard ever of the classes myself, and I declare that I never saw a better regulated ar or scholars of more promising dispositions and talents.—They were quick o prehension, retentive in memory, docile and affectionate. The greater nu of the scholars were between 8 and 12 years of age; a few more were 16 one, I think, was 18. This last was a young woman of much merit; she well, conversed sensibly, was grave, dignified and graceful in her max handsome in her person, and would be an ornament to almost any society. told that at their female society meeting, when asked to pray, she always u itatingly did so, and in a manner peculiarly fervid and eloquent; her na Catharine Brown. Lydia Lowry, Alice Wilson, and Peggy Wolf, three Indian girls that I recollect, of less mature age, were good scholars, and tpeel and agreeable in their manners. Edward, a brother of Catharine Bre and too many other boys to be enumerated, would, for their open, manly tenances, correct manners, and decent school acquirements, obtain respec consideration in any community.

"The school is opened and closed by prayer, and all the scholars join in si hymns. Those who merit them, receive as rewards, daily and twice a da "Punctual attendance," "Behavior," and "Diligence" cards or tickets, wh initial letters of those words printed on them, which are valued at half a ce cent, and three half cents.—These are current money, and are received in ment for knives, books, or whatever else they wish to purchase. For dam slates, losing pencils, negligencies, &c. &c. they are sometimes fined in ti The children value these tickets highly, both for the honor which the num them confers, and the substantial profit they afford.

"All the scholars live at the mission house. Besides the literary religious moral instruction which they receive, they are taught practical farming, as initiated into habits of industry—an art and virtue unknown among savages. all eat in a spacious hall attached to the rear of the mansion house, the g one table and the boys at another, at which the pastor, teacher, and the of the family preside. The order and decency observed at their meals o surprised and pleased me. The boys occupy several detached cabins as lo rooms, which form the right wing of the mission house. The girls a spaciou on the left, where they are accompanied by a daughter of Mr. Hoyt. Tl and work in the main building, where they form busy, interesting and pt groups, around some of the ladies of the family.

"What is learned in the school room is not the most considerable, nor, con ing the situation of the nation, the most important part of their education. are made practical farmers under the direction of an excellent manage which means they give direct support to the institution, and procure inap advantages to themselves."

ORDINATION OF MISSIONARIES.

It is expected that three missionaries, and perhaps more, will be ordained at Salem, on nesday, Nov. 4, with a view to be sent forth under the direction of the Am. Board o missioners for Foreign Missions. The Rev. Professor STUART, of Andover, is ap preach on the occasion. At the close of the services the sacrament of the Lord's supi be administered

MISSIONARY HERALD.

10.

OCTOBER, 1818.

VOL. XIV.

RELIGIOUS INTELLIGENCE.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ninth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Philosophical Chamber of Yale College, Sept. 10th and 11th, 1818. Present,

JOSEPH LYMAN, D. D.	Rev. JESSE APPLETON, D. D.
SAMUEL SPRING, D. D.	Rev. ALEXANDER PROUDFIT, D. D.
SETH PAYSON, D. D.	Rev. ELIPHALET NOTT, D. D.
STEPHEN VAN RENSSELAER,	Rev. SAMUEL WORCESTER, D. D.
JOHN HOOKER,	Rev. HENRY DAVIS, D. D.
JEDIDIAH MORSE, D. D.	Rev. JEREMIAH DAY, L. L. D. and
CALVIN CHAPIN, D. D.	JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Rev. Dr. Appleton; and, on the 10th day, by the Rev. Dr. Lyman.

The accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Report of the Prudential Committee was read, and accepted.

At 3 o'clock, P. M. on Thursday the 10th, a sermon was delivered according to previous appointment, by the Rev. Dr. Spring, at the first church, from Acts 13, 31.

Resolved, That the Recording Secretary, Mr. Evarts, and Dr. Morse, present thanks of this Board to the Rev. Dr. Spring for his sermon delivered by appointment of the Board, and that they request a copy for publication.

A report was communicated from the visiting committee of the Mission School for the Cherokees. Sundry other documents on the subject of that school were also exhibited.

The Hon. WILLIAM REED, of Marblehead, Mass., the Rev. ZEPHANIAH S. BARNES, D. D. President of Williams' College, the Hon. CHARLES MARSH, of Stockton, Ver. and Col. JOHN LINCKLAEN, of Cazenovia, N. Y. were unanimously elected members of the Board.

Resolved, That this Board cherish a very affectionate and grateful sense of the faithful, zealous, and highly important services of the Rev. Elias Cornelius as an officer of the Board, for a length of time, and for various purposes; and that the Recording Secretary communicate to him this cordial testimonial.

The officers of the Board are as follows; viz.

The Hon. JOHN TREADWELL, Esq.	<i>President.</i>
Rev. SAMUEL SPRING, D. D.	<i>Vice President.</i>
Rev. Dr. SPRING,	} <i>Prudential Committee.</i>
Rev. Dr. WORCESTER,	
Rev. Dr. MORSE,	
Mr. EVARTS, and	
Mr. REED,	
Rev. Dr. WORCESTER,	<i>Corresponding Secretary.</i>
Rev. Dr. CHAPIN,	<i>Recording Secretary.</i>
Mr. EVARTS,	<i>Treasurer,</i> and
Mr. ASHUR ADAMS,	<i>Auditor.</i>

A memorial was communicated from the executive committee of the Agency for the Foreign Mission School, on the subject of sending an agent to the Sandwich Islands, to prepare the way for establishing a mission upon those Islands, and was referred to the Prudential Committee.

Resolved, That the next annual meeting of the Board shall be in Boston, Mass., on the third Wednesday of September, 1819, at 10 o'clock, A. M.

A committee having been appointed at the last meeting of the Board to devise means for an effectual discharge of the duties of the Corresponding Secretary; and said Committee having proposed such measures as they deemed proper, and referred the same to the Prudential Committee; the last named Committee made a Report to the Board, which was accepted.

Resolved, That the Prudential Committee be directed to express the thanks of this Board to all societies, congregations, churches, and individuals who have contributed, within the year past, to the benevolent objects, for which the Board was incorporated.

Resolved, That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agency for the Foreign Mission School; an abstract of the Treasurer's accounts; a detail of donations; extracts from minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Payson having been chosen to preach the next annual sermon, the Rev. Dr. Nott was chosen to preach in case of his failure.

The Recording Secretary was directed to present the thanks of the Board to the President and Fellows of Yale College, for the use of the Philosophical Chamber; to those persons, whose hospitality had been experienced by the members, during the session; and to the choirs of singers, for their acceptable services in the public religious exercises.

On the evening of the 11th, extracts from the Report of the Prudential Committee were read in public to a respectable audience.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

By the lapse of each brief year, we are brought perceptibly nearer to those bright and gladdening scenes, to which, with sure direction, all things are tending. Attuned to millennial strains, the prophetic lyre has cheered long ages of darkness, and waked the children of Zion, in successive generations, to hope, and prayer, and joyous anticipation. The hopes were not fallacious; the prayers have been heard on high; the anticipations are beginning to be realized with augmenting joy. God has arisen to have mercy on Zion; for the time to favor her, yea, the set time is come. Her children are at length aroused to action; and as they advance, the opening and brightening prospects inspire them with fresh and increasing animation. Blessed are our eyes, for they see; and our ears, for they hear. Thanks be unto HIM, who hath the times and the seasons in his own hand, that ours is a day so auspicious; that to us the high privilege is granted of bearing a part in the arduous, glorious work of such a day; and that we are not without assurance that our labor has not been, and will not be, in vain.

In what is now to be submitted, in the way of annual Report, your Committee will observe the method which they have heretofore adopted: passing in review, first, our establishments abroad in their order, and then our operations and objects of attention at home.

BOMBAY.

At our last anniversary the Rev. John Nichols and the Rev. Allen Graves, who, together with others, had then recently been set apart by solemn consecration, and received the right hand of fellowship that they should go unto the heathen, were mentioned as being "destined for India to strengthen our stations there," and soon to take their departure. Arrangements were accordingly made for the purpose with all convenient despatch; and on the 5th of October, they with their wives,

Philomela Thurston, who, with the express approbation of your Committee, as sacredly affianced to the Rev. Mr. Newell, embarked at Charlestown, on the ship Saco, for Bombay. During the scenes of preparation and devotion in their various conversations and attentions, in receiving the instructions and exhortations of the Committee; and in taking final leave of country and friends, they severally manifested a spirit of love and of a confidence in the efficacy of enlightened self-renunciation, devotion to Christ, confidence in his efficacy, and desire to make known his salvation among the heathen, and a highly satisfactory promise of fidelity and usefulness. And with tears and tears, they were affectionately and fervently commended to the word of his grace.

It is a pleasurable office of gratitude to record, that the Hon. William Gray, in an obliging manner, declined receiving any remuneration for the excellent provisions, and abundant supply of substantial provisions, afforded to the missionaries for their passage in his ship. And in furnishing them with various articles for their convenience, health, and comfort, benevolent individuals in New York and Boston, shewed a liberality and love to the cause very gratifying to the members.

For the most part, by favorable winds, and under the guardian care of the Lord, notwithstanding the raging of the sea, the Saco arrived at Bombay on the 23d of March. Excepting Mrs. Nichols, whose sufferings from sea sickness appear to have been unusual in degree, and still more so in duration, the Missionaries, during the wide waters, enjoyed a good measure of health. And united in affection,—favored, at the proper seasons with the privileges of prayer and preaching,—and engaged daily in studies and exercises, according to rules appointed, for the improvement of their own minds and hearts, and for the instruction of the mariners,—they passed the greater part of their time on board most profitably, and, it is hoped, not unprofitably.

The brethren and sisters at Bombay they were welcomed, with affectionate and grateful joy. [See Her. for Aug. p. 187.]

In their communication of March 28th, Messrs. Nichols and Graves express a grateful sense of their obligations to Divine Goodness in the following terms. "Reviewing the catalogue of mercies we have experienced, since we left our native land, we are constrained to make a renewed consecration of ourselves to our Heavenly Father: we are bound to take the cup of salvation and call upon His Name. Whether we remember the kindness of our Christian friends in America; the assiduity of the Prudential Committee in providing for our comfort on the ocean; the measure of health which most of our number have enjoyed; or our favorable reception at this place; we have equal occasion for thanksgiving and praise. Were the inquiry to be made, 'Lacked ye any thing?'—I reply—'Nothing.'"

In the instructions given them by your Committee, Mr. Nichols was directed that at Bombay, provided the door should be opened to him there; and Mr. Graves to proceed thence to Ceylon; unless, in the concurrent judgment of the Committee at Bombay, "particular circumstances should render it expedient for them to abide with them." As soon as convenient after their arrival, the question of location was deliberately considered; and it was determined with entire unanimity, and upon grounds satisfactory to your Committee, that it was expedient for both of them to remain in connexion with the mission at Bombay: one of them to occupy a station at Mahim, on the northern part of the island of Bombay, and the other at Tanna, on the island of Salsette.

The same unanimity the station at Mahim was assigned to Mr. Graves; and that place under date of March 27th, Mr. Graves writes: "Our separation would not be so far that we could not occasionally consult and assist each other. They had already two schools at Mahim, and two or three in its vicinity, so that it was tedious to superintend them; and they judged it as easy for them to retain the language here as in Bombay, having intercourse only with natives. Accordingly, myself and wife removed to this place on the 7th inst. We are about six miles from the brethren, and seven or eight from the fort of Bombay, owing to the difficulty and expense of any mode of conveyance, and the expense of walking so far in this climate, neither of us can frequently meet with the brethren in their religious exercises; so that we spend most of our Sabbaths with our families alone, attending religious exercises at the usual time. We are truly

happy in our condition. The place contains nineteen thousand souls; the immediate vicinity is also populous; and it is but about half a mile across to a thick population on Salsette. You see then, Dear Sir, that we need nothing but faithfulness and the divine blessing to make us useful. For these we trust our Christian friends will ever pray in our behalf.—Mrs. Graves is attempting to instruct in English a number of Portuguese and Hindoo boys in our Verandah.”

On the 11th of March, Mr. Nichols visited Tanna, in company with Mr. Newell; and was courteously received by the magistrate, Mr. Babington, who remarked to him, that “there was on the island a very wide field for usefulness.” The island of Salsette, formerly separated from the northern part of the island of Bombay by a narrow strait, but now connected with it by a causeway, contains a population of about sixty thousand,—Hindoos, Parsees, Jews and Portuguese, but chiefly Hindoos,—in a deplorably abject and wretched condition. Tanna is the chief town; is distant from the mission house at Bombay about 25 miles; and commands the passage, (about a furlong broad,) from the island to the neighboring continent, where the principal language both of Bombay and Salsette is common to a population of about nine millions. Mr. Nichols appears to have been pleased with the place, as a missionary station; and calculated on fixing his residence there, after spending a few months in studying the language with the brethren at Bombay. [See *Hc.* for Ang. p. 186.]

In the course of the last autumn Mr. and Mrs. Bardwell were visited with heavy affliction; first in the death of their infant son, and then, about two months afterwards, in the severe and very dangerous sickness of Mr. Bardwell himself. But the Lord was gracious; and the life of his greatly beloved servant was precious in his sight. Blessed be his holy name.

Beside these painful domestic visitations, from the 20th of May, 1817, the latest date reported at our last anniversary, to the 6th of April of the present year, the latest date to be reported at this time, the mission sustained no special adversity; but was constantly advancing in its operations, with encouraging prosperity. Of the system of its operations, the principal parts are preaching, printing, and dispersing portions of the Scriptures and other books and tracts, and the instruction of children in schools.

Their manner of preaching was reported the last year with considerable particularity. It continues much the same. It is not to congregations, regularly convened for the purpose at set times and places: but “Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse: in the openings of the gates; by the way, in the places of the paths; at the coming in at the doors; in the city she uttereth her words.” Every day our indefatigable missionaries are engaged in this, which they justly consider as the first and highest part of their work; addressing themselves, as they find opportunity, to individuals, to families, to assemblages, small and large, on various occasions, and at different places—especially on sacred occasions and at the temples of dumb idols; calling upon the deluded votaries to turn from these vanities unto the living God, and pointing them to “the fountain opened for sin, and for all uncleanness.”

Before the arrival of Mr. Graves, now stationed at Mahim, Mr. Newell spent several weeks at that place, “where he preached the Gospel to many who never heard it before.” And besides preaching to the natives in the language of the country, the brethren have steadily, during the year, preached in English, at the mission house on the Sabbath, and at the Fort on Thursday evening.

With ardent hope, they look forward to the time when, by the free will offerings of Christians, dwelling at home in their ceiled houses, and enjoying the fulness of blessings with which the God of all grace has so richly endowed his American Zion, they will be enabled to erect a house for his name, for his stated worship, and for the public exhibition of his great salvation, among the heathen with whom they sojourn; and when, in that land of darkness and of the shadow of death, He will find a habitation, where He will delight to appear in his glory, to bless the provisions of His house, and to fill the famishing—perishing poor with bread.

In the Report of the last year, it was stated that, with almost unexampled diligence, and pains, and perseverance, they had gotten their printing press into operation, and printed fifteen hundred copies of a Scripture tract, of eight pages octavo, in the Maharratta language. They have since printed a large edition of

the Gospel of Matthew, of the Acts of the Apostles, and of another tract consisting of select portions of Scripture: all of which are translations made by themselves into the same language. They had also at their last date, commenced the printing of a book, which they had prepared for their schools. Specimens of their work have been sent home, and have been pronounced by competent judges here, to be in a good style of execution. [See Her. for May, p. 108.]

They have engaged, besides, to print an edition of the Gospel of Matthew, for the Bombay Bible Society.

Before they commenced printing themselves, they had procured 5000 copies of a tract in the Guzeratte language to be printed for them. "The greater part of these," they say, "have been distributed. The two Mahratta tracts, printed by us, are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been distributed."

On the subject of Schools, your Committee cannot do better than to give at large the statement made by Messrs. Hall, Newell, and Bardwell in their joint letter of 6th April. [See Her. for Aug. p. 187.]

In regard to taking heathen children to be brought up as Christians, or to be educated in the mission family, your Committee have not the means of reporting so fully as they could wish. As it is a part of the general system, in which not a few of the friends of the cause have taken a particular and lively interest, the Committee have felt in regard to it, a very wakeful solicitude, lest, by any means, the benevolent feelings and hopes of individuals and societies should in any respect, be disappointed. If, however, circumstances be duly considered, it will not be thought strange if little, in this part, has yet been done. It is only about two years since contributions or donations for this particular object began to be received at the treasury; and but little more than a year, since the first remittances for it could have been received in India. The domestic state of the missionaries was then such, as not to admit of their immediately taking many children into the family; and some time would of course be required for selecting and obtaining suitable objects of the charity. But the mission has since been enlarged by accessions of persons of both sexes: their advantages for taking children are of course increased; and no doubt should be entertained, that, in due time, a good account will be rendered in regard to this object, in which the missionaries themselves have expressed a very deep interest.

It would be the highest joy of the Committee, could they communicate to their Brethren of this Board and of the Christian community intelligence of signal success at Bombay, in the conversion of many from darkness unto light, and from the power of Satan unto God. This joy they have not yet. In regard to success in this respect, our beloved and devoted missionaries express themselves in the following moving terms. [See Her. for Aug. p. 186.]

Feelings and views like these cannot be cherished and strengthened too assiduously or devoutly, by missionaries themselves, and all who love the holy and glorious cause of missions. It would show a deplorable defect of faith, it would be an impious affront to the God of the Gospel and of all its promises and grace and power, to be discouraged because the desired success is not immediately seen. The husbandman is not discouraged, because he does not see his fields white for the harvest, as soon as he begins to clear his grounds, to plough, or to sow. The merchant is not discouraged, because his coffers or his warehouses are not filled with the avails of his enterprise, as soon as the preparations for the voyage are commenced, or his ship gets out to sea. How often, even in this land, where the darkness and corruptions, and long established nummeries and superstitions of the most debasing and besotting idolatries are not first to be cleared away, do faithful and devoted ministers of Christ labor among their people a much longer time, than the missionaries have been laboring at Bombay, with very little, if any, visible success? How long did the missionaries from Europe labor at Tranquebar, and how long in Bengal, before their hearts were cheered with any considerable fruits? Who should be discouraged, after what has been witnessed in Eimeo and Otaheite?—A nation born in a day, after twenty years of missionary labors and sufferings, under circumstances of the darkest and most cheerless aspect!

Success, in the actual conversion of the heathen, cannot indeed be too earnestly desired; and when granted, is encouraging, and animating, and to be acknowledged with the most devout thankfulness. Success, however, is not the rule of duty, nor the test of expediency. *It is the commandment of the EVER-*

LASTING GOD, that his word should be made known among all nations—that the Gospel should be preached unto every creature. The question is, Has this commandment been fulfilled? Have we done, or are we doing, in obedience to it, all that belongs to us—all that we can? It ill becomes Christians, especially at this late day, to fold their hands, and prudently wait to see the success of missions, before they lend their aid to the work. What if all were to assume this attitude? The last trumpet would sound, before the work would begin! As little does it become those, who are engaged in this cause, to be discouraged—still less those, who are standing idle in regard to it, to justify their negligence—on account of any supposed failure or slowness of success. It is *ours*, in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel; it is *God's* to determine the effect. If the desired success be delayed, it is a reason for the prayer—'Lord increase our faith—our diligence—our willingness to make exertions and sacrifices;'—no reason for the abatement of our zeal.

At Bombay, by means of Christian efforts and liberalities in this country, the Gospel has already been published to thousands, to whom it was unknown; and a system of operations is advancing for its eventual publication to thousands and millions more. Let all who have a part in this work, rejoice in what has been done; look well to what they have yet to do; and trust the event with Him to whom it belongs.

CEYLON.

In the Report of the last year an account was given of the commencement of our Ceylon mission, reaching to the close of the year 1816: little more than nine months from the arrival of the Missionaries at Columbo, and about three months from their arrival at Jaffna. The present Report will bring down the history to February of the present year, embracing a period of about fourteen months.

The plan settled by the Missionaries was to form two divisions, occupying separate stations, but to act in concert and manage their general concerns as composing one mission. In pursuance of this plan, it was agreed, that Messrs. Warren and Poor should be stationed at Tillipally, and Messrs. Richards and Meigs at Batticotta. At the commencement of the period, now proposed for review, Messrs. Warren and Poor had resided at Tillipally, making beginnings in their work, about ten weeks; but Messrs. Richards and Meigs remained at Jaffnapatam, as the house assigned to them at Batticotta was not yet in a state to be occupied.

It will be gratefully recollected, that, by favor of the government of the Island, the brethren were allowed to take possession, for the purposes of the mission, of the ancient churches, mansion houses and glebes of the two parishes, which they had chosen for their stations. To put the buildings, in a state of repair fit for use was their first care, and a work of considerable time. In a joint letter of Sept. 1st, they say, "The brethren at Batticotta have been employed most of the year, in repairing their dwelling house. As the building is large, as it had gone much to decay, they have been under the necessity of occupying more time, and of expending a larger sum of money to render it comfortable, than the brethren at Tillipally. The buildings at both our stations, when completed, will be very valuable." Of the expenses of the repairs the Missionaries have duly rendered their accounts; and the amount, though considerable, yet weighs very lightly against the highly important advantages of possessing the buildings. The mansion houses are sufficient for their families; the churches afford ample accommodations for their religious assemblies, and partly for their schools; and the produce of their lands will be of no small convenience and value to the mission.

But the liberality of the government has not been limited to the buildings and lands in Tillipally and Batticotta; it has granted to our mission, since its establishment, similar buildings and lands in six other parishes in the vicinity. Upon these also our Missionaries have bestowed some care. They have besides procured the building of a school at Mallagum, and another at Panditeripo; the former chiefly by subscriptions of the native inhabitants; the latter in great part by the grateful liberality of an individual. A son of a native was brought to Tillipally, in a state of mental derangement, for medical aid. "On his reco-

very," say the brethren, "the father understanding that we intended to establish a school at Panditeripo, generously offered to furnish timber, and a piece of ground, near the old church building, for a school house, and to superintend the building of it. He is now interesting himself much to engage boys for the school." [See Her. for April, p. 81.]

Immediately after their settlement at Tillipally, Messrs. Warren and Poor established a school at that place, for the instruction of children and youth both in English and in Tamul. Shortly afterwards they established another, at Mallagum; and they proceeded, as fast as circumstances would permit, to make arrangements for similar establishments at Miletto and Oodooville. [See Her. for Aug. p. 190.]

The situation of Messrs. Richards and Meigs did not admit of their engaging so soon in establishing schools. It was not until June, that they found it convenient to fix their residence, together at Batticotta; and even then, they were still encumbered with the repairs of their buildings. But though they could not establish a regular school, a considerable number of boys and young men received instruction in English constantly at their house; and in the latter part of September, a Tamul school was established by them at Batticotta, which commenced and proceeded with encouraging auspices.

The Missionaries have a high sense of the importance of taking native youths completely under their own care and direction; as this would withdraw them from the pernicious influences of their heathen parents and connexions, and place them in the most hopeful way of improvement, and for being qualified for usefulness. [See Her. for March, p. 69.]

This forcible appeal [the appeal just referred to,] has already touched many a heart; and in answer to it, "pious zeal and liberal charities" have been displayed, and "associations for the support of this object" have been formed. And your Committee are persuaded that a design which promises so much for the advancement of the general cause, will be liberally and effectually patronized, by this Board, and by the Christian public. The experiments made, and the facts communicated by the Missionaries, afford ample encouragements for a steady and vigorous prosecution of the plan of establishing schools and furnishing instruction, for the heathen children and youth in the district of Jaffna, as fast and to as great an extent, as the means at disposal and a due regard to the various objects of our several establishments will permit.

Eagerly engaged as the Missionaries have been for the instruction of the young in schools and in their families, they have not been unmindful of the paramount importance of *preaching the Gospel*. At Tillipally and in the neighboring parishes, Messrs. Warren and Poor have preached steadily on the Sabbath, and on other days, as they have had opportunity; as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there, and at Batticotta and in the vicinity, since their removal to their station. Their preaching has, of course, been for the most part, through the medium of interpreters; but in October just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The numbers of their hearers have been considerable, and at the latest dates were increasing. Many have been constant and earnest in their attention; and some, it is hoped, have received abiding impressions both from the public and private instructions given them. [For the case of Supyen see Her. for May, p. 106, and June, p. 123.]

No later information [than has been already published in the Pan.] has been received of this young Malabarian confessor, of whom it may be devoutly hoped, that he is designed by sovereign grace to be an ornament to the christian cause, a blessing to his bewildered countrymen, and a crown of Missionary rejoicing in the day of the Lord Jesus.

Other individuals are mentioned, (of whom one has been employed as a schoolmaster, another as a teacher of the Missionaries themselves in Tamul, and another as an interpreter,) whose minds appear to have received deep convictions of divine truth. And not a few of the natives, Bramins, Headmen, and others, have been excited to inquiry, and have expressed doubts respecting their own religion. If the inquiry occur, why effects of this kind should appear, so much sooner at Jaffna, than at Bombay; it may be proper to recollect, that in Jaffna rays of divine light, long ago, scattered there by Missionaries, have pierced, and in a measure, dissipated the thick mists of heathenism, and laid the

minds of the people more open to instruction and conviction. Especially will it be considered and devoutly acknowledged, that He, with whom is the residue of the Spirit, is a wise and holy sovereign, who giveth not account of any of his matters."

The Medical knowledge of Messrs. Warren and Richards gave early promise of great advantages to the mission, and important benefits to the surrounding population. [See Her. March, p. 60.]

He who came from heaven—from the bosom of everlasting love,—to seek and to save that which was lost, *Himself*, while intent on his great work of preaching the Gospel, *took our infirmities, and bare our sicknesses*. His disciples, and especially his ministers, should possess and display the same compassionate spirit. And it cannot but afford a high satisfaction and cause of thankfulness to this Board, and to the friends of missions and of mankind in this country, if by any means of theirs, the miseries of their fellow beings in India, have been, or shall be, relieved.

But how frail is man, and how liable to disappointment or to interruption, are even the most benevolent human purposes! Physicians have their own infirmities and sicknesses to bear, and are themselves objects of Christian sympathy. At the latest dates, Messrs. Warren and Richards were both suspended from their labors, and languishing with disease. It will be recollected, that Mr. Warren, after his ordination, and before leaving this country, was taken with bleeding at his lungs;—with symptoms, which awakened no little concern for the event. It was, however, the opinion of physicians, that he could not do better for his health or life, than to go to India. The voyage proved beneficial, and the climate of Ceylon propitious; and for about sixteen months after his arrival there, he was able to be constantly and entirely engaged in the business and cares of the mission, and his prospect for established health was fair. But on the 13th of August, a year ago, to the great affliction of all the members of the mission, and of many others, his malady returned. Noticing his case in their Journal ten days afterward, the brethren say, "Our friend J. N. Mooyart, Esq. who visited us this morning, generously offered us the use of his house, which is furnished with every convenience, and advised that Brother Warren should be removed to Jaffnapatam. Brother Warren's peace of mind, and resignation to the divine will, are to us a cause for gratitude, and a ground of encouragement to all missionaries, to confide in the promise of their Lord and Master, *Lo, I am with you always*."

At the house of Mr. Mooyart, to whom the Missionaries and this Board are under great obligations for his multiplied benefits, Mr. Warren experienced all the solace and relief, which the most affectionate kindness and assiduous attention could afford. After some weeks however, it was judged advisable, that he should be removed to the southern part of the island, to avoid the effects of the approaching rains; and accordingly on the 9th of October he left Jaffna for Colombo. [For the case of Mr. Warren, see Her. for August p. 189, and September p. 213.]

These communications, [The communications just referred to,] will be received by this Board, as they have been by the Committee, with affectionate sympathy and deep concern. By all the members of the Board, and by the many thousands who take part with them in this great cause, prayer will be offered without ceasing to the Father of our Lord Jesus Christ, that, with all the riches of his mercy, he will be present with the beloved missionaries in the day of trial—with the sick, and with those on whom consequently redoubled labors, and cares are devolved—affording to them respectively, all needed help and support and consolation; and that all their afflictions may redound to their sanctification and joy, and to the furtherance of his glorious Gospel among the heathen. Missionaries—faithful, devoted missionaries, are His servants, engaged in his work, and holden at his disposal. He loves them, and the cause for which they are sent forth to labor, infinitely better than do any of their patrons or friends on earth. He commands them to go, and teach all the nations; and assures them of his presence, and of a glorious reward; but he does not promise them exemption from sickness or from death. The field, in which they are to labor, and to die, is the field of unfading glory; and by the same high mandate, which shall call them to rest from their labors, others will be summoned to fill their places.

Our mission to Ceylon has been marked with signal tokens of the divine favor; and notwithstanding the cloud on which our eyes have been fixed, its general state

pects are highly encouraging. The climate, for a tropical one, is unusually salubrious; the living is cheaper than in almost any other part of the globe; and buildings in so many pleasant and populous parishes, as-1 by the government to the mission are acquisitions of great importance; a lation of the Scriptures has already been made into the language of the e; and in various respects the facilities for communicating to them the ledge of the Gospel, and spreading it extensively, are such as are seldom in heathen lands. And it is the purpose of your Committee, trusting in to use all diligence in strengthening the mission, and all care to prevent e of its hopes.

(To be continued).

PECUNIARY ACCOUNTS OF THE BOARD.

American Board of Commissioners for Foreign Missions in account current with Jeremiah Everts, their Treasurer, Dr.

cash paid from September 1, 1817, to August 31, 1818, in conformity to of the Board, and of the Prudential Committee, from No. 211 to 95, both inclusive,	\$36,310 10
res by counterfeit and worthless bills, received in donations during the	36 09
now carried to the credit of the Board, in new account, Sept. 1, 1818.	52,923 08
	89,269 35

Contra Cr.

balance brought to the credit of the Board, in new account, Sept. 1, 1817.	\$55,841 61
cash received in donations, between September 1, 1817, and August 31, inclusive; as published particularly in the Panoplist for October 1817, pp. 474—477,	\$2,907 11
November, pp. 523—526,	3,417 27
December, pp. 569—572,	2,159 63
January, 1818, pp. 45—47,	2,161 01
February, pp. 91, 92,	1,937 85
March, pp. 137, 138,	1,577 31
April, pp. 182—184,	3,015 04
May, pp. 229—232,	1,337 19
June, pp. 281—284,	3,903 67
July, pp. 347—349,	3,045 12
August, pp. 380—384, as it should have been, instead of \$3,014 54, as it now stands by a mistake in addition,	3,014 60
September, pp. 428—431,	3,368 40
Donations committed to the Treasurer on his journey, and acknowledged in a note to the Panoplist for May, p. 232,	487 60
Do. Do. in Panoplist for July, p. 349,	42 73
	\$92,392 58
rest of money and income of stock,	2,761 56
the given by a missionary to refund what had been advanced	
his ill health preventing him from going forth to the heathen,	100 00
is of the sale of books, published by the Board, principally the version of the World."	178 64
	\$55,427 72
	\$89,269 35

SUMMARY ACCOUNT OF THE EXPENDITURES OF THE BOARD.

Treasurer has paid out, within the year past, by order of the Prudential Committee the Board, the following sums; viz.
 account of the outfit of missionaries, and their conveyances to the places
 r destination; namely,
 ionaries to the east, \$2,214 42
 ionaries to the Cherokees, and Choctaws, 2,830 17—\$5,044 59
 rison, translations, and schools at Bombay, and other necessary
 es of the missions there, 8,799 10
 rison and schools at Ceylon, and other necessary expenses of the
 is there, 3,231 60
 tions to missionary libraries in the east, 432 92—12,465 62

Carried forward, \$17,505 21

	Brought forward,	\$17,508 21
General expenses of the Cherokee mission and school,	7,973 68	
Do. Do. of the Choctaw mission,	2,753 85	—10,727 06
Expenses of the Foreign Mission School at Cornwall, Con including the travelling expenses of the youths, who were brought thither for their education,	3,314 76	
Expense of printing 10,000 copies of the pamphlet entitled the "Conversion of the World," to be reimbursed from the sale of the work,	867 00	
General contingent expenses, which did not arise wholly from missions to the east, or those to the west, but which were necessary to both,	3,892 66	—2,074 42
		\$34,310 16

AUDITOR'S CERTIFICATE.

THIS certifies, that I have examined the accounts of J. Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, from Jan. 10th, to Aug. 31, 1818;—found them correctly kept and well vouched, and a balance remaining in his hands of *Fifty-two thousand nine hundred and twenty-three dollars and eight cents*, accounted for by the foregoing schedule.

A. ADAMS, Auditor.

N. B. A previous certificate brought down the accounts to Jan. 10, 1818. The schedule here referred to gives a particular statement of the productive property, and of the cash on hand.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 213.)

Sabbath, April 19. The half-breed mentioned in our journal of the 13th, was present for the first time on the Sabbath, as he lives about 30 miles distant. He has been one of the public interpreters; speaks his own language better than most of his people, and ours very well. He gave very solemn attention, and after sermon addressed his people in the Cherokee language, and exhorted them to listen to the missionaries.

20. A Cherokee woman, aged about 60, who has been a constant attendant on public worship with us for some time; though she does not speak our language, and understands but little of it when spoken, tarried with us last night. This morning she expressed an anxious desire to live and die with the people of God. She has for some time been very serious and attentive to preaching. We hope the Lord has opened her heart to receive the truth in the love of it.

22. Brother Williams with his wife, and sister Catharine, returned from their visit to father and mother Gambold's. They bring the pleasing intelligence, that there is some increasing attention to the word at Spring place, and our brethren there are rejoicing in hope.

23. Brother Butrick returned. He had an interesting visit with Mr. Hicks, was accompanied by him and some of his family to the place of worship on the Sabbath. After sermon, the substance of what had been said was repeated by brother Hicks, in his own language, for the benefit of those, who did not understand English. All appeared attentive. Brother B. observed some attention among the black people at Spring-place. There are many of this class of people in bondage to the Cherokees, and they all speak English. Their masters, so far as has come to our knowledge, are all willing to have them instructed, and generally very indulgent in giving them time to attend meeting. If the benefit of our mission could extend no further than to these depressed sons of Africa, we should have no cause to regret our being sent to labor in this field, or to apprehend that our patrons, who are contributing to the temporal support of this mission, will, in eternity, think their money lost.

30. Two missionaries, Messrs. William McFarland, and Nicholas Patterson, lately from the Theological Seminary at Princeton, being on a mission from the General Assembly of the Presbyterian church, to St. Louis, and its neighborhood, turned out of their course to visit us in this heathen land. We soon recognized them as dear brethren and fellow laborers in the Gospel.

May 1. Our visiting brethren being with us for the first time, and probably for the last in this life we concluded to give information to our little flock, that the sacrament of the Lord's supper would be administered the next Sabbath, and a lecture preparatory preached tomorrow at 2 o'clock, P. M.

2. The church convened according to appointment. Brother McFarland preached. In the afternoon brother Hoyt's daughter Anna, and a black woman called Juno, were examined as candidates for admission to the communion. As all the church members had for some time past been well satisfied as to the piety of Juno, and as she had already passed one communion since she might have been admitted, had she been seasonably propounded, it was thought best that these candidates should be admitted tomorrow.

Sabbath, 3. Brother Patterson preached; the two candidates were admitted. The Lord, as we trust, was graciously present, and we had a joyful season around the table, which our covenant God spread for us in this wilderness. Surely the wilderness was glad for them; and we looked forward with joyful anticipations to the days, when this whole desert shall rejoice and blossom as the rose.

Robin Martin, a free man of color, was examined and received to be propounded for admission to the church.

4. Our travelling brethren, though in haste to be on their journey, concluded to spend the day with us, that we might have opportunity to unite in the monthly concert. It is a great encouragement to missionaries, to reflect, that the whole host of Israel is at one time wrestling with God for his blessing on their feeble and unworthy labors. Surely a cause thus powerfully pleaded must ultimately prevail; for the God of truth and power has promised.

A letter received this day from the Treasurer, encourages us to expect his arrival very soon. We expect some profit from his visit, and the particular instructions which he may be able to give, from a personal acquaintance with the circumstances of this mission.

5. The affectionate brethren, Patterson and McFarland, left us early to prosecute their journey. Though our acquaintance with them was short, such was the union of sentiment and feeling, that it seemed an intimate friendship, and parting was hard. As they were about to leave us, the family was collected, and both the brethren gave an affectionate farewell address to the children. United prayers were offered, and a parting hymn sung; with weeping eyes we commended each other to God and the word of his grace, with the full and certain hope of meeting, in the world of spirits, to part no more.

"This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the day."

[On the 8th the journal mentions the arrival of the Treasurer at the mission-house.]

Sabbath, 10. A black man and woman, who live about twenty miles from us, expressed a desire to unite with the church, and were examined. So far as we could judge from present appearances, they gave hopeful evidences of piety; but, as we have not had opportunity to be particularly acquainted with their walk and conversation, since they date their hope of conversion, it was thought proper to consider them as candidates, but not to be admitted until we should have further opportunity to examine them, and to inquire concerning their characters.

14. Our spirits were refreshed by the arrival of our dear brother Cornelius. his health is somewhat impaired by his long and fatiguing journey through the wilderness, and exposure to the scorching sun of noon and the chilling damps of night; but we hope he will be restored by a few days of rest with us. He brought with him a fine looking Choctaw lad of about 15, to be taken to the Foreign Mission School in Connecticut.

15. The Governor of Tennessee called, dined with us, and visited the school. He expressed much satisfaction in the appearance and progress of the scholars, a high opinion of the utility of the institution, and the importance of establishing others on a similar plan in other places. Towards evening he went on to meet Commissioners, who are a little below us running the line between Tennessee and Georgia. It is expected this line will pass not far from the mission house.

16. Having appointed, by the will of God, a special communion, on account of our brethren being with us, a preparatory lecture was preached.

17. Sabbath. Brother Cornelius preached. Twenty two communions of different nations and complexions, surrounded the table of Him, who "by the grace of God tasted death for every man." We trust our spirits were all refreshed by partaking of this holy ordinance.

[A great part of this week and of the week preceding, was spent in deliberating upon, and deciding questions of importance to missionary establishments among the Indians.]

Sabbath, 24. In the morning brother Cornelius preached what he considered his last sermon to this people. Brother Kingsbury's farewell discourse followed in the afternoon. It was really a solemn and affecting day to us all.

May 25. Ever memorable to us will be the transactions and events of this day. Three of our fellow laborers, brother Kingsbury and brother and sister Williams, left us with the expectation of laboring no more in this part of the vineyard. Brother and sister W. are to descend the Tennessee in a boat, brother K. to go on horseback to the agency, then to return this way, leave us immediately, and proceed by land. The scene was rendered still more solemn and impressive by brothers Evarts and Cornelius, with the three Cherokee lads and the Choctaw, leaving us at the same time. Though we could rejoice that the Lord has opened a door to extend our missionary labors among the 20,000 Choctaws, and our brethren and sisters were willing to engage in this arduous enterprise, and labor in an uncultivated field several hundred miles from us, still our feelings were severely tried on parting with them; perhaps not less so than when we parted from our dear relatives and friends at the north.

The morning was spent in making the necessary preparations. About noon our numerous family was collected, prayers and praises offered, after which brother and sister Williams took an affectionate farewell of the children and departed. Most of the brethren and sisters accompanied them to the river, where a number of our Cherokee neighbors had collected, to testify their regard for those who had been teaching them what they now consider "the best things." Their falling tears manifested their grateful attachment to missionaries. Here again we had the satisfaction of pouring out our hearts in prayer to God and mingling our songs of praise, in the expectation that our next meeting would be around the throne above. Brother and sister Williams departed in the boat, brother Kingsbury crossed the river, accompanying our brothers who were going to the north, the rest of us returned to the mission house at Brainerd.

This evening one of our largest scholars, who went with his friends to the agency a few days since, returned with a rifle, which he had received from Government, in consequence of having enrolled his name, as one who would go to the Arkansas. He appeared very shy, passed the house without calling, stopped at the school-house and went in. One of the brethren observing this, repaired immediately to the place, and found him gathering the books which he had formerly used, with the intention of taking them and departing without speaking to any one of us. He was told, that we did not allow our scholars when leaving us, to take, without our consent, either the books or clothing which we had furnished them while here; and that we were very sorry he should think of leaving us without first taking us by the hand. He was disconcerted and ashamed; returned to the mission-house, shook hands with the family, and departed. It was painful to have this promising lad, who had been well contented with us, was just beginning to understand a little of our language, and nearly forward enough to begin to read, thus removed, to return perhaps to savage life. But as the regulation of this business does not come within our province, we were called only to the duty of submission.

Extract from the record of proceedings at meetings for business.

26. "Considering the various duties that devolve upon us, in consequence of our numbers being diminished, and particularly the increasing care and confinement of the teacher, as it is necessary that some one should guide the children from the time they rise, until they go to bed; Therefore, according to the advice of the Treasurer, Resolved, that brother Hoyt's son Milo enter the school as

ing, that in due time he may be prepared to take the full charge of this other mission school.

Three of the Committee appointed by the Board to visit the school, for that purpose. Brother Kingsbury returned.

Committee visited the school, viewed the buildings, farm and mill.

lay in a meeting for business, we resolved to purchase certain improvements in the mill, for the purpose of renting to the miller, whoever he may be. improvements consist of a dwelling-house, several out houses, and about of land.

[These improvements cost but \$100.]

We were this day called to the painful duty of taking our final leave of Kingsbury, as a fellow laborer in this part of the field. He is to preach at *Nick-o-jack*. The trembling lip and the falling tear witnessed how brother is to us all. May the Lord preserve him. We part with him only for Jesus' sake. The approaching Sabbath being the stated time

union at the table of the Lord, a preparatory lecture was preached. A large number of our friends and neighbors collected for divine worship. Brother Anderson preached, after which the sacrament was administered. The assembly was solemn, and some were considerably affected.

This morning the visiting Committee, with many expressions of good wishes, and desires for the prosperity of the mission, took leave of us. As their report before the Prædential Committee, it is unnecessary for us to comment further remarks which we have made in our journal respecting their report. We cannot refrain from observing, that it has been very agreeable to us, to have the fullest confidence that their hearts are with yours and ours in the work that is before us. We have renewed cause to thank God and take

full-blooded Cherokee, about 24 years of age, who has neither parents, nor made application to enter the school. It appeared, he had led a sumless, and obtained his living by hunting. From what motives this son of the wilderness was led to make this application we could not determine. Our fears were, might think this an easy way to obtain his bread; that, if admitted, he might by his slothfulness injure our other scholars; or, if crowded to continual idleness, would soon leave us to his and our disadvantage. The duties that were required of him were stated in a manner calculated to discourage him if these were his views. He said he understood all these things; was willing to comply with the terms; and would continue without intermission until he obtained an education, except that he should want some time to hunt to buy to buy his clothes. He was told, that hunting could not be permitted; would put him in a better way to purchase clothes, viz. that we would him to labor with our men in the field a sufficient time to buy his necessities. He appeared well pleased with this;—~~and he must go to the~~ to get some money that was due to him, and would soon return. If we were free to admit him. Though we still had fears on account of his age and of life, it was thought best not to reject him. He was told that we would him.

(To be continued.)

REPORTS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

18. From contribution in the of Park-street church, at a meeting, by Mr. N. Willis, First Female Missionary in Lansburgh, N. Y. by Mrs Stewart, Secretary, 34 00
a. Patience Darnon, of Chesapeake, for the Indian Mission, by t. Dr. Morse, Foreign Mission Society of A. Con. and the vicinity, by

\$9 75

34 00

50

Brought forward \$44 25

Hesekiah Perkins, Esq. Treasurer, viz. For translations, \$4 30
For foreign missions, 17 00—\$1 30
5. Elihu Wicks, Esq. of Jamaica, L. I. for the missionary establishment at Brainerd, 10 00
From the following sources, by Aaron Beach, Esq. viz. Collection in the First Presbyterian church in Newark, N. J. 64 40

Carried forward \$44 25

Carried forward \$44 40 25

Brought forward \$64 40 \$135 64
 Donation from a member of the
 Society, 200 00
 Ditto from do. 30 00
 From the Female Foreign
 Mission Society of Newark, 20 00
 Annual subscriptions, 151 00—525 40
 Mr. Jesse Reed, of Hanover,
 by the Rev. Mr. Colburn, 6 00
 A female friend of missions, 1 00—6 00
 A collection in the first Congrega-
 tional church in Newport, R. I. at
 the monthly concert for prayer, by
 the Rev. Galvin Hitchcock, 6 00
 The Female Cent Society of Marlbo-
 rough, Ver. by Mr. Fliny Fisk, 16 00
 The Female Society of Columbia
 County, Penn. for promoting mis-
 sions in the East, by the Rev. John
 M. Patterson, 31 30
 From Olivia Bethune, Esq. of
 New York, 30 00—61 30
 From the following sources, by Mr.
 Richard Boylston, Treasurer of
 the Hillsborough, (N. H.) Bible
 and Charitable Society, viz.
 From members of the Society, 7 00
 A friend in Amherst, for In-
 dians on our borders, 10 00
 Isaac Diamond, of Hopkinton,
 N. H. for do. 1 00
 From the following individuals
 in Antrim, N. H.
 Elizabeth Christie, 50
 James Day, 50
 Hannah Day, 25
 Fanny Burnham, 50
 A friend to foreign missions, 25—90 00
 From the following sources, by the
 Rev. Austin Hazen, viz.
 The Female Cent Society in Hart-
 ford, Ver. 18 00
 Associated females in Nor-
 wich, 1 30
 A contribution in do. 5 30—94 50
 From a friend in Ohio, who
 wishes to devote a tenth of his in-
 come to charitable purposes, by
 Peter B. Reels, Esq. 1 34
 The Foreign Mission Associa-
 tion of Haverhill, Geauga
 county, 1 50
 Mrs. Nabby Hitchcock, of
 Burton, 50—\$ 31
 11. The Female Foreign Mission So-
 ciety of Berwick, Columbia coun-
 ty, Penn. by Mr. Hulseus Tay-
 lor, 25 00
 From three ladies of Berwick, 3 00—27 00
 12. The Female Charitable So-
 ciety of Sheffield, by Mrs. Margaret
 Bradford, Treasurer, 27 94
 A female friend of missions in New
 London, Con. by the Rev. Joshua
 Huntington, 20 00
 Col. S. Green, 1 00—21 00
 From a few individuals of Derry cou-
 greation, Doughton county, Penn.
 for the Cherokee mission; remit-
 ted by the Rev. James R. Sharon
 to Robert Ralston, Esq. 17 00

Carried forward \$891 12

Brought forward \$281 18
 Mr. Cephas Bardwell, of Williams-
 town, 1 00
 16. The Reading Society of Wren-
 tham, by Capt. James Ware, 50 00
 Mrs. Trumbull, of New Haven, for
 the American Aborigines, by the
 Rev. Elias Cornelius, 5 00
 17. A female in Newburyport, by
 Mr. Samuel Tenney, remitted by
 Mr. Kimball, 5 00
 The Newell Society in Marshfield,
 Con. by Mrs. Cynthia Starr,
 Treasurer, 27 00
 A contribution in Peterborough, N.
 H. for the mission at Sabotee, by
 Dea. Jonathan Smith, 46 00
 19. The Ladies' Foreign Mission
 Society in Fairfield county, Con.
 by the Rev. Nathaniel Hewitt, 34 00
 The Female Charitable Society of
 South Salem, N. Y. 10 63
 A female friend of missions, 75
 Mr. Josiah Gilbert, 5 00
 Miss Mary Gilbert, for the
 Oberlin, 2 00—18 38
 The Female Society of Herkimer,
 N. Y. by the Rev. Dr. Nott, 30 00
 The Female Cent Society of Leyden,
 Lewis county, N. Y. by Alice Fisk,
 Treasurer, remitted by the Rev.
 Dr. Davis, 15 00
 From the Female Charitable Soci-
 ety in Hawley, by Mrs. Polly
 Great, 15 44
 Some small children in three
 school districts in the same
 town, 1 97
 Mrs. Abigail King, of ———, 50—17 91
 The Young men's Charitable Soci-
 ety of Conway, for the mission to
 the American Indians, by Mr.
 Joseph Avery, Treasurer, remit-
 ted by the Rev. Dr. Lyman, 23 52
 The Conway Female Charita-
 ble Society for promoting
 Christianity, by Mrs. Phoebe
 Howland, Treas. 20 57—48 29
 The Foreign Mission Society of
 Middletown, Con. by the Rev. C.
 A. Goodrich, President, 56 00
 From Gen. Stephen Van Renss-
 laer, by the Rev. Dr. Proud-
 fit, 150 00
 From the same, paid directly
 to the Treasurer, 27 50—177 50
 Ladies in Brookfield, Con. by Mrs.
 Sarah Northrop, 10 00
 From the Rev. Dr. Appleton, 3 00
 The Female Cent Society in East
 Guilford, Con. by the Rev. John
 Elliott, 33 62
 Contribution after the annual ser-
 mon before the Board, 169 45
 The Female Cent Society of West
 Haven, Con. by Miss H. Smith, re-
 mitted by T. Dwight, Esq. 18 60
 A friend of missions, by the Rev. H.
 Fisk, of Marlborough, N. H. re-
 mitted by the Rev. Dr. Pay-
 son, 5 00

Carried forward \$5,657 47

Brought forward \$5 00 \$1,657 47
 an Brown, of Bridge, 3 40
 an Brown, of do. 1 00
 of mission, 1 40—10 50
 r. Herman Daggett, of
 all, Con. 18 00
 on a friend, for the Ameri-
 cians, 20 00
 female friend of mission, by
 Bowers, for the American
 , 4 74
 t. by do. for the mission to
 then in Asia. 4 31—9 05
 berts, Esq. of Nassau, N. Y. 2 50
 y box kept by Miss Susan
 of Boston, 2 00
 after a sermon preach-
 ark-street church, Sept. 20,
 Rev. Elias Cornelius, for
 as and schools among the
 can Aborigines, 253 84
 Rev. Ezekiel Elch, the fol-
 same, viz.
 tions in Marlborough, N.
 educating heathen children
 islands, 1 93
 de Society in do. for
 ne object, 17 82
 male Society in do. for the
 object, 11 10
 t Society in do. for the
 13 77—43 97
 Dr. McClair, of Stoughton,
 ada, by the Rev. Levi Pas-
 40
 e Stone, of Monkton, 1 00
 male Cent Society in
 rt, Ver. remitted by
 v. Joshua Bates, 14 67—14 17
 male Charitable Society of
 , by Mrs. Susannah De-
 Treasurer, remitted by Mr.
 43 80
 a. Elizabeth B. Davis,
 to purchase Bibles
 heathen, 2 00—46 60
 money Society of Warring-
 d. by Mrs. A. Macmillen, 18 00
 friend of missions, by the
 Alexander Lovell, 2 30
 uthly concert for prayer in
 r, by the Rev. David Oli-
 2 15
 plinary Foreign Mission So-
 of Hampden County, by the
 George Bliss, Esq. Treas. 190 00
 friend of missions, 3 00
 the Female Cent Society in
 at parish of Gloucester, for
 missions, 36 00
 estic do. 18 00—54 00
 tion at the monthly concert
 ver in Vernon, Con. by the
 William Ely, 5 77

Carried forward \$5 77 \$2,274 65

sum includes a contribution in
 \$14 00

Westfield Female Auxil.

to the School Fund

Brought forward \$5 77 \$2,274 65
 Avails of exercises contribut-
 ed at the same time, 2 00—4 80
 30. The Westbrook and Chelsea
 Female Cent Society, by Mrs.
 James Codman, Treasurer, remit-
 ted by the Rev. Timothy Hilliard, 23 62
 The Foreign Mission Society of
 Ware, by the Rev. Mr. Lyman, 44 00
 Miss Elizabeth Foster, for the auc-
 tion at Brainerd, by Miss Harriet
 Moore, 1 00
 \$2,644 47

THE SCHOOL FUND.

Sept. 2. From the Ladies' Mission-
 ary Society in Christ Church par-
 ish, S. C. by the Rev. Mr. Boring,
 for the education of a heathen child
 to be named THOMAS BARNES, 30 00
 Mrs. Patience Damon, of Chasten-
 field, 50
 4. Contribution in the Rev. Mr.
 Mills's Society in Sutton, by the
 Rev. Dr. Morse, 30 00
 Collection in the society of Hanover,
 in Lisbon, Con. for educating hea-
 then children in America, by the
 Rev. Andrew Lee, 14 61
 7. From Miss Eliza Morse's school
 of young males in Winchester,
 (Winsted,) Con. the avails of their
 industry, by Mr. Heath, 10 00
 10. From a friend in Amherst, for
 educating heathen youth, by Mr.
 Richard Boylston, 50
 The Society in Greenfield, N.
 H. for educating heathen
 children, by the Rev. John
 Walker, 10 50
 Philip Greeley, of Hopkinton,
 for do. 2 00—46 60
 A little bag of Norwich, Ver. by the
 Rev. Austin Hemen, 20
 From a young girl in Burton, Co-
 lumbia county, Ohio, by Robert E.
 Deale, Esq. 50
 From William, a little boy in
 the same family, 46
 From a female friend in Ohio,
 towards educating a heathen
 child in the family of Mr.
 Meigs, at Batavia, N. Y. 2 30—4 16
 From four little boys in the school
 at Brainerd, by Mrs. Montpelier, 1 12
 15. The Female Miss Society of
 Newark, N. J. by Miss Hannah
 Woodruff, Treasurer, for educa-
 ting heathen children in India, 110 00
 16. Mr. John M. Kings, of An-
 gles, Geo. for the school at Brainerd,
 by the Hon. and Worth A. 2 50 00
 Children in Bethel, by the Rev. Mr.
 35
 16. From the school of Miss Lydia
 Richards, in Ashfield, 2 46
 The Montpelier, (Ver.) Woman's
 School Society, for the support of
 schools among the Indians of N.
 America, by Mr. Samuel A. Cushman, 19 85

Brought forward \$328 36		Brought forward \$70 44\$977 60	
17. Children in Miss Abigail Boutwell's school in Townsend, for educating heathen children in the east, - - - - -	60	educate a heathen child, to be named NATHANIEL PARKER, - - - - -	43 00
19. The Female Charitable Society of South Salem, N. Y. - - - - -	10 43	The Heathen School Society in Pittsford, Ver. - - - - -	12 00
Mrs. Molly Mead, - - - - -	9 00—12 63	From two children in Greensborough, Ver. - - - - -	25—123 09
The Heathen School Society of Plainfield, by J. Porter, - - - - -	3 16	The Female Society in Vergennes, Ver. by Miss Laura J. Huntington, Treasurer, to educate a child in the family of the Rev. Mr. Nichols, to be named ALEXANDER LOWELL, out of respect to their pastor, - - - - -	40 00
From a society of ladies in Paris, N. Y. for a child named ELIZABETH STELL, by Miss Harriet M'Neil, the second annual payment, - - - - -	30 00	The Association of gentlemen in Vergennes, Ver. for educating heathen youth, - - - - -	21 50—61 50
Miss Lucy Maynard, of Conway, by the Rev. Dr. Lyman, - - - - -	36	Several females in Hillsborough, N. H. by N. Johnson, Esq. - - - - -	5 00
Ladies in Brunswick, Me for educating a child in Ceylon, to be named - - - - -, by the Rev. Dr. Appleton, - - - - -	12 00	From children in Hopkinton, N. H. - - - - -	55
The Mite Society in New Canaan, Con. for educating heathen youth in foreign countries, by Mr. St. John, Treasurer, remitted by T. Dwight, Esq. - - - - -	71 00	Avails of a charity box in do. by Sarah T. Smith, - - - - -	45—1 00
The Mite Society in New Milford, Con. for schools at Bombay, - - - - -	7 00—78 00	The Ladies' Heathen's Friend Society in Tewksbury, for a child in Ceylon to be baptised JACOB COSSIN, as a tribute of respect to their pastor, by Miss Harriet Livermore, Treasurer, - - - - -	12 00
The Society in Rindge, N. H. for educating heathen children, by the Rev. Dr. Payson, - - - - -	35 00	The Bath (Me.) Female Heathen School Society, a quarterly payment, by Jane Sprague, Treasurer, remitted by the Rev. Mr. Ellingwood, - - - - -	6 12
From Dr. Payson himself, for educating a child in Ceylon, to be named CHARLES PAYSON, - - - - -	12 00—47 00	From a female, by the Rev. Henry A. Rowland, - - - - -	50
From Gen. Stephen Van Rensselaer, for the education of heathen children in India, - - - - -	500 00	The Mission Female Cent Society in the first parish of Gloucester, for the Foreign Mission Society, Children in Miss Deborah Worcester's school in Bedford, N. H. by the Rev. Dr. Worcester, - - - - -	2 00
25. By the Rev. Levi Parsons, from the following societies, viz.		30. The Female Missionary Society in Braintree, for educating heathen children in our own country, by the Rev. R. S. Storrs, - - - - -	50 00
The Heathen School Society in Cornwall, Ver. - - - - -	20 00	The little treasure of a child, who died lately in Salisbury, N. H. in his fifth year, by the Rev. Dr. Woods, - - - - -	2 00
The Heathen School Society in Pittsfield, Ver. - - - - -	11 32	Children in Miss Spaulding's school in Andover, - - - - -	60
The Heathen School Society in South Granville, N. Y. - - - - -	14 12		
The Granville. (N. Y.) Juvenile Society, (a part of \$30,) to support a heathen child to be named HARRIET A. NEWELL, - - - - -	25 00		
The Juvenile Society of Young Men in Granville, N. Y. of which \$30 is to			
Carried forward \$70 44\$977 60		Total of Donations in September, \$1,250 01	
		\$3,605 08	

AN ABSTRACT OF THE "REPORT OF THE SELECT COMMITTEE OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA."

Read and accepted November 6, 1817.

THE operations of the Society have been in the destitute settlements of the District of Maine, and among the Indians, viz. the *Stockbridge* tribe, the *Senecas*, and *Muncies*.

1. In the District of Maine.

The Rev. Dr. Nathaniel Porter performed a mission of two months at Fryeburg and the vicinity, during which time he visited many families and was assid-

isly careful to converse with them concerning the salvation of their souls. On mission he "administered baptism 5 times, attended 4 communions, preached ten lectures, attended 5 funerals, and visited all the schools." A number of sons appearing to be under serious impressions, he continued with them three four weeks afterwards, "endeavoring to win them wholly to Christ, in the manner as when in the service of the society; for he could not leave them this state." He employed much of his time in visiting. As God seemed to n and bless such means, he considered it as a duty to pursue them.

The Rev. Asa Piper performed a mission of two months, at Belfast and the vicinity. He first visited Thomaston, and preached on the Sabbath to a respectable assembly. His labors were principally in the towns of Camden, Belfast, Mont, Dixmont, Unity, and a small plantation contiguous to Belfast, owned the Waldo heirs. In several of these places he observes, there are individuals disposed towards religious purposes; and they possess such local privileges, that, were they a united people, the support of a minister would be no den."

The Rev. Daniel Lovejoy entered on a mission of three months at Robbinston and the vicinity. He spent in Robbinston 10 Sabbaths, preached many lectures, and visited much from house to house. "During my stay in this place," he writes, "I was treated with the utmost kindness by the people, and had reason to believe, that my feeble attempts in the Gospel of Christ were crowned with visible success. Mr. Lovejoy preached considerably and visited at No. I. a plantation adjoining Robbinston, containing 50 or 60 families. "There is," he writes, "in this plantation a considerable settlement of Indians, whom I visited repeatedly, and conversed with the governor. He seemed to be a man of some intelligence; but, in general they seemed to be in a wretched state." Mr. L. preached several times at No. III. where there were about 20 families well disposed towards the Gospel; also at No. II. about 15 miles from Robbinston, where are considerable settlements. At Pennamaquan he preached 3 lectures. At Denbville, where the people appeared very attentive, he preached 4 lectures, and one Sabbath. There is a congregational church in this place, and the Lord's supper was now first administered here. At Orangetown, a plantation in that vicinity, he preached once, and was informed, that it was the only sermon delivered in the place for six years. There were here but few families, "but they seemed very desirous of hearing the Word of God, and able and willing to contribute of their substance for the support of the Gospel. Besides the places already mentioned, he preached one Sabbath at Frankfort, and one at Unity. During the mission he preached 56 times, made 194 family visits, attended 8 meetings for prayer and religious conversation, administered the Lord's supper 4 times, baptised 1 person of adult age, and 25 children, and visited 4 schools.

The Rev. Josiah Peet performed the service assigned him at Norridgewock and the vicinity. In his mission he spent 9 weeks, preached 43 times, attended conferences, visited 8 sick persons, one school, and upwards of 40 families. His labors were received with apparent cordiality and gratitude, and a repetition of them uniformly solicited.

The Rev. John Sawyer was assiduously engaged during the year in the important duties of minister and preceptor; 4 months of which were by the appointment of this Society at Brownville and the vicinity. Excepting when he went a considerable distance to preach, he taught school six days in the week. The number of scholars was 39. He distributed many Testaments, from which were seen very good effects. The school under his care promises much benefit to the place and surrounding region.

The Rev. Henry True commenced his labors at Appleton and the vicinity the 1st of January. His labors were at Appleton, Searsmont, Putnam, and Montville. In the first mentioned place the attention to religion among all denominations has been of late greater than usual. The meetings were generally well attended, and thanks expressed for the services rendered by the Society. In the vicinity during the summer, he preached many lectures; made visits, attended conferences, and distributed many books.

The Rev. Mr. Nurse continues his useful labors at Ellsworth and the vicinity. Although his impaired health has not permitted so great exertions as formerly, yet he proceeds in his course with a faith and hope, which the greatness of the

cause, and a confidence in God inspire. The school under his care has been kept in operation about ten months of the year past. By the methods pursued he has endeavored to store the minds of the youth with religious knowledge, and to form them to the love and practice of moral goodness. He has lately introduced into his school, a variety of valuable and interesting religious tracts. These are read on the Sabbath, and the pupils are afterwards required to give an account of their contents. The influence of this school is extensively felt in this new part of the country. A goodly number have been qualified in it to become respectable and useful teachers. In the past year 7 young men, and 18 young women from this, have had charge of other schools, spread over a tract of country 150 miles in length.

The Rev. Dr. Porter has performed a second mission to Fryeburg and the vicinity, and seldom has a mission been crowned with greater success. He spent 10 Sabbaths, preached several lectures, visited 60 families and 9 schools, baptised 9 children and 4 adults, and admitted 16 persons into the church in Fryeburg. The congregational society in that town employed him after the term of his mission was closed, and the divine blessing still attended his labors. Since the close of the mission he admitted three persons to communion, and baptised two heads of families and four children. "There are," he writes, "eight persons who now stand propounded, one of whom, the head of a family, was never baptised. The number of children in these families is 24, all to be presented for baptism; the whole number of adults, reckoning the candidates for admission, is 7. The number of children, including the 24 to be soon offered, amounts to 37. In forty-four years of my ministerial labors, I have never seen so large a number of souls gathered into the kingdom of Christ in so short a time. The spirit of inquiry is still awake, and a hopeful number under serious impressions. The God of all grace perfect this, which, I believe, is his own work."

2. *The Stockbridge Indians.*

The state of the Indians under the care of Mr. Sargeant appears to be generally similar to that represented in the last report of the Society. In his journal of the 29th June, he says,

"With satisfaction and pleasure I will further note, that there appears a general reformation among my people, much more than I have observed since they moved into this country. The Indians, who depend much on corn for their support, have been, and are now, very much distressed for bread on account of the uncommon season; but they go among white people where it is to be obtained, and return and appear sober and diligent in their business. The uncommon providence displayed in the seasons, appears to be blessed to their spiritual and temporal good."

3. *The Senecas and Munsees.*

The Rev. Timothy Alden, (President of Alleghany College,) in pursuance of the appointment of the Society, has visited the Seneca and Munsee Indians, and performed missionary service among the white inhabitants of the southwestern settlements. He began the mission on the 1st of August, and returned to Meadville early in September. In this period he preached 31 times, baptised 1 infant, attended 2 prayer meetings, called on many families, conversed and prayed with the sick wherever to be found in his route, and visited 3 Indian schools. On the Sabbath he officiated, "1. In a barn on the Broken-straw;* 2. in Cornplanter's house at Jen-ne-sa-da-ga; 3. at a public house in the township of Eden; 4. at a school-house in the Seneca village, near Buffalo; 5. at a school-house in Jemestown, situated on the rapids below Chaud-dank-walake; 6. at Oil Creek, 28 miles from Meadville, and at the house of Joseph Armstrong, of the Big Sugar Creek. He preached whenever and wherever an assembly could be collected; which sometimes scarcely amounted to 20, and seldom to more than fifty hearers, excepting upon the Sabbath, when he sometimes had nearly two hundred."

In Cornplanter's village, extending one mile along the banks of the Alleghany, are 48 persons of different ages and both sexes. I preached twice in the spacious house of that noble spirited chief, which was well filled, and mostly with Indians. Some of these were from Peter Krous's neighborhood, and from Cold Spring. Henry Obee, Cornplanter's eldest son, a major in the late war, officiated as my interpreter." At the close of each of the discourses, Cornplanter delivered an

* A stream emptying into the western side of the Alleghany.

interesting address, in which he expressed his gratitude for the notice taken of him and his people. He also kindly accompanied Mr. Alden to Cold Spring, to visit Red Jacket and his people. Here is an Indian school taught by Mr. Elkington at the expense of the Friends. Mr. A. preached in Big Valley, nigh the upper end of the Indian reserve, which lies upon the Allegany. An-neh-yesh, usually called Long John, and more than a dozen other Indians attended the meeting. The chief made a speech, in which he thanked the missionaries, for coming to see the Indians, and to preach to them, and wished him to express his grateful acknowledgments to the good people who thought so much of the poor Indians as to send a preacher to them. Mr. Alden visited the Indian school at the Seneca village on the shore of Lake Erie, 14 miles from Buffalo. This school has been taught by Mr. Hyde five years. Here, contrary to his expectation, he was permitted to preach to Indians in the village which is the most populous of any inhabited by the Senecas. Having called on Young King and Capt. Pollard, two of the most influential chiefs, who expressed their satisfaction in his visit and its object, and cheerfully agreed to notify their people to a meeting on the Sabbath. We regret that our limits do not permit us to give the very interesting account of this meeting, and of the speech made by Capt. Pollard on the occasion.

"Mr. Alden visited the Cataraugus village, but the chiefs were absent. The inhabitants of this village are all Senecas, except about 6 families, who are Munsees. At the Seneca village on Buffalo Creek, are about 700 Senecas, 16 Munsees, some Onondagas, some Cayugas, and a few Squaukees. In the different reserves the Senecas amount to something more than 2000. The language of the Munsees is radically different from that of the former. They are so called from the name of the place where they formerly lived, on a branch of the Susquehanna, but are of the Delaware tribe."

The result of the Rev. Mr. Alden's observations on the character of the Indians and their need of instruction, we give in his own words.

"The more I have attended to the situation of the aboriginal part of our extensive republic, the more I have been convinced, that to teach the Indians with effect the truths of the Gospel, ministers must live with them, learn their language, and preach to them in their vernacular tongue. It is generally difficult to procure an interpreter of abilities, and still more so to preach in such a manner that justice may be done to many subjects, and a faithful translation be given. The fact is, the languages of our red brethren are barren of terms for conveying many truths to their understanding. Still, if a minister were fully acquainted with their language and mode of illustrating subjects, he would be able to convey his meaning in a way which would be comprehended."

The Society has productive property to the amount of \$23,167 75.

His Honor WILLIAM PHILLIPS, Esq. is President, and Mr. SAMUEL H. WALLY, Treasurer.

CORBAN SOCIETY.

THE annual report of this excellent Society mentions with gratitude the success, which has attended its past exertions, the motives which should inspire continued zeal, and the peculiar obligations to activity which the present day presses upon the conscience.

There are 85 members of the Society, and 12 other subscribers. The subscriptions during the past year amounted to	\$208 00
Donations in cash from ladies in Worcester, Uxbridge, Dorchester, and Boston,	90 74
Interest of money,	12 60
	<hr/>
	\$311 34

Besides the receipts of money, no less than 154 articles of clothing, valued at \$271 73, have been received from benevolent ladies in Boston, Ashby, and Richmond.

The Society has assisted thirty pious young men, within the year past, who have been recommended according to the Constitution.

CHOCTAW MISSION.

LETTERS have been received from Mr. Kingsbury dated Sept. 24th. During the three preceding weeks the mission family had been severely afflicted with sickness. Mr. Kingsbury and Mr. Williams were first taken ill; but, by the timely use of medicine, were gradually restored. Mrs. Williams was seized with the bilious fever on the 7th. "The disease," says Mr. K. in a letter to the Treasurer, "was severe; and, in a few days, she was reduced very low, and, as we had reason to apprehend, to the very borders of the grave. On Sabbath, the 13th, about two in the afternoon it was thought by herself and others, that she would soon be released from all the toils and sufferings and sin of this mortal life. A part of the family had previously removed to the place selected for the seat of the mission. Those, who were present, assembled around her bed, to take a last farewell of this dear friend. She was perfectly rational, and spoke with as much composure of her expected removal, as if she had been going to her earthly father's house. As I was about to administer some ether, she said, "My brother, Jesus is about to take me to himself, and why do you wish me to stay?" I told her it was our duty to do all we could to preserve life. She took it and some other cordials, which had the happiest effect. The expiring flame of life was revived. From that time her disorder took a favorable turn; the fever abated, and soon came to a common intermittent, which has now nearly left her. She is daily gaining strength, and this morning was able to sit at the breakfast table with us. We cannot sufficiently express our gratitude for the signal mercy, which has attended this afflictive dispensation."

About this time, the younger Mr. Kanouse was laid by, on account of a painful swelling on the hand; but, at the time of writing was on the recovery.

On the 16th the elder Mr. Kanouse was violently seized with a fever. While detaching the progress of the disease Mr. Kingsbury says, "If it is the Lord's will to deprive us of the labors of this valuable missionary, it will become us to submit without one murmuring word. These afflictions have followed in rapid succession, and have occupied much of our time. But we hope they will be sanctified to our good; and that by these trials we shall be better prepared for the great work before us."

At the close of his letter Mr. K. says, that Mr. Kanouse had a comfortable day on the 23d, and rested well the succeeding night. We cannot but hope, that, as the cool weather advances, the whole mission family will be restored to health.

It appears from Mr. Kingsbury's letters, that the labor of commencing an establishment among the Choctaws will be very arduous, and will require all the perseverance, faith, and zeal, which the most devoted missionaries can exert. Let the prayers of the friends of missions ascend perpetually in behalf of this attempt to carry the light of the Gospel into the midst of darkness.

STOCKBRIDGE INDIANS.

Extract of a letter from a Clergyman in Ohio to the Editor of the Panoplist.

"In September seventy or eighty of the Stockbridge tribe of Indians passed through this place on their way to White River, Indiana. By sickness they were detained over the Sabbath, and asked if there was to be any meeting which they could attend. They were informed that there would be a meeting, and that the Lord's supper was to be administered; at which they expressed great joy, and inquired if they could be admitted. On questioning them it was found, that their chief and nine others were regularly formed into a church; and their credentials and appearance gave us satisfactory evidence of their piety. A number of them attended public worship, dressed in the Indian habit, and six came forward to the communion table. They conducted with the utmost propriety and solemnity; and some were bathed in tears. When a psalm was named, they all took out their books, and turned to it. It was the most interesting day ever seen in this place.

"On Monday I visited them, conversed and prayed with them, and never was more kindly and cordially received. I found that a large proportion of them had Bibles and could read. The Chief had Scott's Family Bible. They also had other religious books. I conversed with one of the Indians, who had been intoxicated while here. He was much affected; and, when they left us to pursue their journey, this man called, and asked me to remember him in my prayers; and said, 'he hoped God would take away his stony heart.' They are going to live with the Delawares, who are intimately connected with several other tribes. It appears to me that the hand of God is visible in their removal; and I consider it of great importance that they be immediately followed by a missionary."

REPORT OF THE DIRECTORS OF THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY OF LONDON, MAY 14, 1818.

(Continued from p. 220.)

CHINA.

Our Missionary, Dr. Morrison,* perseveres in the laborious and important task of translating the sacred volume into the language of China. In addition to the whole of the New Testament, which has been for several years in circulation, he has finished the books of Exodus, Ruth, and the Psalms, and has entered upon the prophecy of Isaiah. His labors suffered a suspension of a few months by his journey to Peking, as one of the interpreters who accompanied his Excellency Lord Amherst, the British Ambassador to the Emperor of China. This interruption will, however, we trust, be compensated by the additional knowledge which his journey through several provinces, and his intercourse with the natives of all ranks, enabled him to acquire of the language, customs, and especially of the religious views, of the vast population of that extensive empire.

Dr. Morrison and Mr. Milne having finished the translation of several books of the Old Testament, have made such arrangements with regard to the rest, that they hope, if it please God to give them health, to complete the whole in the course of the present year.

We regret exceedingly that the opposition of the Chinese Government to the labors of Dr. Morrison still continues, and that his progress in printing has thereby been impeded; it is, however, pleasing to learn that the work is going forward at Malacca, Dr. Morrison having committed to the care of Mr. Milne the superintendence of a large edition of the New Testament, consisting of eight thousand copies in duodecimo, and fifteen hundred in octavo.†

MALACCA.

We are sorry to state that Mr. Milne has suffered much by severe illness. Fears were entertained lest his valuable services should be speedily terminated. But we indulge a hope that his voyage to China will be beneficial. Mrs. Milne, who had been very dangerously ill, had previously taken a voyage to that country.

Mr. Milne had paid a visit to Penang (or Prince of Wales' Island,) where he was most kindly received by Governor Petrie and many other gentlemen, was favored with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where it is said 20,000 Chinese reside, to Rhio, Cochin-China, and various other places where the Chinese are found in great numbers, as well as of conversing on religious subjects with the

* The title of Doctor in Divinity has been conferred on Mr. Morrison by the Senatus Academicus of the University of Glasgow.

† Dr. Morrison is proceeding with his great work THE CHINESE DICTIONARY, a Second Part of which has been received in London, price 10s. 6d. and which we beg leave to recommend to the friends of literature, who will serve D. M. and family by their patronage of it. His Chinese Grammar is also come to hand, and is sold by Black & Co Leadenhall Street, at 11 11s. 6d. Dr. M. has also just published, A Collection of Dialogues and Detached Sentences in Chinese and English, with a free and verbal rendering, price 10s.; also, A View of China for Philosophical Purposes, containing a Sketch of Chinese Chronology, Geography, Population, Government, Religion, and Customs, &c. &c. price 1l. 1s.

sailors belonging to the vessels by which they were conveyed. In Penang, there are said to be 8,000 Chinese inhabitants, among whom Mr. Milne goes from house to house, distributing the Scriptures and tracts. Mr. M. calculates that in China and Malacca together, there have been printed and circulated less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. May we not hope that some of the good seed so liberally disseminated will spring up, and produce much fruit to the glory of God and the salvation of souls? Towards the great expense of printing Chinese tracts, the Religious Tract Society in London have liberally contributed the sum of 500*l*.

Mr. Milne's labors appear to have been abundant. He has translated the books of Genesis and Deuteronomy, and part of Joshua, into the Chinese language; he has also paid considerable attention to the Malay, in which he can read with tolerable facility. He has now two Chinese schools, into which he has introduced the Lancasterian plan, as far as it was practicable. The children learn Dr. Morrison's Chinese Catechism.

Mr. Thomson is proceeding with the Malay Mission. He has translated the Ten Commandments, and Dr. Watts' first Catechism. Mr. Milne wrote an introduction to the Ten Commandments, explaining their design; judging that the holy law of God, as expressed in the Decalogue, is peculiarly calculated to strike at the root of their false principles, base practices, and abominable idolatries.

The arrival of Mr. Medhurst at Malacca, in July last, afforded great satisfaction to Mr. Milne, as he appears to be well qualified to superintend the press, having been brought up to the business of a printer, and having made some proficiency in the learned languages.* This settlement has now the advantage of possessing two presses, with suitable workmen, and an able superintendant. Mr. Thomson, who obtained in England a knowledge of letter-founding, will materially assist in this department. The buildings necessary for the several purposes of the Mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this very important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the sanctuary will issue to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison and Mr. Milne, have lately sent out four additional laborers, Messrs. Milton, Fleming, Beighton, and Ince, the first of whom is designated to the Chinese Mission, the other three to such stations in the East as may be deemed the most necessitous and the most promising.

AMBOYNA.

Accounts received from Mr. Kam, at Amboyna, are very encouraging. His stated ministry in the Dutch Church appears to have been greatly blessed, as well as his preaching to the Heathen, in the Malay tongue. In the year 1816, he baptised nearly 200 adults, who had relinquished the religion of Mahomet, and professed to embrace the Gospel of Christ. The number of heathens and Mahomedans who have made a profession of Christianity through his instrumentality, since his arrival in Amboyna, exceeds 1200. Mr. Kam has commenced the building of a place of worship for the use of the heathen slaves, but the work has been impeded in consequence of the distressing events which have taken place in the island, which have also occasioned some interruption of his own labors. The unhappy commotions in Amboyna have occasioned much bloodshed. The insurgents endeavored to compel the Christian inhabitants to join them, many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says, in a letter to the Directors, "O my God, my soul is cast down within me; all thy waves and thy billows are gone over me: yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and, out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labors from the time of my arrival in Asia! Surely the time of salvation is at hand, in favor of the numerous heathen of this colony." In another paper he says, "Whenever I am in great distress, then I

* Mr. Medhurst, while at Madras, was appointed agent of the British and Foreign Bible Society at Malacca and Penang, and was furnished with a quantity of Dutch, Portuguese, and Arabic Bibles for distribution.

in my heart, and some-times with a loud voice, Lord be mindful of thy praying people in England and every where else in Europe, on our behalf." Mr. Kam's zealous labors have not been confined to the island of Amboyna. In the months of September and October, 1816, he visited several of the Molucca Islands, where his ministry was most joyfully received; and in the negerys (or villages) of *Aboro*, *Hulaliuw*, and *Kariou*, the inhabitants, who had been long devoted to the service of dumb idols, arose, and with holy indignation destroyed their false gods. Mr. Kam speaks of this triumph of Christianity over heathenism with pious exultation; and says, in his address to British Christians, "Many of you will not see much of this glorious conquest, but in heaven you will see thousands of these poor black people, who have been saved through the Gospel of our precious Savior, who bled and died for our sins. There I shall see you again, my dear brethren, and there you will find that your faithful labors of love for the name and cause of Christ have not been in vain.

The directors have acceded to the earnest request of Mr. Kam, and have sent out a printing-press, which he much needed, for the purpose of supplying the people with religious tracts, which were before transcribed with great labor; they have also sent out a large number of tracts in the Malay language, printed in London, for dispersion in Amboyna. We trust that the inhabitants will soon be favored with a large supply of the Malay Bible, now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which they will gladly purchase at any price?

On account of the dangerous state of affairs in Amboyna, the Directors have deferred sending out additional missionaries to that station; they are also in expectation that the Netherland Society will, ere long, send more laborers into that extensive and promising field.

JAVA.

It is with the greatest regret we have to record the death of Mr. Supper at Batavia, his labors in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing Auxiliary Societies in behalf of Missions, of Bibles, and Tracts, and had the prospect of much usefulness both among the Portuguese and Malay Christians. The loss of so zealous and active a laborer in the prime of life is deeply to be lamented, but we bow to the Sovereign Ruler of the world, and say, "Thy will be done." The Society has at present no missionary in that interesting station; but we trust it will be kept in view by the Directors.

CEYLON.

Our information from Ceylon during the past year is very scanty. Mr. Palma continues to preach in the Dutch church at Columbo. Mr. Ehrhardt, who was for several years our missionary at Matura, and afterwards at Culitura, where he preached alternately in Dutch and Cingalese, and superintended schools, has lately been appointed by the Madras government (on the recommendation of Sir R. Brownrigg,) missionary to the Dutch inhabitants of Cochin. Mr. Reade continues to superintend a school.

(To be continued.)

REPORT OF THE EXECUTIVE COMMITTEE OF THE NEW ENGLAND TRACT SOCIETY, FOR THE YEAR ENDING MAY, 1818.

THE Executive Committee have, the year past, employed, and will continue to employ, the following gentlemen, as agents for the sale of the Societies' Tracts; viz.

Henry Whipple, Salem, Mass.
Nathan Coolidge, Windsor, Ver.
W. and H. Hyde, Portland,

Jesse Turner, Fayetteville.
Ebenezer S. Phelps, Northampton.
Rev. Dr. A. Leland, Charleston, S. C.

* Mr. Kam says, that he needs at least 20,000 copies of the Bible for the supply of the people in Amboyna, and neighboring islands. A single copy of the Bible was lately sold by auction for eight pounds.

Zina Hyde, Bath, Me.
 Amos Tappan, Portsmouth.
 Lambert Lockwood, Bridgeport, Con.
 Rev. Robert Wilson, Ohio.
 Nathan Whiting, New-Haven.
 John Johnson, Providence.
 Richard Pearse, Natchez.
 Rev. Calvin Hitchcock, Newport, R. I.
 Reuben D. Muszey, Hanover, N. H.
 Daniel Pike, Bangor, Me.
 P. W. Gallaudet, N. Y.
 Rev. William Jackson, Dorset, Ver.
 Peter B. Gleason & Co. Hartford, Con.
 Richard Boylston, Amherst.

Luther Holland, Belchertown, Mass.
 Henry Woodward, Princeton, N. J.
 E. P. Walton, Montpelier, Ver.
 Silas Barrett, Middlebury, Ver.
 Alexander Graham, Kentucky.
 S. Wells, jun. Greenfield, Mass.
 Thomas L. Paine, Cincinnati, Ohio.
 David M. Smith, Lewiston, N. Y.
 Jasper Corning, Buffalo, N. Y.
 Horace Jones, St. Albans, Ver.
 Lincoln and Edmonds, Boston.
 Abijah Kingsbury, Keene, N. H.
 Charles B. Haddock, Andover.
 Rev. D. A. Sherman, Knoxville, Ten.

It is the object of the Executive Committee to keep in the hands of these agents, a deposit of Tracts, in great variety, sufficient for the supply of those portions of the country, in which they reside. It is of the first importance to the success of this institution that the agents should execute the trust reposed in them with fidelity, and make *seasonable* payments to Amos Blanchard, Esq. Treasurer, or to Messrs. Flagg and Gould, General Agents.

During the past year, a considerable number of new Tracts have been added to the series, and a large proportion of old Tracts reprinted. The whole number of Tracts printed during the year, is *three hundred and eighty nine thousand*. These Tracts contain, on an average, more than 14 pages. The expense of printing is \$3546 32.

The Executive Committee are more and more impressed with the importance of the establishment they are called to manage, and more and more animated with the success of their efforts.

ORDINATIONS.

On Friday, 10th of July, the Rev. EBENEZER BOWDITCH CALDWELL was ordained Pastor of the Waynesborough Independent Congregational Church and Society, by the Presbytery of Harmony. The introductory prayer was offered, and an excellent and appropriate sermon delivered, by the Rev. Mr. Murphy, of Medway, from 1 Tim. iii, 1. A solemn and affecting charge was given, and the consecrating prayer made, by the Rev. Mr. McWhir, of Sunbury; and the right hand of fellowship and concluding prayer by the Rev. Mr. Goulding, of White Bluff.

The various exercises of the day were deeply impressive. The vocal music, which was well performed, added much to the pleasure of this interesting occasion.

On the 30th of September, the Rev. OTTO S. HOYT was ordained as pastor of the Congregational church and society in Hinesburg, Ver. The introductory prayer was by the Rev. James Murdock; the sermon by the Rev. Josiah Hopkins; the consecrating prayer by the Rev. Dr. Austin; the charge by the Rev. Thomas A. Merrill; the right hand of fellowship by the Rev. Calvin Yale; the charge to the people by the Rev. Daniel O. Moreton; and the concluding prayer by the Rev. Simeon Parmelee.

Ordained, Sept. 24th, in the third parish in Newbury, by the Presbytery of Londonderry and its corresponding members, the Rev. Messrs. DAVID TENNY, AMEZ BENEDICT, and CHARLES S. ROBINSON, as Missionaries to the destitute parts of our own country. Introductory prayer by the Rev. Dr. Parish of Byfield. Sermon by Rev. Dr. Dana of Newburyport, from 2 Cor. ii, 14. Consecrating prayer by Rev. Mr. Allen, of Bradford. Charge by Rev. Mr. Harris of Windham. Right hand of fellowship by Rev. Mr. Perry of Bradford. Concluding prayer by Rev. Mr. Parker of Chester.

Ordained as an Evangelist, at Moriah, N. Y. on the 14th Oct. by the Essex Consociation, the Rev. ASAH EL STORX, a Missionary from the General Assembly of the Presbyterian Church to that section of New-York.

MISSIONARY HERALD

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Vol. XIV.

RELIGIOUS INTELLIGENCE.

REPORT OF THE PRUDENTIAL COMMITTEE OF THE A. B. C. F. M.

(Continued from p. 241)

AMERICAN ABORIGINES.

It was on the 13th of January, 1817, that the Rev. Mr. Kingsbury arrived at Chickamaugah in the Cherokee nation, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this Board in September, they had erected, four small log buildings; made considerable advances in preparations for other and larger buildings; taken into their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time, towards procuring crops of various productions, and stocking the plantation with domestic animals.

In the Report of the last year, the Committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as soon, and as fast, as Providence should open the way, and supply the means. This design, which was explicitly approved by the Board, has not been forgotten.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah; and on the 17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all safely arrived at Savannah; where they were received by the Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionate courtesy, hospitality and generosity, which they have acknowledged with expressions of lively gratitude. From Savannah they proceeded with as little delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission house at Chickamaugah. [See Her. for Feb. p. 45.]

Early in December, the Rev. William Chamberlain left Wilkesbarre, Pennsylvania, the late residence of Mr. Hoyt, and proceeded to Pittsburg; where, agreeably to appointment, he met the Rev. Elisha P. Swift, in concert with whom he was to act as an agent for promoting the objects of the Board in the western states. After having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections for the mission he arrived at Chickamaugah on the 10th of March.

Of the missionaries, thus assembled at the Cherokee station, it was the design of your Committee that such a disposition should be made, as would best serve the purposes of that establishment, and promote the object of a similar establishment in the Choctaw nation. Advices to this effect were duly communicated; and on the 18th of March the Brethren wrote as follows. "Your suggestions and instructions relative to designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be the most suitable persons to select for this service, and

Agent of the Government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Ten. Col. Daniel Campbell and Col. Francis A. Ramsay, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they "are requested to make an annual visitation of the school, for the purpose of examining its general state and management, its expenditures and improvements; and making a report to be exhibited to the Board, to the United States Government, and to the public." Their first visitation was in the last of May, a few days after the Treasurer left the station; and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences with which the Father of Lights has been pleased to bless the institution, the Report is as interesting and affecting, as it is explicit and full.

"Your Committee," they say, "tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighborhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100 collected, of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female aged about 18, a member of the school; the others live in the neighborhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the Gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart; particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not speak English, but could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young; but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising. She was much affected during divine service. One, who had joined the church, said, that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Savior." After relating here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the Treasurer, the Report proceeds to say; "When she first came to the school, we were informed she was proud and haughty, and loaded with ear-rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments, and consecrated them to the Board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very serious, and attentive to divine things.

"From what we have seen in this school and neighborhood, we are convinced, that the direct way to civilize a heathen people, is to Christianize them.

"Surely the Lord is in this place, the work is *his*; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity! Will they not cheerfully support it by their liberality? To meet one of these souls in heaven rescued from eternal gloom by the instrumentality of Christian exertion, O what

an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging."

Still more recent intelligence of the same refreshing, animating kind has been received. Under date of July 25, within about six weeks of the present time brethren write. "Next Sabbath we expect to admit to the church two people of color, who give satisfactory evidence, that, within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is as universally respected and beloved, as any woman of the nation. She has a constant attendant on the means of grace, since the commencement of mission."

In a communication of a date a few days earlier, they say; "The general state of the church has been prosperous; the new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth; and so far as we know, the church has favor with all the people."—"Our children have been obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted and the general treatment of their children. We hear no complaint."—"The school of blacks continues to prosper. The colored man, who has been received into the church, is a very dear brother, and promises great usefulness to the people of color. His heart is fixed and much engaged to instruct them as he can."

"The season of the year has been ordered very favorably in this part of the country. We have about seven acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two sweet potatoes; and a small patch of cotton. All these look well, excepting cotton."

Eighteen months ago, at the place now called Brainerd, and consecrated to the Savior of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness—(there not being a single individual, within many miles of him, who knew the Lord Jesus,)—and, like his Divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions—large and fruitful fields—herds and flocks not inconsiderable in numbers—a school consisting of about sixty children and youth, collected from the surrounding forests, comfortably lodged and fed, instructed for the present world and for the world to come and about twenty of them already able to read well in the Bible;—and a church established on the foundation of the apostles and prophets, and to which, within six months have been added ten or twelve, who before were strangers and heathen, having no hope and without God in the world!—The people who were sitting in darkness now see a great light. The land, which for long and dreary ages lay in the shadow of death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

Such are the riches of divine goodness. "When the poor and needy seek water and there is none, and their tongue faileth for thirst, Jehovah will hear them, God of Israel will not forsake them. He will open rivers in high places, fountains in the midst of the vallies; *he will make the wilderness a pool of water and the dry land springs of water. He will plant in the wilderness the cedar and the shittah tree, and the myrtle, and the oil tree; and set in the desert the box tree, and the pine tree, and the box tree together: that they may see, and know, and understand together, that the hand of the Lord hath done and the Holy One of Israel hath created it.*"

The facts now reported have the weight and conclusiveness of a thousand arguments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the *Indians*; that they may be brought to the knowledge of Christ, before they are advanced in civilization; and that the plan of instruction in English is feasible and eligible.

It is a truth, worthy to be repeated, until it reach the mind and heart of every friend of God and man in these Christian states; that, in proportion to time means employed, no missions to the heathen, since the Apostolic age, have been more successful, than those to the American Aborigines.

Nor has the success, in manifest conversions to God, and in fruits meeting repentance, been delayed until the plastic hand of civilization had prepared

y. In the days of Elliot, of the Mayhews and of Brainerd, and now in our own day, rude children of nature and of the forest—men and women and young persons of both sexes—have had their understandings enlightened and their hearts opened to receive the Gospel, and have become humble and exemplary followers of the Lord Jesus. The facts are as encouraging as they are incontrovertible. They are encouraging, in regard not only to the spiritual interests of the untutored heathen, but also to the melioration of their temporal condition. What so efficacious for subduing the ferocious spirit and restraining the roving inclinations of the savage, as the renovating grace of the Gospel? What like this to engage the mind to the noblest objects, and to generate and animate the desire for general improvement? It was by means of the *Gospel* that the nations of Europe were civilized; and by means of the Gospel may the tribes of the American wilderness be civilized.

The Gospel prompts to general education. But tedious would be the process to show the advances of education in the vernacular languages of those natives, whose minds are altogether unlettered, and their languages unwritten. Most suspiciously it is found, that the obstacles which have been supposed to lie in the way of teaching them in *English*, are rather imaginary than real. They are willing to be taught, are desirous of being taught, and of having their children taught, in English; and experiments at our establishment have proved, that Indian children, eight years old and upwards, may be taken from the wigwams, and in one year be brought forward to read with a good degree of correctness and facility in the English Bible. In the mean time, they are making proportionable proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementary books, into the vernacular languages, is superseded, and the labor and time and expense of doing it are saved. If indeed Bibles and other books were already in those languages, it would be extremely questionable, whether any considerable use should be made of them. The Indians, old or young, would derive no benefit from them, *until taught to read*. But the young may as well be taught in English books as in Indian; and the old would no sooner learn to read in Indian than in English; and when once taught in English, they are brought to a new world, and the treasures of knowledge, and the arts of civilized life, are laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into operation, and animated by its success in the Cherokee nation, your Committee have been earnest in the desire of imparting the benefits of it to other tribes.

CHOCTAWS.

The Rev. Mr. Cornelius, whose zealous and able services as an agent of this Board continue to entitle him to very grateful notice, agreeably to his instructions visited, in the course of the last autumn, not only the Cherokees, but also the Chickasaws and Choctaws; and he saw a large council of Creeks within the Cherokee limits. Every where he was kindly received, and found dispositions highly favorable to the objects of the mission. The Creeks, wished for time to consider; but the Chickasaws and Choctaws shewed not only a readiness, but an ardent desire, to have establishments, such as that at Brainerd, commenced among them.—The United States Government, also, has engaged to afford the same patronage and aid to establishments for the benefit of each of these nations, as for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on commencing an establishment in the Choctaw nation without loss of time. This is the largest nation of the four, consisting of about twenty thousand souls. They live a fine country, are possessed of considerable wealth, and have strong tendencies towards a civilized state. The Government Agent, Col. M'Kee, takes lively interest in their welfare, and is disposed to exert his great influence in favor of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white, and the experience, which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important, that

the superintendence of the Choctaw mission should be committed to him. He consented to the proposal with his wonted alacrity; and, in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at the Yalo Busha, in the Choctaw nation, in about four weeks.

The mutual attachments subsisting between these beloved persons, and the rest of the mission family, including the Cherokee youth and children, were of the strongest, most endearing, and most sacred kind; and the scenes of parting were marked with a tenderness, and a fervor of Christian feeling, not easy to be described, nor soon to be forgotten.

About the middle of June, Mr. Peter Kanouse, and Mr. John G. Kanouse and his wife, from Rockaway, N. J., and Mr. Moses Jewell and his wife, from Chenango County, N. Y., embarked at New York, having been designated as assistants in the Choctaw mission. They arrived at New Orleans, on the 24th of July, where they received from several persons distinguished marks of kindness and Christian attention; and on the 28th took the steam-boat for Natchez. Of a later date no intelligence has been received from them; but the hope is entertained, that by the kind providence of God they have been carried safely to the place of their destination;* where they would be welcomed by Messrs. Kingsbury and Williams, with great joy and thanksgiving, and engage, it is believed, with most cheerful self-devotement, in the concerns of the establishment.

The seat of this mission is about 400 miles southwesterly, from Brainerd; and near the Yalo Busha creek; about 30 miles above its junction, with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yalo Busha; the Yazoo, and the Mississippi, will have a water communication with Natchez and New-Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. McKee, could afford them; but many difficulties were to be encountered, and for want of good laborers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes, "The half breeds and natives, who understand our object, appear highly gratified, and treat us with much kindness; though there are not wanting those, who look up on all white people, who come into the country, with a jealous eye."—"The prospect in this nation is, on the whole, favorable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to a most alarming degree.—But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, that, notwithstanding the moral stupidity and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

May the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot;† and He, who has made of one blood all nations, mercifully shew himself the God, not of the Cherokees only, but also of the Choctaws.

FOREIGN MISSION SCHOOL.

This interesting Seminary appears to be rising in favor with God and man. The present number of pupils is twenty; six from the Sandwich Islands; two from the Society Islands; one from the Island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr.

* They arrived in comfortable health, but worn with fatigue, on the 29th of August.

† The name given to the place of the Choctaw Mission, in honor of him, who has been called "the Apostle of the Indians."

Dartmouth, the Principal, in an official communication just received, says: "The scholars appear to maintain a great deal of harmony in their intercourse with each other, have been very punctual and attentive at all seasons of devotion and religious instruction, and their general deportment as well as their application to study, has been very satisfactory."

Amid the gracious smiles of Heaven, with which the Seminary has been favored, and which claims the most grateful acknowledgments; it has experienced, in the course of the year, a deeply affecting frown, which calls for profound submission. On the 17th of February, Henry Ohookiah, the eldest and most extensively known of the members, from the Sandwich Islands, was taken from the midst of his companions, from the affections and hopes of his patrons and friends, and from all terrestrial scenes. His sickness was a fever, which he bore with exemplary patience, with cheerful resignation, and with an elevated and animating hope of a better life. He died as the Christian would wish to die. His Divine Master knew well, whether to send him back to Owhyhee, to publish salvation to his perishing countrymen, or to call him to higher scenes, in another world; and equally well does He know how to make his death redound to the good of his surviving school-fellows and friends, and to the furtherance of the great cause, to which he was so ardently devoted.

NEW MISSIONARIES.

The abundant grace of the Lord Jesus, continues to be displayed in bringing forward young men of devoted hearts, and furnished minds, to bear his name to the distant heathen. Messrs. Piny Fisk, Levi Spaulding and Miron Winslow, now closing their studies at Andover, and Messrs. Cephas Washburn, and Alfred Finney, regular licentiates for the ministry, have offered themselves to be employed under the patronage and direction of this Board, severally with ample testimonials. And not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

FUNDS.

The donations to the Board, within the year past, have amounted to more than *thirty two thousand dollars*, and the other sources of income to about *thousand*. Though the receipts have surpassed those of the preceding year about *five thousand dollars*, they have fallen short of the expenditures, which amounted to more than *thirty-six thousand*.

The number of auxiliary associations, under different names, which bring their collections to the Treasury of the Board, is about *five hundred*.

From year to year, as the plans and operations of the Board are extended, and its establishments and laborers are multiplied, the expenditures are of course, and of necessity proportionably increased; and as the work proceeds, it must continue to be so. On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian community have answered in a measure, the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration, that the Christian world is amply able to supply the means for evangelizing the many millions of the heathen. The duty is clear and imperious. *JESUS CHRIST IS LORD OF ALL*. The silver and the gold are His;—the world is His; and his high command, that his Gospel should be preached to every creature, puts in most sacred requisition the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be impoverished, by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life everlasting.

To many, indeed, the spirit of this new era, as was that of our Savior's ministry, may be like new wine to old bottles:—if occasionally infused into them, it may soon be gone. But in others it will remain; and the numbers of those, in whom it will be preserved, and be like a springing well, will be continually and rapidly increasing. Views and feelings and habits, suited to the advancing and brightening era, will grow, be propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes, than merely a temporal support for themselves and families, and a banquet

provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connexions or communities, they may do good unto all men. "*Their merchandise and their hire shall be holiness to the Lord; it shall not be treasured, nor laid up.*" They will not give grudgingly nor sparingly; they will not wait to be solicited, but will come forward with their *freewill offerings*, with singleness of heart, and fill the treasury of the Lord to overflowing. The cause is worthy. The treasures of heaven have been freely given for it; and the treasures of the earth will not always be withheld.—There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the all-sufficiency of Zion's Redeemer and King, and the exertion must be made in his strength, and with humble and prayerful waiting on his will.

In behalf of the Prudential Committee,
New-Haven, Sept. 10, 1818.

S. WORCESTER, Clerk.

FOREIGN MISSION SCHOOL.

The annual reports of the agents of this promising establishment, signed by the chairman of the executive committee, JAMES MONNIS, Esq. and brought down to September, has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgement, using the language of the reports, wherever it can conveniently be done.

THE instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement, in the several branches of learning, in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Obonkiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the Christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

Samuel Ruggles, and *James Ely*, still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honorable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed, during a part of the time, in visiting sundry towns, both in this and the neighboring states, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of clothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought inexpedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich islanders, two natives of India, a Chinese, two Society islanders, and six of the Aborigines of our own country. Four natives of the Sandwich islands are now professors of religion. *Thomas Hopoo* was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, *William Tennooe*, *John Honooore*, and *George Sandwich*, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profession of that faith the first Sabbath in September, were baptised, and admitted to the church in Cerauwall. *Tennoe* is

George in his studies, writes a good hand, and displays a happy talent in composition. *Pondoree* retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigor of intellect, is discreet and stable, and sets an example worthy of imitation. *Sandwich* is industrious, makes good improvement, and adorns the Christian character.

George Tumoree has seasons of religious impressions, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining Owhyhean, *William Kummo-oo-lah*, is a pleasant agreeable youth, learns English well, and is now hopefully pious.

John Windall's progress in learning has been slow. His powers of mind are weak, and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him religious instruction, and allow him a compensation for his labor.

John Johnson was dismissed from the school last February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

Simon Annance has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labor.

Wong Arce, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

Adin Gibbs, one of our Aborigines, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently, and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a Christian. He is exemplary in all his conduct; and his character secures him influence among his fellow students. He was religious before he entered the school, which was in April last.

George Timor, a native of the island of Timor in the Indian sea, came to this country from Batavia. He lived a while in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the Gospel.

Stephen Poo-fo-hee, a native of one of the Society Islands, has lived with *Pondoree*, and was in the battle, which took place on the Sabbath between the Christian party and the idolaters, and which ended in the defeat of the latter. *Poo-fo-hee* has no parents living; came to this country only to see it, and joined the school in April last, soon after he landed on our shores. Since that time he has been thoughtful and serious, and the committee are not without hope, that he has become truly pious, and is a chosen vessel to carry the Gospel to some islanders of the Pacific.

Charles Papa yoe is a companion of *Poo-fo-hee*, came to New York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising; but he, like many other young persons, is thoughtless as to religion. Both these Society islanders are about twenty years of age. They and the Sandwich islanders are well formed, fine looking young men.

Joseph Botang Snow, a native Malay, was stolen from Malacca, when four or five years old, carried to Batavia and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off his master, then disposed of him to Mr. Samuel Snow, of Providence, R. I. who was then a commercial agent of the U. S. at Canton, and who brought this Malay with him, on returning to this country. *Botang* learnt the Chinese language, while resident at Canton, and retains it still. He speaks English intelligibly; at Providence he became serious, and hopefully renewed in heart; was baptised on profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius in August. The names of the Cherokees are *Leonard Hicks*, *Elas Boudinot*, and *Thomas Baul*; the two latter being named after gentlemen, who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any in the tribe, and has been, for five years, a professor of religion, and a

member of the Moravian church at Spring-place. The name of the Choctaw is *M'Kee Folsom*. His father is a white man; his mother a full-blooded native.

Arnold Krugaman, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatran, his father a Dutchman. Both parents being dead, he was sent to this country for his education, by an elder brother, and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious. Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the Gospel communicated, in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honorable testimony to the Rev. Mr. Daggett, as peculiarly qualified to preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

VISIT OF THE PRUDENTIAL COMMITTEE TO THE FOREIGN MISSION SCHOOL.

AFTER the meeting of the Board in September, the Prudential Committee made an official visit to the school, for the purpose of viewing the houses and land which had been purchased, and becoming more fully acquainted with the minute interests of the establishment. Though it was in vacation, the greater part of the scholars were present. After an examination into the state of the school, short exhibition was made of the improvement which the pupils had made in public speaking. *M'Kee Folsom* delivered a short declamation in Choctaw. *Elias Boudnot* in Cherokee; *Poo-ho hee* in Otaheitan; *Honooree* in Owhyhee; one of the American youths in Chinese, as he had learned it from *Botang Gibbs*, *Hophoo*, and others in English. These declamations, excepting the English ones were composed by the youths themselves; we do not mean, that they were all written; but they were connected speeches, prepared for exhibition. The declamation of *Honooree* was part of a colloquy, which had been composed for the public examination in May. He delivered it with surprising force and animation. As he came to the part, which affected his feelings most, the excessive agitation of his countenance and his whole frame, and the unparalleled rapidity and vehemence of his utterance, were so much beyond our standard of animated delivery, as to be rather painful to the audience. The English piece except that of *Hophoo*, were extracts from the noblest parts of Robert Hall's and of Dr. Dwight's sermons. It was interesting to hear these grand compositions uttered by tawny youths, but lately rescued from the forests, and the islands, inhabited only by heathens. They were generally delivered with great propriety. The piece spoken by *Hophoo* was composed by himself, as a farewell address to the scholars, in contemplation of the separation, which would take place, should he first visit the land of his fathers, to bear the message of salvation. The performance was highly creditable to his talents, and many parts of it were suited deeply to affect a considerate mind. Towards the close he alluded to the death of Obookiah, and of his friend and benefactor Mr. Mills, in the tenderest manner. The whole exhibition, and the prospects of the school were calculated to warm the benevolent heart, and to prompt to activity and diligence in the great work of sending the Gospel to the heathen.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 245.)

bath, June 7, 1818. The African part of our congregation was larger than . . . They came from different directions, 10, 12, and 17 miles distant. Several, from the distance they live and other causes, can but seldom attend to the Gospel, and receive instruction at the Sunday school, showed that they required more knowledge of divine truth than we could have expected under their circumstances; and three or four appeared to have such a conviction of their need of a Savior, that we could not refrain from hoping, that the Lord's image was instamped on their hearts. One of these, who appears to be more than 25 years of age, remembers the time when he was brought from Africa; and says he is very thankful that God caused him to be brought away, from a slave, into this land, where he can hear of the Savior. He adds, that he thought it hard to be a slave; but now he cares nothing about it, if he be a Christian.

Another, on being asked if he thought he had been wicked, exclaimed, while his eyes were filled with tears, "Wicked! O yes, massa. Wicked! nobody so wicked." He went on to express, in broken language, the wickedness of the country before the missionaries came there; that there was nothing but *bad* there at that time; that we could not think how bad they were; that they knew no more than the cattle; that there was no Sabbath, no prayer, no thought of God, nothing but drinking, frolics, fighting, and every thing bad. When questioned, whether he did these things still, he replied, that he did not, but that he had a very bad heart. In short, his views of sin and salvation appeared to correspond with the truth. This man and his wife, who also is serious, have been constant attendants at the Sabbath school; and have begun to read in the

We are told, that their mistress, who is one of the late Cherokee converts, is herself learning to read by their assistance, and the occasional aid of their little son, who is one of our scholars; and that she is making considerable progress.

The mill, which has been erected with much trouble and frequent disappointments, in consequence of the inexperience and unfaithfulness of the workmen, was this day put in operation. From its motion we are led to believe that it will do better than was expected; and if the dam can be so secured as to stand against a flood, we have raised expectations, that its advantage to the institution in the neighborhood will soon repay the trouble and expense of building.

Brother Hall was last night taken suddenly ill, we think in consequence of a violent cold occasioned by working hard in the water at the mill.

Brother Hall's complaint increases. He is greatly stupified, at times paralytically deranged, and his fever is violent.

Sabbath, 14. Through the goodness of our covenant God, the means used for Brother Hall's recovery have been blessed; and he is much better, though still weak, and his lungs much oppressed.

A gentleman from Raleigh, N. C. who lodged in the neighborhood last night, attended public worship with us, and, on invitation, tarried for the night.

The gentleman above mentioned said, he had formerly thought Indian reform impracticable; and supposed the people of the north, who were attempting to convert the Aborigines, were strangers to the character of the Aborigines; but, having heard a favorable report of this establishment, he had turned out of his way to see for himself; that what he had already seen in our congregation, and the families in the vicinity which he had visited, had led him to believe that the northern people understood the Indian character better than their near neighbors. That he had already given up his former opinion respecting Indian reform; and, if he did not become burdensome, he would be glad to spend the day with us, that he might have opportunity to see the children at their labor, and observe their manner and progress at school.

The gentleman from Raleigh, after making a donation to the institution, as this morning. His visit was very agreeable to us, and he assured us it had been interesting and satisfactory to himself. That he was astonished at the ap-

pearance of the children, the regularity of their behavior, their readiness to learn, &c. and that he should take great pleasure in using his influence to aid the operations of the Board.

19. Our family is increasing every week, and we know not how many children it is best to admit under present circumstances. When the Treasurer was here, he thought it would not be expedient to admit more than 50 children, at a time, the present season, if we could avoid it without difficulty. We all concurred in this opinion; but the applications are of such a nature, that we now think it best to go a little higher rather than refuse any fair-blooded Cherokees, as we have in some time past received all such who have applied. We now think we will try to receive as many as 60; though we are not without our fears, that the winter will sink under the accumulated labor that devolves upon them; in so large a family, in this warm climate. The continued heat of a southern summer debilitates the constitution of northern people very much. Sister Hall is frequently so feeble, as to require nursing, and is continually unable to labor, except at very light work; and some of our children come almost naked. Surely, our dear sisters at the north would gladly take part with us here, in the labor of making clothes for these sons of the forest, if they knew their need. We trust this will soon be made known to them, and arrangements formed for sending clothes to these children. This would be a great relief; and enable us to take more children without any addition of female help.

Brother Hall has now so far recovered as to be able to ride out a little, and we hope he will soon be able to visit the settlements, whither he intended to go on business about this time, if his health had been good. We feel that we have great cause of thankfulness for his speedy recovery.

21. Our sister, whom we mentioned on the 7th as learning to read by the help of her servants and her little son, was requested to give a specimen of the progress she had made; and, to our surprise and great satisfaction, she took the New Testament, and read a considerable portion of a chapter very intelligibly. This she had studied. Turning to different parts we found she could very soon find out a verse in almost any place; and, where the words were generally short, read intelligibly without any previous study. All this knowledge of letters she has acquired within a few months, of those who learned the alphabet at this place, within a year past. What cause have we to thank God and take courage, when the light of divine truth is finding its way in such unexpected channels, among a people who have been for ages in darkness and the shadow of death!

23. Brother Hall, though not perfectly recovered from his illness, thought himself able to ride a short distance, and left us for the settlements.

24. Four gentlemen from North Carolina made us a short visit. They expressed much satisfaction and some surprise, at the appearance of the children, and left a small donation for the benefit of the institution. We have reason to believe, that the opinion very generally prevails among the white people near the southern tribes, and perhaps with some at the north, that the Indian is by nature radically different from all other men, and that this difference presents an insurmountable barrier to his civilization. We are often very particularly questioned on this subject by persons of this opinion. We wish those, who make the above objection to all endeavors to Christianize and civilize the Indians, might be reminded that the Indians are men; and their children, education alone excepted, like the children of other men. Considering the advantages of those under our care, we think they are as bright and promising as any children of equal number we ever saw collected.

27. Brother Hall returned. It is our practice, when any one goes to the settlements, to have all the business arranged which can be accomplished, either going or coming, so as to do as much as possible in a little time. This arrangement required brother Hall to take a circuitous route, in which he found great inconvenience, on account of not being acquainted with the roads, or paths; for we have very few roads here except horse-paths, and in these we frequently ride 10 or 15 miles without seeing a house. He was treated as usual, with much kindness and hospitality by the natives. Notwithstanding the fatigues he endured by losing his way, and wandering in the woods, his health is improved. At Washington (Ten.) he received a letter from the Treasurer. We were happy to hear of his welfare, and that of the Indians with him.

At the Agency brother Hall was treated with much kindness. The Agent manifested a disposition to do every thing in his power to forward our mission.

Sabbath, 28. Our black school continues to prosper. The colored man who has been united to the church is a very dear brother, and promises great usefulness to his colored brethren. His heart is fixed, and much engaged to instruct them all he can. Two Cherokee women, who have families, entered our Sabbath school to-day according to their promise last Sabbath. One of them reads well in syllables of three letters.

July 1. We have long felt, that it would be a privilege, which might conduce to our spiritual profit, if we could have a day for fasting, humiliation and prayer, when all the brothers and sisters of the mission family could unite in this duty; but the difficulty of disposing of our children in the mean time, presented such an obstacle, that we have never until this day attempted it. Some of us have been a little interrupted by the necessary cares of the family; but in general we have enjoyed the day in a good degree of quietness, and we think to our spiritual benefit. We had, in truth, great cause to humble ourselves before God. We found it good to wait on the Lord in his appointed way, and thought it might be for his glory, and the benefit of his little flock here to have stated seasons, at which the whole church might be called to this duty. The Friday or Saturday previous to our stated communion was talked of as a proper season, and we agreed to set apart the Saturday previous to the next communion for this purpose.

3. Two Cherokee men and one woman, having with them two boys and one girl, came to the mission house. They could not speak a word of English; and there was no one at the house, who could speak to them, the children being at school. From their appearance and signs we thought they wished to leave the children with us, and made signs to have them follow one of us to the school house, where were some children who can speak a little in both languages; but our best interpreter was absent. By means of the scholars we found that they wished to leave their children. What could we do? We had already admitted more than, on a former occasion, it was thought best to admit this summer; and we some time ago engaged to take several who have not yet come, but are daily expected. If we refused these, we had no interpreter, that could be depended on for communicating our reasons accurately; and we knew not what prejudices might be excited. If we received these children, we should probably be obliged to clothe them; for the boys were covered simply with one garment which reached to their knees, having neither shirt nor pantaloons beside. Our sisters were ready to faint with the fatigue of providing, in the heat of a southern summer, for the family we already had. But this was not our only difficulty. Our expenses are great; most of our provisions have as yet been brought 40 or 50 miles; and we may possibly be blamed, as exceeding our instructions, if we attempt to provide for so many in this infant state of the institution, before we have even finished our buildings. Weighing all these circumstances, we thought the danger of rejecting greater than that of receiving, and concluded to admit the children without attempting to state any of our difficulties to those who had brought them.

A good interpreter might be of great service if fixed at this station; not only on occasions like the above, and others relating to business of a temporal nature, which frequently occur, but especially to enable us to speak of the great salvation to this benighted people, when they come in our way. Occasions offer almost every day, when we might speak to them, if we had a good interpreter; but we are now under the painful necessity of sighing over their ignorance, and remaining silent. Such an interpreter seems also almost indispensable to enable brother Butrick to proceed in acquiring the language.

Although we have advanced thus far without excluding any children that have been offered of late, there is reason to expect we shall soon be under the absolute necessity of rejecting them, unless more laborers are speedily sent to our assistance. With more help, and a little additional expense, we might establish a separate school for the girls, and let our present school house be filled with boys.

Sabbath 5. Three Cherokees, who live a few miles from us, and tarried with us last night, took up their horses early this morning for the purpose of going to the mill after some meal, that they might have it here in readiness to take home

with them after public worship. We expressed to them our views and feelings, and the impropriety of doing such business on the Sabbath. They excused themselves by saying that they did not know it would be wrong, or contrary to our feelings; but, as they then understood it was, they would not do it. They cheerfully turned out their horses, and did not go after their meal until Monday. We were pleased with their readiness to do what we thought was right, and the confidence that they place in us, as teaching the best way. May the Lord ever help us to guide them aright. In the agreement with our miller, he engages not to grind on the Sabbath; the above circumstance suggested the propriety of prohibiting also the receiving of grain, or the delivering of meal or flour on that day. With this he will very readily comply; and thus the mill may assist in establishing a Sabbath in this place.

6. The return of another monthly concert was very refreshing to our languid spirits. O what a mercy it is, that the solitary missionary, as well as those who are associated in little bands as we are, may reflect that the circle of Christian friends which he has left, and numerous other circles in various parts of the Christian world, are on the same day, collected to offer their united supplications for the prosperity of Zion generally, and for a special blessing on every missionary effort. The reflection animated our spirits, and quickened us in our united supplications this day. The bare mention of the monthly concert and its object to our children, often excites in them tender emotions and grateful affections, and gives us an opportunity advantageously to impress on their minds the importance of eternal things. We felt this day, as if God was hearing the prayers of our brethren for us, unworthy as we are, and fondly hoped we should no more be left to so cold and lifeless a state as we sometimes have been. "Brethren, pray for us," is the sincere and ardent desire of our souls. And may the Lord ever more pour out upon his people a spirit of grace and supplication, causing them in fervor of spirit to say, with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake, I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

This evening the Rev. Dr. Brown of Georgia, returning from Tennessee, called on us; and soon after him Mr. Randolph Stone, a licensed candidate and missionary from Connecticut. Mr. Stone has spent about six months in Georgia, and is now on his return to New England by a circuitous route through Tennessee, Kentucky, and Ohio. We ought to be very thankful that God is so often refreshing us, in this lonely place, with the company of our very respectable and beloved brethren; and we find it animating to our children to have so much notice taken of them by men of this character.

[The journal mentions the case of a joiner, whom they had engaged from Tennessee to finish some work about the house, but who was discovered to be intemperate in his drink. This was not known when he was employed; and when it became known, he engaged to abstain from whiskey, while at the mission house; as indeed, he could not avoid doing, unless he had brought whiskey with him. He had become so much debilitated, however, by previous intoxication, that he was seized with convulsions, and became deranged. The closing sentences of this account, are inserted as an instance of the deplorable effects of drunkenness.]

Soon after he arrived he was violently attacked with spasms. After these left him, he began to work a little, but soon became crazy. We did for him every thing in our power; and kept him until this morning, but could keep him no longer. Fearing he would perish in the woods, brother Chamberlain took one of the boys, and went after him. His late drunken frolic was undoubtedly the cause of his fits and derangement. Unpleasant as the abovementioned occurrences were, we hope they may be overruled for good to the children, who have witnessed this frightful scene. They saw the man in his dreadful fits; they heard his shouts and screams of terror by night; they witnessed his deranged state by day, and knew it was all the effect of intoxication. We endeavored to improve this season to impress on their minds the numerous evils attending intemperance in this world, and its awful consequences in the world to come. And we hope these impressions, at least with some, may be lasting.

One of our largest scholars, aged about 19, left the school to make preparation to go with his father to the Arkansas. This lad needs more school instruction,

but we hope what he has received will be of lasting benefit to him. He can read, and writes a tolerable hand.

11. The Rev. John Joyce, formerly of Philadelphia, lately from Augusta, called to spend the Sabbath with us.

Sabbath 12. Our congregation as usual. A chapter was expounded in the morning; in the afternoon brother Joyce delivered a very interesting and animated discourse from Psalm lxviii, 18.

13. We were under the disagreeable necessity of refusing admittance to three fine looking boys, who had been brought near 40 miles with the hopes of being placed in the school. They were half-breeds, and we thought it a very favorable providence, that the father of two of them was present, was a white man, and could understand our reasons for not receiving them. He appeared well satisfied.

In addition to the above particulars, which we have recorded day by day as they occurred, we send a short summary of the Lord's dealings with us, since our journal was last forwarded; viz.

The general state of the church has been prosperous. The new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth, and, so far as we know, the church has favor with all the people.

As to the general state of religion in the hearts of your missionaries, we have cause to humble ourselves in the dust before God, and with tears of penitence to beg your prayers, that He would be graciously pleased to increase his work in our hearts, and give us more faith, love and zeal; a greater spirit of self-denial, and more entire devotedness to him in the great work which he has assigned us.

Our children have been more obedient, faithful and industrious, than could have been expected, considering the depravity of human nature, and the manner of their education before they came to us. There has been but little sickness among them, in proportion to their numbers. We believe the natives are well satisfied with the manner in which the school is conducted, and the general treatment of their children.—We hear no complaint.

Except brother and sister Hall, we have none of us been confined with sickness; but the heat of summer is somewhat oppressive and relaxing to us all. We cannot perform so much labor as we could when at the north, and are more frequently indisposed; yet the climate is evidently healthy, and the summers not oppressive to those who have resided long in this latitude. A cool night in which we can sleep comfortably, has as yet succeeded every day. We are told that a sultry, hot night, as is sometimes felt at the north, is seldom or never known here. Brother Hoyt was suddenly attacked about the last of April with a local pain in his right arm, apparently of the rheumatic kind, which continued with some gradual abatement more than a month. No great inconvenience, however, was suffered from it, except that the arm and hand were so debilitated that he could neither labor nor write, for some time after the pain had ceased. The arm and hand are still very weak, but slowly gaining strength.

Brother Hall has been often out of health, beside the sickness mentioned in our journal; and sister Hall is constantly in a very feeble state, unable to assist in the business of our large family, and frequently confined almost entirely to her bed, at which times she suffers much.

The seasons of the year have been ordered very favorably in this part of the country. Crops every where look finely. It appears from frequent experiments of others, as well as from our little experience, that this part of the country does not well suit the cotton plant. Our young cattle and hogs increase, and grow well; but we can have little profit from cows, for want of enclosed pastures.

The Committee will unite with us in grateful acknowledgements to our covenant God, for his abundant mercies to us his unworthy servants, and accept the assurance of our most affectionate regards for them, the other members of the Board of Commissioners, and all our beloved patrons in Christ.

AND HOYT,
D. S. BUTRICK,
WM. CHAMBERLAIN,
MOODY HALL:

DONATIONS TO THE AMERICAN BOARD OF CHRISTIAN MISSIONS

Oct. 1. From the monthly concert at the first Presbyterian church in Newburyport, by the Rev. Dr. Dana, \$7 98
 From an unknown friend in Vermont, by Mrs. M. Williams, 1 00
 From a weekly conference in Northampton, by Mr. E. S. Phelps, a semi-annual payment, 6 00
 From the Religious Charitable Society in the county of Worcester, by the Rev. Joseph Coffey, Treas., 100 00
 A missionary box, which resolves the collections of the monthly concert at Augusta, Me. by the Rev. Benjamin Pappas, 5 13
 6. From the Female Charitable Society in Cummington, by Elisha Porter, Treasurer, 35 00
 The Christian Knowledge Society in Cummington, by Mr. Seth Porter, jun. Treas., 5 00
 9. Contribution in the monthly concert at Montpelier, Ver. by the Rev. Chester Wright, 10 79
 Contributed in the monthly concert at Plainfield, Ver., 1 89
 Contributed at a circular prayer meeting in Marshfield, Ver., 3 56
 The Female Missionary Society of Elmira, Tioga county, N. Y. by the Rev. Hezekiah Woodruff, 40 00
 10. The Female Foreign Mission Society of Corvallis, N. H. by Mrs. Rowell, 13 80
 12. From subscribers in Eastern, by the Rev. Luther Sheldon, 17 00
 Avails of a watch and jewelry received as donations, 24 00
 A friend in New Ipswich, N. H., 1 00
 14. The monthly concert in Foxborough, 4 80
 A friend of missions in New Hampshire, 10 00
 Avails of twenty copies of a book entitled "Practical Hints to honest hearts," a donation from an unknown person, by Lucy Talbot, of Saybrook, Con., 10 00
 16. The Female Evangelical Society of Quincy, by Miss Lucy Savil, Treasurer, for the Cherokee mission, 19 90
 19. A friend of missions in Hubbardston, 1 00
 From L. A. S., 7 00
 20. A box kept by the Rev. David Dickenson, of Plainfield, N. H. for foreign missions, 4 80
 For domestic do., 1 08
 21. The Female Missionary Society of Haverhill, N. Y. for the American Aborigines, by Miss Margaretta H. Fessenden, President, remitted by the Rev. Dr. Root, 10 00

Carried forward \$357 50

Brought forward \$357 50
 Collection in a charity box kept by Miss S. Vail's school of young ladies at Brimfield, for the Cherokee mission, by the Rev. Joseph Vail, 4 00
 23. A female friend of missions, by the Rev. Daniel Huntington, for translations, 1 00
 The Newell Society in Bridgeport, by Mrs. Charity Jones, Treasurer, 60 00
 24. Mr. O. S. Parker, of Hubbardston, the amount of the weekly for the Panoplist, 2 16
 The Female Charitable Society in Barnardston, by Mrs. Lydia Goodale, 13 00
 26. The Female Association of Augusta, N. Y. by Prudence Mink, Treasurer, 19 00
 From a friend of missions, 4 00
 28. By Messrs. Dodge & Sayre, from the following sources, viz.
 The Rev. Artemus Deane, of Bethlehem, N. Y., 5 00
 The Heathen School Society of Bethlehem for the American Indians, 25 00
 Individuals in the congregation at Bethlehem, for the same object, 7 19
 The following sums were remitted by T. Dwight, Esq.
 From a friend of missions for the Indian mission, 2 00
 The Female Benevolent Society of Reading, by Mrs. Crocker, Treasurer, 15 00
 The Female Cent. Society of Woodbridge, Con. by Mrs. Hemenway, 9 00
 The Cornelius Society of Middlebury, Con. by Mr. E. L. Thompson, 12 00
 From the Rev. Erasmus Ripley, of Meriden, Con., 100 00
 Sundry members of the New Haven Foreign Mission Society, 29 25
 Mr. Daniel Hardy, of Pelham, N. H., 1 00
 28. The monthly concert for prayer in the village at Dartmouth College, by the Rev. Professor Shurtliff, 76 64
 29. The Female Charitable Society of Haverhill, N. H. for the mission at Braintree, by the Rev. Harvey Coe, 7 50
 The Female Charitable Society of Vernon, O. by the same, 8 26
 The Foreign Mission Society of the eastern district of New Haven county, by the Rev. Matthew Noyes, Treasurer, 90 00
 30. Contributions at the monthly

Carried forward \$350 55

1

Brought forward	\$630 24	Brought forward	\$732 8
Rev. Daniel Huntington,	1 00	Mrs. Crocker, Treasurer, remitted by T. Dwight, Esq.	18 00
Charlotte Pashard, a little girl eight years old, the avails of her industry in knitting, and committing to memory portions of Scripture,	50	29. From the following sources, by the Rev. Harvey Cox, viz.	
Eliza and Rebecca S. Edson, of Bridgewater,	90—2 40	From Miss Rachel Jones,	2 00
24. The Heathen School-Society in New Bedford, by Miss Agnes Ayers, Treasurer,	22 00	Small children in Miss R. Jones' school in Gastonia, O.	1 12
Collections from two mite boxes, one kept in the house of the Rev. Sylvester Holmes, of New Bedford, the other in the store of Mr. Simon Bailey,	3 00	Miss Irene Hason,	2 00
Deacon William and Elizabeth Sanborn, of Lebanon, N. H.	11 24	Small children in Miss I. Hason's school in Kinsman, O.	2 44
M. M. an instructor of a small school of young females, for the Hombay children,	1 00	Small children in Miss Polly Jaques' school in Vernon, O.	1 39
From A. A. H. for children at Hombay,	75	Small children in Miss Temperance Butler's school in Hartford and Vernon, O.	1 00
From M. H. for do.	25—2 00	Small children in Miss Betsey Spencer's school in Hartford, O.	88
27. The Harvard Female Association, (Auxiliary) for the education of heathen youth, for a child named WARREN FAY, the second annual payment, by Mrs. Nancy Nason, Treasurer,	30 00	Mrs. Mary Betts,	1 00—21 76
Children of a small school in Byfield, for schools among the Indians,	2 00	The Female Mite Society of Orange, N. J. by Electa Williams, Treas.	25 00
28. Contributions in the monthly concert at Westminster, for the child named CYRUS WARE, second semi-annual payment,	15 00	30. The Society of Gentlemen in Gloucester, for the education of heathen children, by Mr. Heuben Brooks, Treasurer,	22 00
The Bethlehem, N. Y. monthly prayer meeting, towards the support of a child in Ceylon, to be named JOHN DENNISTON, by Messrs. Dodge and Sayre,	5 00	A charity box kept by the Rev. J. H. Church, of Pelham, N. H. for educating Indian children in this country,	2 25
The Female Benevolent Society of Reading, for heathen schools, by		31. Miss Susan Wakefield's school in Reading,	2 00
Carried forward	\$732 88	Miss Spofford's school in do.	1 38
		Avails of a ring,	35
		Avails of a charity box kept by a young lady,	50
		The Heathen School Society in Reading, by Miss Martha Wakefield, Treas.	33 99—39 99
		Collections at the vestry of the Old South church, Boston, for the child named JOSHUA HUNTERSON, the second annual payment, by Miss Harriet Moore,	30 00
		Total of Donations in October,	\$2,081 45

The Board gratefully acknowledges the following donations.

A box containing various articles of bedding and of clothing, furnished by ladies in Hanover, N. H. and Whitefield, Ver. for the Choctaw mission, forwarded by Deacon Nathan Coolidge, of Windsor, Ver.

A small trunk containing cloth, and articles of clothing, furnished by ladies of Pomfret, Ver. and other towns, for the same mission, by the same hands.

Two bundles, containing articles of bedding and clothing for the same mission, from ladies in Claremont, N. H. by Miss Chase.

A piece of home-made woolen cloth, from a friend of missions in New Hampshire, who wished his name not to be mentioned.

A Society of females in Knoxville, Maryland, lately presented twenty-seven English Bibles for distribution by the missionaries in Ceylon, communicated by Cape John Pearson.

The Female Reading Society in Wrentham have sent a small box, containing articles for heathen children, under care of the missionaries in Ceylon.

THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER TO THE CHURCHES IN THEIR CONNEXION.

Christian Brethren and Friends.

WE would thankfully recognize the goodness of God in permitting us again to address you in our associated capacity. The present is truly an eventful period. The prospects of Zion are, at once, animating, and distressing. In many places

be Lord has appeared in his glory to build up Zion; in others, we find occasion to mourn over her desolations. The unparalleled success, which has attended the means of grace, calls for your fervent gratitude, and excites joy in heaven. The prevalence of error and wickedness requires increasing efforts in favor of truth and piety, and that we humble ourselves before God, unitedly crying for his further interposition in behalf of his church.

The line of separation has been drawing between a world lying in sin, and those who have come up to the help of the Lord against the mighty. Who, then, is on the Lord's side? Now is the time to stand forth, to put on the armor of righteousness, and do valiantly for your God. The present period demands uncommon decision, activity, zeal, and constancy, in the followers of the Lamb. The extensive plans, which have been put into operation for Christianizing the world, and the signal blessing which has attended them, have brought infidelity from his lurking places, and excited him to raise his haggard front against the banners of the cross. He has come out to meet the Lord of hosts, but it is only to make his overthrow the more conspicuous, and add more glory to the triumphs of the Prince of peace. Wherefore, brethren, "be sober, be vigilant."

Let your aims and your prayers continue to be offered up together for the enlargement of the Redeemer's kingdom. In this glorious work, you have the example of kings and emperors to excite you to persevering efforts. You are encouraged by what has already been accomplished among the heathen. Even now the pagan looks from his idol, and asks in surprise, 'Who is this that cometh up from the wilderness leaning upon her beloved?' He turns his eyes from the senseless object of his adoration, and inquires, 'who is this, that cometh with dyed garments, this that is glorious in his apparel traveling in the greatness of his strength?' In the exultation of faith, he exclaims, it is my Redeemer, it is my King and Savior.

Recalling your attention from this prospect, suffer us to urge you not to forget the precious souls committed to your immediate care, and those, which are perishing at your doors. The rising generation demands your utmost solicitude. Experience has abundantly proved, that the popular notion of leaving the youthful mind to grow up in ignorance of God's word, lest it should be restrained and biased in its search after truth, is as corrupt, as it is dangerous. Those, who are left without religious instruction in youth, are prepared to reject the whole system of revelation in their maturer years. They usually become averse to all serious reflection upon its great and leading truths, and learn, by degrees, to rely more upon their own fallible reason, than upon the plainest declarations of the God of truth. Having no religious principles, and no fear of God before their eyes, they are easily plunged into every species of vice, or 'driven about with every light wind of doctrine.' The human heart is naturally corrupt, and the understanding darkened by reason of sin. And a "child left to himself," with his mind floating in the region of uncertainty, is liable to be carried in whatever direction his depraved inclination, or deluded fancy, may lead him, until he "bringeth himself to ruin, and his parents to shame." But let youth be systematically taught the Scriptures, and often questioned respecting them, and it will develop the powers of their minds. It will strengthen the memory, brighten the understanding, and, under the influence of the Holy Spirit, will amend their hearts, and regulate their lives. "Train up a child in the way he should go, and when he is old he will not depart from it." Who, that considers the worth of an immortal soul, can withhold from his children a knowledge of the Scriptures, which are able to make them wise unto salvation? Who, that regards their eternal destinies, can suffer them to be ignorant of those truths on which all their hopes are suspended? They must be enlightened by the Gospel, or dwell forever in that world where is no other light, than "the fiery billows of divine wrath, cast pale and dreadful." They must be taught the knowledge of God our Savior, or meet with an "everlasting destruction from his presence, and the glory of his power." O how unfeeling is that parent, who can permit his offspring to grow up in ignorance of the lively Oracles of God. "Thou shalt teach them diligently unto thy children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thou shalt make it thy daily business, to give thy children a knowledge of the doctrines and duties, which God hath revealed.

How, then, shall this be most successfully accomplished? No other method can supersede the necessity of family instruction. The obligation of parents to tea

their children the Scriptures, is one which God has imposed, and for the discharge of which, he will require a strict account. But it is believed, that parents may be greatly aided in this important work. In the domestic circle, it is difficult to fix the attention, and excite the youthful mind to the degree requisite to make any considerable progress. The concerns of a family are often so numerous, that even by the well disposed, but little time can be spared for the exclusive instruction of children. These difficulties are obviated by associating the members of different families under the same instructors. The listlessness of youth is overcome by seeing others engaged in the same pursuits, and much time is saved by parents for religious meditation, or other necessary concerns. The most successful methods of proceeding with children, we believe, are: *Sabbath Schools, and Bible Classes*. Such is the known and tried utility of these schools, that no town, or district, should be without one, where a pious, and suitable teacher can be procured. The manner of conducting these schools is usually as follows. At each meeting the youth have portions of Scripture, or catechisms,* or sacred hymns assigned them, to be committed and rehearsed at the next meeting. The children are divided into classes; a list of their names is taken, and an account kept of their good or bad performance. When they have recited well a certain number of times, they are rewarded with a tract, or small book, where it can be done with convenience. The teacher occasionally puts to each child some questions arising from the lesson, adapted to his age and improvement. The meetings are opened and closed with prayer, and, if practicable, the children are taught to sing an hymn at the close.

Where several schools are formed in the same town, there should be a general meeting, either annually, or more frequently. Here it may be seen what improvement has been made. Here too, the minister may address the lambs of his flock, may labor to impress more deeply on their minds the truths of the Gospel, and commend them to that Savior, who is ever ready to gather the lambs in his arms, and carry them in his bosom.

Were this plan generally adopted, we are fully persuaded, that it would be attended with the increasing smiles of heaven upon the rising generation. Youth would become more obedient and affectionate to parents, more regular and devout in their general deportment, and more engaged in acquiring the best of all wisdom, that, *which cometh from above*. All other attainments are of little value, in comparison with this. Every other art and accomplishment will soon be buried with them in the grave. But, if they have learned the heavenly art of serving and honoring God, they will be called to practise it in the light of eternal day. What they acquire from the divine word, under the enlightening and renewing influences of the Holy Spirit, may be the beginning of that fund of wisdom and knowledge, which are to be learned in the school of heaven, in the presence of God and the Lamb, and in the company of the spirits of the just made perfect. Ye parents! how will you answer to your God for your neglect to teach your children, or cause them to be taught, his holy word? By neglecting to imbue their minds with a knowledge of the lively Oracles of God, you virtually forbid their coming to Christ. You shut and bar the gates of heaven against them. O, let it be your first object to redeem the pledge you gave, when you brought these little ones in your arms, and consecrated them to the dear Redeemer. Say to them, "my son, keep my words and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."

Study zealously and rightly to affect their minds with a sense of the dying love of Jesus. Talk to them of their depraved and lost state, of that love, "which bled upon the cross," and of the Holy Spirit, which can make them accepted in the Beloved; until you see them weep for sin, and hear them crying to God, "my Father, be thou the guide of my youth."

Finally, brethren, let the world take knowledge of you, that you have been with Jesus. See that you abound yet more in every good word and work. Count it a joy to be the favored and honored instruments of extending the knowledge of God our Savior, and of furthering the great designs of redeeming love.

By the Committee.

{ JOSEPH LEE,
{ JOSEPH ESTABROOK,
{ CYRUS MAXN.

June, 1818.

* The Assembly's Catechism is recommended, and these editions accompanied with Scripture proofs.

RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER.

THE annual meeting of this Society was held at Princeton, Sept. 16. From the seventh annual report of the Directors, we extract several paragraphs, and could gladly insert the whole, if our limits were larger.

"The Treasurer has paid over to the Treasurer of the American Board of Commissioners for Foreign Missions, one hundred and fifty-five dollars, the money appropriated by donation and subscription for their use. We have aided three feeble churches in supporting religious institutions, two of which by our previous aid and encouragement are now blessed with stated pastors, and are rising from their depression, and sharing in the riches of divine grace. We have also aided eight young men the past year in their preparatory studies for the Gospel ministry, with the pleasing expectation, that they will be eminently useful in the vineyard of the Lord should their lives be spared. Our benevolent wishes would have been gratified, could we have possessed the means of doing more in this good work, and of bringing forward a greater number of pious, promising, indigent youth in their preparation for the ministry, that the Maccabean cry of the destitute in our own and distant lands for more ministers and missionaries might soon become less urgent and distressing.

"The present is a period highly favorable to solicit charities, and augment the usefulness of this Society. The community are gaining information with respect to the ignorance and wants of the destitute, and the exemplary beneficence and liberality of the pious. Their hearts are expanding with Christian benevolence, their tears begin to flow over the miseries of millions of wretched beings, their coffers are opened, the hand of avarice is unclenched, and you are only to prevent the affecting cries of the ignorant and destitute to draw forth their liberal contributions. And you need not be informed, that you may lead the cause and enrich the treasury of this Society without detracting from the importance, or lessening the resources of any other benevolent association, or it is our privilege to behold the numerous and various charitable institutions of the age, acting in concert. And we find from the most obvious and stubborn facts, that the multiplication of benevolent societies, instead of narrowing, greatly widens the mighty stream of Christian charity. The more men give, the more they are able to give, and the more they are willing to cast into the treasury of the Lord. "He that watereth is watered also himself." How much more has been done in aid of domestic missions, since so much has been done to promote foreign missions? How much more has been done to circulate the Scriptures in every language, since so much has been done to prepare pious young men to reach this world of life? Discourage one charitable object, and you virtually discourage them all. Seek the advancement of any one and you give aid to all the rest. The reason is obvious; for you awaken a benevolent, charitable spirit, which delights in doing good, and diffusing extensively the blessings bestowed by Divine hand. You need not then fear to plead with earnestness and zeal the interests of this Society. Labor to enlarge its means and extend its usefulness, and you plead the cause of general benevolence; and other kindred societies will feel the salutary influence of your generous efforts.

"Yes, Christian brethren, the discoveries are made, the facts are ascertained, the channels of your beneficence are multiplied, the motives with which you may assail the consciences, and elicit the charities of others, are numerous and powerful. You may now urge the *actual* wants, you may now present the *discovered* idolatries, the *known* cruelties of the heathen. You may now go, and entreat every one who is not an absolute pauper, to cast into our treasury, and tell him, that there are five millions in our own land, destitute of competent religious instruction, and six hundred millions in our world destitute of Bibles and ministers. You may now urge the demands for charity with an appeal, that must excite compassion, that there are now wanted at a very low estimate more than our thousand ministers in our land, and sixty thousand missionaries to supply the unevangelized parts of the world with one missionary to every ten thousand

souls. You may support such affecting statements by undisputed authority, by facts and documents furnished to your hand.

"Christian brethren, "be not faithless, but believing." Much can be done; much must be done. And are we not solemnly bound to do all in our power in this cause of God; of angels, of saints on earth and in heaven? Let us consider that the time is short; and what we do, we must do quickly. All that we would do on earth to save the souls for which Christ died, and as a grateful return for his sufferings and death, must be immediately done. All of our earthly possessions, that we can transfer to be a treasure in heaven, all of our worldly substance that we can carry to an eternity of bliss, is what we cast into the treasury of the Lord. Let us lay up a rich treasure in heaven;—and by our vigorous and undivided efforts to carry into effect the mighty system of Christian benevolence, which is rolling forward, by our generous contributions, our earnest appeals to the consciences and liberality of others, and our fervent prayers, let us anticipate the joy of meeting many at the day of solemn judgment, saved by our instrumentality."

The expenditures of the Society, during the past year, have been for the following objects; viz.

The education of indigent and pious young men for the Gospel ministry,	\$484 13
Foreign missions,	155 00
Assistance to feeble churches,	290 00
Bibles,	5 00
Contingencies	10 30
	<hr/> \$944 43

The officers of the Society are—

Rev. REUBEN PUFFER, D. D. *President.*

NAHUM FAY, Esq. *Vice-President.*

Rev. BENJAMIN WOOD, *Secretary.*

Rev. JOSEPH GOFFE *Treasurer.*

JONAS BROOKS, Esq. *Auditor.*

Rev. JOHN CRANE D. D.

JOSEPH ESTABROOK, Esq.

Rev. WARREN FAY,

Rev. CYRUS MANN,

ESBENEZER ESTABROOK, Esq.

} *Directors.*

FRAGMENT SOCIETY.

THIS benevolent institution continues to dispense its bounty to the poor and the sick. During the past year it assisted about 400 poor families in Boston, by the distribution of 1,658 articles of clothing. Much comfort has been imparted, also, by lending various articles of bedding, &c. Eighty seven families have been assisted in this way. The Society expended \$756 in cash for articles of clothing; but the means of a great part of its beneficence are afforded by donations of old clothing, pieces of cotton, &c. The Hon. Mr. Thorndike presented the Society with 600 yards of cotton.

As winter approaches, the number of applicants and of sufferers increases, and the call upon the opulent and the liberal must be repeated.

Subscriptions and donations will be received by the Secretary, Mason street, or at No. 17, Cornhill.

EDUCATION SOCIETY FOR THE PEOPLE OF COLOR.

THE Executive Committee of the Education Society for the People of Color in New-England, held their annual meeting in Boston on the 3d inst. and beg leave to submit to the public the following brief account of their labors during the past year.

Soon after consenting to manage the affairs of the Society the Committee received application from two young men of color, for the aid of the Society to enable them to acquire such literary and theological knowledge as would render them more extensively useful in the work of the ministry. After they had afforded to the Committee sufficient evidence of their piety, talents and indigence, they were unanimously received under their patronage and have been prosecuting their studies principally under the care of the Rev. Mr. TRAIN, of Framingham. Their deportment and proficiency have been such as to meet the approbation of their instructor and the Committee.

During the year several towns in New England have been visited by the Rev. THOMAS PAUL, by the direction of the Committee, for the purpose of arousing the people of color to unite their energies and contribute their mite towards the support of an Institution designed for their benefit. The appeal has not been made in vain. A disposition has been manifested by them highly flattering to the friends of the Society, and evincive of their desire to aid every effort to promote the knowledge and happiness of the injured descendants of Africa.

In Providence, two Auxiliary Societies have been formed and subscriptions raised by the people of color to the amount of 200 dollars, a considerable part of which has been collected. In Salem, a Society has also been formed, which promises to raise 100 dollars annually. A Society has also been formed in Newport, (R. I.) and considerable progress made towards the formation of one in New-Bedford. The Rev. Mr. PAUL has been directed by the Committee to revisit those places in which Societies have been formed, and use his influence in collecting further subscriptions, and also to repair to Portsmouth, Portland, and other places east, for similar purposes, as soon as possible.

It is truly gratifying to witness the approbation with which the object of this Society is every where received. Persons of every denomination unite in giving it their aid and wishing it success. Formed upon the broad basis of catholicism, the Society confines its patronage to no particular religious sect or party, but will gladly receive all applicants, who bring suitable evidence of piety and their being designed by God for the work of the ministry. The Committee are anxious that this fact should be distinctly known to the public. The circumstance that the present beneficiaries are members of the Baptist Communion arose from their being on the spot, and anxiously waiting for the formation of the Society to aid them in their studies. We should be happy to receive candidates from another communion, if any are ready to offer themselves, possessing suitable qualifications. We call upon the people of color in New England to afford us their patronage; we wish to do them good; to repair some of the injuries which they or their fathers have received, and be instrumental in bringing forward pious, able and faithful teachers, who shall take them by the hand, and lead them forth into the green pastures of Gospel truth.

The next semi-annual meeting of the Committee will be held at the house of the Rev. Dr. Baldwin, in Boston, on the first Wednesday in April next, at 10 o'clock, A. M.

The Committee consists of the following persons:—Rev. Thomas Baldwin, D. D. Rev. John Codman, Rev. Daniel Sharp, Rev. S. E. Dwight, Rev. R. S. Storrs, jr. Rev. J. M. Winchell, Rev. Thomas Paul. In behalf of the Committee,
JAMES M. WINCHELL, *Assistant Sec'y.*

Boston, Nov. 9, 1818.

OTAKEITE.

Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, July 2, 1817.

SINCE the date of our last, Christianity is become the professed religion not only of Tahiti and Eimeo, but also of all the Society Islands.

At a small island to the north of Tahiti, called *Tetaroa*, three places of worship have been lately erected. *Tupua-munu* has been professedly Christian for a good while. *Huahene*, *Rauatea*, and *Tuha*, have renounced Heathenism, and make a general profession of Christianity. The people of Borabora, particularly two

chiefs, *Mai* and *Tefaoon*, have distinguished themselves by their zeal in destroying the idols, demolishing the morals, and erecting places for the worship of the true God. And it appears by letters which we have lately received from *Raia-tea* and *Borabora*, that Boraborans have made converts of their neighbors of *Mara-rua*. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in re-echoing holiness.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Poumotu*; these, viz. the inhabitants of *Ana*, *Awara*, the *Pallacera*, and numerous small islands in their neighborhood, have been for many years past in the habit of visiting *Tahiti* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtained some acquaintance with the principles of Christianity, as contained in our catechism: but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will probably be the case shortly, through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the laborers are few'—very few, and inadequate to so great a field of labor.

JEWISH SCHOOL AT BOMBAY.

The following letter was received not long since from the Rev. Gordon Hall, in behalf of himself and his brethren.

Bombay, April 1, 1818.

To the Secretary of the Female Society of Boston and the vicinity, for the propagation of Christianity among the Jews.

DEAR MADAM,

In behalf of my brethren of the Bombay mission, I have the happiness of acknowledging the receipt of your letter of Oct. 2, 1817, apprising us of the appropriation of one hundred dollars by your Society towards the support of the Jewish school under our care in Bombay. The money has been duly received through Mr. Everts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formation of such a society, and that it will be our delight to apply the money already appropriated, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time.

Soon after the formation of the school, the ten commandments, and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ, as the only Savior of sinners, praise to him, and a desire that all may know and praise him. More or less of these are daily read, and repeated in the school; and not unfrequently a number of the adult Jews are present, who must receive some Christian instruction from what they hear.

As soon as the Gospel of Matthew and our religious tracts were printed, they were introduced into the school; and as yet there is no objection to any thing, which we have proposed to teach the boys. We say *boys*, because in this country it is never expected that *girls* will be taught to read or write.

The school is instructed by a Jew about forty years of age, from *Choule*, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understand the Mahratta language as this man. His brother from the same place teaches the school which we have established among the outcasts of the Hindoos, called *Mhars*. It will be interesting to the Society to know, that numbers of the Jews in Bombay have solicited and received copies of the Gospel of Matthew, and that copies have also been sent to the Jews in *Choule*.

Though we see nothing particularly encouraging at present, still we indulge the hope; that we may live to see some of these branches, long ago broken off through unbelief, again grafted into the true olive.

The whole expense of this school, as now conducted, will be about 100 dollars a year, subject to some small additions for school books in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communications on this subject we shall receive with much pleasure.

That God may at all times direct, encourage, and bless you in your every attempt to promote the knowledge of Christ, and the salvation of sinners, is our united and fervent prayer.

I am, Dear Madam,

with Christian affection and respect, yours,

Mrs.

F. WINTEROP.

G. HALL.

THE
PANOPLIST,
 AND
MISSIONARY HERALD.

No. 12.

DECEMBER, 1818.

VOL. XIV.

REVIEWS.

CXIX. *Neal's History of the Puritans. Vol. IV.* Boston: 1817.

EVOLUTIONS always present highly colored pictures of human character. To see a nation rising in a mass, forgetting the claims of congenuity, the calls of interest, and the love of indolence; to observe em breaking off the restraints imposed by laws, customs, and long habits, and embarking all their personal concerns in the public cause, may well suit the feelings of enthusiasm; but is not adapted to exalt in opinion of human virtue, when we include in the calculation all the stress endured by some parties, or individuals, and the crimes in which those distresses have had their origin.

Very discerning men are sometimes deceived by names; and it is a difficult matter to make the multitude believe, that what is called by a specious appellation must be better, than the same thing in every essential particular, if branded with an odious denomination. After the death of Charles I. it was no very arduous undertaking to change the name of a monarchy for that of a commonwealth; but to prove that the latter, during its short continuance in power, was less culpable in its measures than the former, would be a task of no small labor. Articles of agreement, leagues, covenants, and acts of uniformity, each had their trial, their abettors, and furious opposers, and each in succession saw its popularity decline, and itself was buried in the grave of its predecessors.

Every one knows that an army is a school of profligacy and every species of vice, in which the learners make more rapid proficiency in the knowledge and practice of iniquity, than in almost any other situation. But many facts might be adduced to show, that the profanity of soldiers is not an inseparable concomitant of their condition. The following instance, respecting the conduct of the parliamentary army, from the work before us.

"Their diligence, courage, and behavior is such," (says one of their generals,) through the providence of God, and strict care of the chief officers, that never did obey orders more cheerfully, nor go upon duty more courageously, never did greater harmony and resolution appear to prosecute this cause of God, than in this army. Such a consent of heart and hands; such a sympathy affectional, not only in carnal, but in spiritual bonds, which tie faster than chains adamant! I have often observed a wonderful consent of the officers and soldiers upon the grounds of doing service to God, and how miraculously they have succeeded. The mind of man being satisfied, and fixed on God, and that his undertaking is for God's glory, it gives the greatest courage to those men, and propensity to their actions." p. 31.

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In proof of the severe discipline of the army, and the fidelity of the clergy in their parochial duties, the following extract may serve as a specimen.

"In the midst of all these disorders, there was a very great appearance of piety, both in city and country; the indefatigable pains of the Presbyterian ministers in catechising, and visiting their parishioners, can never be sufficiently commended. The whole nation was civilized, and considerably improved in knowledge, though bishop Kennet and Mr. Beaham are pleased to asperse and blasphemies against heaven were expelled up to a most good height. 'I know (says Mr. Baxter) you may meet with many who will deny affirm, that in those times all religion was trodden under foot, and heresy and schism were the only piety; but I give warning to all ages, that take heed how they believe any, while they are speaking for the interest of factions and opinions, against their real or supposed adversaries.' However parliament did what they could to suppress and discountenance all such ex-
gancies; and even the officers of the army, having convicted one of their *gu* *masters* of blasphemy in a council of war, sentenced him to have his tongue through with an hot iron, his sword broke over his head, and to be cap-
tured army." p. 42.

A consideration of the sudden reverses of human affairs, the throw of dynasties, the destruction of empires, and the fluctuation of power, has been often recommended as an antidote to the ore of ambition. But we are sometimes referred to the rewards of worthy actions, as incentives to a virtuous life; in mitigation of troubles, and to sustain our courage, we are taught to expect enjoyment of the fruits of our labors, or at least an ample survey of happiness resulting from our efforts to meliorate the condition of the world. We doubt, however, whether such motives be not rather to contract, than expand the mind; more suited to form selfish, than valiant men. If propositions of this kind do not offer a radically new basis for the erection of a splendid character, they certainly remove the sublimest motives ever presented to human exertion, and rob the Christian of the strongest inducement for spending his life in a good cause. The man who expects immediate payment for all his labor, is very apt to complain if that payment be deferred; still more impatiently to sustain the disappointment, if, after the performance of his work, he see no prospect that compensation will ever arrive. We are to deny, that, amidst the many errors which found a place in their belief, and consequently in the conduct, of the various parties during the reign of Charles I. and in the civil wars, some of those brave men, who sacrificed their property, their reputation and lives, in the defence of the truth, were actuated by pure motives. Could the Presbyterians, while endeavoring to complete their covenant, directory, and confession of faith, and to fix them on solid foundations, have foreseen the miserable defeat they sustained, and Independents rising into the highest seats of office, dispensing favors and directing the energies of the nation, it would, no doubt, have damped the zeal, and palsied the energies of many. But those spirits, whose views extended to remoter ages, and who cheerfully sustained any toil through the strong hope of perpetuating what they considered the greatest of blessings, would not have slackened their pace, nor cooled their ardor. On the other hand, when the Independents were supported by the strong arm of military power, and the authority of parliament, could they have anticipated the ruin of

homes in the storm which overtook them in the short space of ten years; could they once have had an antepast of that bitter cup, which as poured out without mixture to them and all other non-conformists the time of the restoration, they might have relaxed something of that rigor which marked their progress. They showed great zeal in running away the branches of all religious establishments. Their toleration was so loose, that it became quickly intolerable. Probably, any of these men were impelled by no motive better than a love of power; but we see no reason to question the purity of intention in all, to deny that some were supported by elevated principles, and urged by feelings of the purest philanthropy.

After Cromwell assumed the supreme power, he kept all parties in so much awe, that they dared not persecute each other with violence.

"The protector's wise conduct appeared in nothing more, than in his unwearied labors to make all religious parties easy. He indulged the army in their enthusiastic raptures, and sometimes joined in their prayers and sermons. He countenanced the *Presbyterians*, by assuring them he would maintain the public ministry, and give them all due encouragement. He supported the *Independents*, by making them his chaplains; by preferring them to considerable livings in the church and universities; and by joining them in one commission with the *presbyterians*, as *tryers* of all such as desired to be admitted to benefices. But he absolutely forbade the clergy of every denomination dealing in politics, as not belonging to their profession; and when he perceived the managing *presbyterians* took so much upon them, he always found means to mortify them." p. 105.

The advantages, resulting from this care to keep at peace those who were disposed to injure each other, appeared on many occasions. Some of those who did not approve of Cromwell's usurpation, "when they saw that his design was to do good in the main, and encourage religion as far as his cause would admit, acquiesced." And comparing these times with those after the restoration, the same writer adds,

"I shall, for the future, think that land happy, where the people have but bare liberty to be as good as they are willing; and if countenance and maintenance be not added to liberty, and tolerated errors and sects be but forced to keep the peace, I shall not hereafter much fear such a toleration, nor despair that truth will bear down its adversaries." *ib.*

When the seekers after power thus found themselves disappointed, and that they were not to be permitted to inflict penalties on those who refused to submit to their discipline, they adopted the wiser method of uniting to attack vice and irreligion in general, instead of devouring each other.

Of the many endeavors made by Cromwell, to answer the numerous petitions, for the protection and defence of religion, probably no one has brought on his memory more odious aspersions than the appointment of commissioners to examine and approve preachers; and in our humble opinion, no action of his life deserves greater praise. In the selection and appointment of these commissioners, the narrowness of party spirit does not appear to have entered; for they were chosen from several denominations. As the labors of these men have shown their diligence, their zeal, and disinterestedness, we have no hesitation in according with the testimony of the historian, that "they were men of as known abilities and integrity, as any the nation had."

During this period were many of those "revival meetings at friends, or quakers," which greatly dishonored the cause of religion, stained the reputation of those engaged in it, and caused the people to the mistaken opinions of the age; for no party seem to have abandoned the notion of extirpating heresy. At the same time have entertained any scruples respecting the justice of such cruel proceedings. The natural tendency of human nature being towards extremes, the succeeding reign became a season of dissimulation and open impiety.

It has been well said, that "faction makes men fools." A stronger instance of the truth of the remark can scarcely be given, than in the measures adopted by several parties after the death of Charles II. That men who knew the character of such a wretch as Charles II. had witnessed the evils endured by the nation under the Stuart family, and had even felt the weight of such an unprincipled tyranny, should abandon all, both in church and state, to the conduct of a prince, who had no title of every thing to entitle him to confidence, can be accounted for only by referring it to the just judgment of God, in giving up the nation to infatuated counsels. Of the many vile wretches, whom God in his wrath has suffered to hold the reins of government in a Christian community, small is the number who more abused their position than Charles II. Destitute of principle himself, he seems to have glories in the worst species of vice; he exalted the wicked to places of honor, and thrust the virtuous out of sight; iniquity in every shape lifted its brazen front, integrity was forced to flee into corners; no virtuous parasite could be so base, as not to receive encouragement, provided he flattered the vices of the king and his friends, and scoffed at all serious religion. Although several of the histories of England have been written by friends, or at least, flatterers of the house of Stuart, nevertheless, neither their ingenuity nor their diligence have been sufficient to screen the detestable features of the monarch and his court. Among the histories of the reign in question, and all authentic records, on which any reliance may be placed, scarcely can a page be turned without presenting some new feature of deformity, or throwing a deeper color on those exhibited before. The contrast between the morals of the nation, before and after the restoration of this dissolute monarch, is well displayed by our author.

"And here was an end of those distracted times, which our historians have loaded with all the infamy and reproach that the wit of man could invent: The *puritan* ministers have been decried as ignorant mechanics, canting preachers, chemists to learning; and no better than public robbers! The universities were said to be reduced to a mere *Munster*; and that if the *Goths* and *Huns* had even the *Turks*, had overrun the nation, they could not have done more to introduce barbarism, disloyalty, and ignorance; and yet in these times, and by the men who then filled the university chairs, were educated the most learned divines and eloquent preachers of the last age, as the *Stricklands*, *Wells*, *Smith*, *Bulls*, *Burns*, *Whitby*, and others, who retained a high veneration for their learned tutors, after they were rejected and displaced. The religious part of the common people have been stigmatized with the character of *hypocrites*; their looks, their dress and behavior, have been represented in the most odious colors; and yet one may venture to challenge these declaimers to produce any period of time since the reformation, wherein there was less open profaneness and impiety, and more of the spirit as well as appearance of religion. Perhaps there was as much rigor and preciseness in indifferent matters, but the lust of men were less under a visible restraint; and though the legal prohibitions were not so

the doctrine operated by false politics, yet better laws were never made against sin, or more vigorously executed. The dress and conversation of people were gross and vulgar, and their manner of living remarkable for avarice. There was hardly a single bankruptcy to be heard of in a year; and in such a case the bankrupt had a mark of infamy upon him, that he could never wipe off. Drunkenness, profanation, profane swearing, and every kind of debauchery, were justly deserved infamies, and universally discomenances. The clergy were laborious in preaching and praying, and catechising youth, and visiting their parishes. The magistrates did their duty in suppressing all kinds of games, stage-plays, and abuses in public houses. There was not a play acted on any theatre in England for almost twenty years. The Lord's day was observed with unusual reverence, and there were a set of as learned and pious youths training up in the universities had never been known. So that if such a reformation of manners had obtained under a legal administration, they would have deserved the character of the best of times.

When the legal constitution was restored, there returned with it a torrent of immorality and wickedness. The times which followed the restoration were far more corrupt than those which preceded it; for the laws which had been enacted against vice for the last twenty years being declared null, and the magistrates changed, there set no bounds to their licentiousness. A proclamation indeed was published against those loose and riotous cavaliers, whose loyalty consisted in drinking healths, and talking at those who would not revel with them; but in reality the king was at the head of those disorders, being devoted to his pleasures, and having given himself up to an avowed course of lewdness; his bishops and chaplains said that he usually came from his mistresses apartments to church, even on sacrament days. There were two playhouses erected in the neighborhood of the court. Women actresses were introduced into the theatres, which had not been known till that time; the most lewd and obscene plays were brought upon the stage, and the more obscene the better was the king pleased, who gratified every new play with his royal presence. Nothing was to be seen at court, but feasting, hard drinking, revelling, and amorous intrigues, which engendered the most enormous vices. From court the contagion spread like wild fire among the people, inasmuch that men threw off the very profession of virtue and piety under name of drinking the king's health; the appearances of religion which remained with some, furnished matter of ridicule to libertines and scoffers. Some who had been concerned in the former changes thought they could not redeem their credit better than by deriding all religion, and telling or making stories to render the former party ridiculous. To appear serious, or make conscience either of words or actions, was the way to be accounted a schismatic, a fanatic, or a hypocrite, though there was any real religion during the course of this reign. It was chiefly among these people. They who did not applaud the new ceremonies were marked out for *presbyterians*, and every *presbyterian* was a *rebel*. The old clergy who had been sequestered for scandal, having taken possession of the living, were intoxicated with their new felicity, and threw off all restraints of their order; every week produced reports of one or other clergyman who was taken up by the watch drunk at night, and mobbed in the streets. Some were taken with lewd women, and one was reported to be drunk in the pulpit." pp. 292, 293.

Notwithstanding all the vices of this monarch, if we were to judge of his character by some of his shameless flatterers, he would be accounted a wise and good prince. "The English historians are not all free from the guilt of palliating his crimes. Indeed, most of the histories hitherto written are the productions of men, who deemed religion of small consequence, not worthy to occupy the attention of those who direct the affairs of nations. Forming and destroying empires, overturning ancient establishments, filling the trumpet of fame with the sound of war, establishing a reputation by doing mischief to the human species, have been accounted the principal objects of attention to what are called great minds. None but these and similar exploits have been recognised by the principal recorders of human actions, as fit for the admiration of contemporaries, or worthy the notice of posterity."

CXX. *A Sermon preached in St. Andrews church, Edinburgh, before the Society for the relief of the Destitute Sick, on the Lord's day, April 18, 1813.* By THOMAS CHALMERS, then minister of Kilmany.
Thoughts on Universal Peace: a Sermon delivered on Thursday, Jan. 18, 1816, the day of national thanksgiving for the restoration of peace. By THOMAS CHALMERS, now minister of the Iron Church, Glasgow, New York; Kirk and Mercier, 1817.

SEVERAL months ago we laid before our readers a review of the celebrated astronomical discourses of Dr. Chalmers; a work, which made its way more rapidly and extensively to the libraries of clergymen, and was more universally read by them, than any other small collection of sermons, which we can mention. Nor was it read in vain; for without bringing the charge of plagiarism, or of any impropriety of a printed work, we can truly say, that within a year from the first publication of these discourses in our country, we heard from the pulpit a surprising number of sermons, from which it was evident, that the preachers had become familiar with some of the sublime topics there discussed.

The sermons before us were the work of the same masterly hand, and possess the same noble characteristics. The text of the first is Psalm xli, 1. *Blessed is he that considereth the poor; &c.* The introduction is occupied in illustrating the position that 'there is a want of congeniality between the wisdom of this world and the wisdom of the Christian.' After spending a few moments on this topic the preacher intimates, that the *benevolence* of the world is entirely at variance with the benevolence of the Christian.

"You would think if any thing could bring the Christian at one with the world around him, it would be this; and that, in the ardent benevolence which figures in novels, and sparkles in poetry, there would be an entire congeniality with the benevolence of the Gospel. I venture to say, however, that there never existed a stronger repulsion between two contending sentiments, than between the benevolence of the Christian, and the benevolence which is the theme of elegant literature—that the one, with all its accompaniments of tears, and sensibilities; and interesting cottages, is neither felt nor understood by the Christian as such; and the other, with its work and labors of love—its *enduring hardness as a gold soldier of Jesus Christ*, and its living, not to itself, but to the will of Him who died for us, and who rose again; is not only not understood, but positively nauseated, by the poetical *amateur*.

"But the contrast does not stop here. The benevolence of the Gospel is not only at antipodes with the visionary sons and daughters of poetry, but it ever varies in some of its most distinguishing features with the experimental benevolence of real and familiar life. The fantastic benevolence of poetry is now indeed pretty well exploded; and in the more popular works of the age, there is a benevolence of a far truer and more substantial kind substituted in its place—the benevolence which you meet with among men of business and observation—the benevolence which bustles and finds employment among the most public and ordinary scenes, and which seeks for objects, not where the flower blows sweetest, and the stream, with its gentle murmurs, falls sweetest on the ear; but finds them in his every day walks—goes in quest of them through the heart of the great city, and is not afraid to meet them in its most putrid lanes and loathsome receptacles.

Now, it must be acknowledged, that this benevolence is of a far more respectable kind than that poetic sensibility, which is of no use, because it admits of no application. Yet I am not afraid to say, that, respectable as it is, it does not come up to the benevolence of the Christian, and is at variance, in some of its most capital ingredients, with the morality of the Gospel. It is well, and very well, as far as it goes; and that Christian is wanting to the will of his master who refuses to

were and go along with it. The Christian will do all this, but he would like to do more; and it is at the precise point where he proposes to do more, that he finds himself abandoned by the co-operation and good wishes of those who had hitherto supported him. The Christian goes as far as the votary of this useful benevolence; but then he would like to go further, and this is the point at which he is mortified to find that his old coadjutors refuse to go along with him; and not, instead of being strengthened by their assistance, he has their contempt and their ridicule; or, at all events, their total want of sympathy, to contend with. The truth is, that the benevolence I allude to, with all its respectable air of business and good sense, is altogether a secular benevolence. Through all the extent of its operations, it carries in it no reference to the eternal duration of its object. Time, and the accommodations of time, form all its subject, and all its exertions; and, when it labours, and often with success, to provide for its object a warm and well-sheltered tenement, but it looks not beyond the few little years when the earthly house of our tabernacle shall be dissolved—when the soul shall be driven from its perishable habitation, and the only benevolence it will acknowledge or care for, will be the benevolence of those who have directed it to a building not made with hands, eternal in the heavens. This, then, is the point at which the benevolence of the Gospel separates from that worldly benevolence, to which, as far as it goes, offer my cheerful and unmingled testimony. The one minds earthly things, the other has its conversation in heaven. Even when the immediate object of both is the same, you will generally perceive an evident distinction in the principle. Individuals, for example, may co-operate, and will often meet in the same room, members of the same society, and go hand-in-hand cordially together for the education of the poor. But the forming habits of virtuous industry, and good members of society, which are the sole consideration in the heart of the worldly philanthropist, are but mere accessions in the heart of the Christian. The main spring of his benevolence lies in furnishing the poor with the means of enjoying that bread of life which came down from heaven, and in introducing them to the knowledge of those Scriptures which are the power of God unto salvation to every one who believeth. Now, it is so far a blessing to the world that there is a co-operation in the immediate object. But what I contend for, is, that there is a total want of congeniality in the principle—that the moment you strip the institution of a temporal advantage, and make it repose on the naked grandeur of eternity, it is fallen from, or laughed at, as one of the chimeras of fanaticism, and left to the despised efforts of those whom they esteem to be unaccountable people, who subscribe for missions, and squander their money on Bible Societies. Strange fact, you would think, of eternity to degrade the object with which it is connected. But so it is. The blaze of glory, which is thrown around the martyrdom of a patriot or a philosopher, is refused to the martyrdom of a Christian. When a Quaker dies, who lifted his intrepid voice for the liberty of the species, we hear nothing but of the shrines and the monuments of immortality. Put into his place one of those sturdy reformers, who, unmoved by councils and inquisitions, stood up for the religious liberties of the world; and it is no sooner done; than the full tide of congenial sympathy and admiration is at once arrested. We have all heard of the benevolent apostleship of Howard, and what Christian will be behind his fellows with his applauding testimony? But will they, on the other hand, share in enthusiasm, when he tells them of the apostleship of Paul, who, in the sublime sense of the term, accomplished the liberty of the captive, and brought him that sat in darkness out of the prison-house? Will they share in the holy benevolence of the apostle, when he pours out his ardent effusions in behalf of his countrymen? They were at that time on the eve of the cruellest sufferings. The whole vengeance of the Roman power was mustering to bear upon them. The siege and destruction of their city form one of the most dreadful tragedies in the history of war. Yet Paul seems to have had another object in his eye. It was their souls and their eternity which engrossed him. Can you sympathize with him in this principle, or join in kindred benevolence with him, when he says, *“My heart's desire and prayer for Israel is that they might be saved.”* pp. 5—10.

We have indulged our readers with this long quotation, not only to give a full statement of the argument, but to impress the solemn and feeling truths which the statement contains. Most reflecting persons have been aware, we presume, of this discrepancy between the

feelings of worldly men and the feelings of Christians. It is an undeniable fact, and one which proves the extreme depravity of our nature, that multitudes, in the soberest exercise of their philanthropy, should altogether exclude any thought of eternity, and any provision for the future happiness of those to whom it dispenses charity. This fact should remind Christians, that their exertions should be more devoted to the spiritual good of perishing immortals, than would otherwise be their duty. The world will do much to take care of the bodies of men; real Christians only can be relied upon to make the proper sacrifices for the good of souls. There is danger, however, that Christians will suffer their benevolence to be expended upon objects of a secular nature. This has been the case hitherto, and it needs a powerful excitement to enable them to form a proper standard of duty, in regard to the relative claims of this world and the world to come. The most scrupulous and conscientious Christians would, with few exceptions, be astonished to find, on a review of their past lives, how little they had contributed of their money and their time, with a direct view to the salvation of souls, compared with what they had given to relieve the temporal wants of their fellow-creatures. We do not say, that too much has been done to relieve the temporal wants of the poor and the sick and the destitute; but that too little, far too little, has been done, and is done still, for the spiritual good of the ignorant, and the sinful. And if it were impossible that more should be done in the business of charity, than has been hitherto done, we should say, without the least hesitation, that it were better to leave the body unprovided for, than to neglect the soul. It is safer to say, however, in the words of Christ, *These things ought ye to have done, and not to leave the other undone.*

In pursuing this subject, Dr. C. asserts, that he is not aware of the fact, that the use of a written language has, in modern times, been introduced among savages by any other persons except missionaries. This has been done in many instances by them. When religion is the errand, and the occasion, some men have been found, who, with unconquerable labor and perseverance, have formed an orthography for wandering barbarians; and have taken their children from the woods, placed them in village schools, and taught them the arts and decencies of cultivated life. How idle is the dream, that savages must be civilized before religion can be sent to them; and how completely is this dream dissipated by thousands of facts, which are constantly transpiring, as well as by a single glance at the New Testament.

The explanation of the text is short and forcible:

"Blessed is he that *considereth* the poor—a grave and prosaic exercise I do allow, and which makes no figure in those high wrought descriptions, where the exquisite tale of benevolence is made up of all the sensibilities of tenderness on the one hand, and of all the ecstasies of gratitude on the other. The Bible rescues the cause from the mischief to which a heedless or unthinking sensibility would expose it. It brings it under the cognizance of a higher faculty—a faculty of steadier operation than to be weary in well-doing, and of sturdier endurance than to give it up in disgust. It calls you to *consider* the poor. It makes the virtue of relieving them a matter of computation as well as of sentiment; and, in so doing, it puts you beyond the reach of the various delusions by which you are at one time led to prefer the indulgence of pity to the substantial interest of its object; at another are led to retire chagrined and disappointed from the

sense of duty, because you have not met with the gratitude or the honesty that would have accounted with satisfaction, and led to depend all your anxieties upon the consideration of time, and to overlook eternity. It is the office of confidence to save you from all these fallacies. p. 13

The advantages of considering the poor, are, first, that 'the labor and the attention of actual business' will be expended upon their wants; and, secondly, a provision for eternity will not be forgotten.

The division of labor, which is carried to such perfection in our day, is thus recommended, as applicable to works of charity.

You have all heard of the division of labor, and I want you to understand that the advantages of this principle may be felt as much in the operations of charity, as in the operations of trade and manufactures. The work of beneficence would be the more act of giving money, there must be the act of attending to them, there must be the act of inquiry; there must be the act of judicious application. p. 26

The same principle is applicable, with still more force, to the various details of religious charity. The British and Foreign Bible Society has taught reflecting Christians, what indeed they should have known from the dictates of plain common sense, that religious charities, if conducted on a scale commensurate with the wants of mankind, should employ, in their various departments, the vigorous and undistracted labors of the most capable, the most energetic, and the wisest men in the Christian community. The government of a nation, upon known principles, and according to established usages, is an easy matter, compared with the introduction of the Gospel among bigoted and superstitious idolaters, or the revival of the Gospel where its glory has been obscured.

In discussing the second part of his subject, the preacher, after describing the temporal comforts often bestowed by persons of merely benevolent, exclaims;

"Kind and amiable people! your benevolence is most lovely in its display, but it is perilous in its consequences. Does it never occur to you, that in a few years this infant will die—that he will go to the place where neither cold nor hunger will reach him, but that a mighty interest remains, of which both of you may know the certainty, though neither you nor I can calculate the extent. Your benevolence is too short—it does not shoot far enough. It reaches it, and calling it a child with a sweetmeat or a toy, and then abandoning the happy creature to his fate. How much the 'poor old man' happy with your smiles and your arguments, while he is an infant on the mighty range of infinite durations, and will you leave the soul, which has this infinity to go through, to its chance? How comes it that the grave should throw so impenetrable a shroud over the realities of eternity? How comes it that heaven, and hell, and judgment, should be treated as so many nonentities, and that there should be as little real and operative sympathy felt for the soul, which lives for ever, as for the body that it is to die, or for the days that it moulder? Eternity is longer than time, the arithmetic, my brethren, is all on one side upon this question, and the wisdom which calculates, and guides itself by calculation, gives its weight and respectability to what may be called the benevolence of faith." pp. 27, 28.

The commencement of the following quotation is as complete a description of the latitudinarianism, which has been secretly and gradually

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ually making its way in New England, but which we confidently believe to be now on the decline, as could have been written by Dr. Chalmers, had he studied the subject ten years in our metropolis.

There is an indolent and superficial theology, which turns its eyes from the danger, and feels no pressing call for the application of the remedy—which reposes more in its own vague and self-assumed conceptions of the mercy of God, than in the firm and consistent representations of the New Testament—which overlooks the existence of the disease altogether, and therefore feels no alarm, and exerts no urgency in the business—which, in the face of all the truths and all the severities that are uttered in the word of God, leaves the soul to its chance; or, in other words, by neglecting to administer every thing specific for the salvation of the soul, leaves it to perish. We do not want to involve you in controversies; we only ask you to open the New Testament, and attend to the obvious meaning of a word which occurs frequently in its pages—we mean the word *saved*. The term surely implies, that the present state of the thing to be saved, is a lost and an undone state. If a tree be in a healthful state from its infancy, you never apply the term saved to it, though you see its beautiful foliage, its flourishing blossoms, its abundant produce, and its progressive ascent through all the varieties incidental to a sound and a prosperous tree. But if it were diseased in its infancy, and ready to perish, and if it were restored by management and artificial applications, then you would say of this tree that it was *saved*; and the very term implies some previous state of uselessness and corruption. What, then, are we to make of the frequent occurrence of this term in the New Testament, as applied to a human being? If men come into this world pure and innocent, and have nothing more to do but to put forth the powers with which nature has endowed them, and so rise through the progressive stages of virtue and excellence, to the rewards of immortality, you would not say of these men that they were saved when they were translated to these rewards. These rewards of man are the natural effects of his obedience, and the term *saved* is not at all applicable to such a supposition. But the God of the Bible says differently. If a man obtain heaven at all, it is by being saved. He is in a diseased state, and it is by the healing application of the blood of the Son of God, that he is restored from that state. The very title applied to him proves the same thing. He is called *our Savior*. The deliverance which he effects is called our salvation. The men whom he doth deliver are called the *saved*. Doth not this imply some previous state of disease and helplessness? And from the frequent and incidental occurrence of this term, may we not gather an additional testimony to the truth of what is elsewhere more expressly revealed to us, that we are lost by nature, and that to obtain recovery, we must be found in Him who came to seek and to save that which is lost. He that believeth on the Son of God (shall be saved) but he that believeth not, the wrath of God abideth on him.

We know that there are some who look at this representation, and think it is just another example of the substantial interests of the poor, being sacrificed to self management and delusion. It is to be hoped, that there are many who have looked the disease fairly in the face, and are ready to reach forward the hands adapted to relieve it. We should have no call to attend to the spiritual interests of men, if they could safely be left to themselves, and to the spontaneous operation of those powers with which it is supposed that nature has endowed them; but this is not the state of the case. We come into the world with the principles of sin and condemnation within us, and in the congenial atmosphere of this world's example, these ripen fast for the execution of the sentence. During the brief of this short but interesting passage to another world, the remedy is in the Gospel held out to all, and the freedom and universality of its invitation, which opens assured admission to all who will, must aggravate the weight and sternity of the sentence to those who will not; and upon them the speediest agency of that saying will be accomplished,—"How shall they escape if they neglect so great a salvation?" pp. 29—32.

The discourse concludes with the following animated paragraph—

"While in the full vigor of health, we may count it enough to take up with something short of this. But—striking testimony to evangelical truth! go to the

real reality of a human soul on the eve of its departure from the body, and you find that all those rapid sentimentalities which partake not of the substantial doctrine of the New Testament, are good for nothing. Hold up your face, my brethren, for the truth and simplicity of the Bible. Be not ashamed of its phraseology. It is the right instrument to handle in the great work of calling a human soul out of darkness into marvellous light. Stand firm and secure on the unproachable principle, that this is the word of God, and that all taste, and imagination, and science, must give way before its overbearing authority. Walk in the footsteps of youravior, in the two-fold office of caring for the diseases of the body, and administering to the wants of the soul; and though you may fail in the former, though the patient may never arise and walk, yet, by the blessing of heaven upon your fervent and effectual endeavours, the latter object may be gained; for the soul may be lightened of all its anxieties—the whole burden of its disease may be swept away—it may be of good cheer, because its sins are forgiven—and the right direction may be impressed upon it which will carry it forward in progress to a happy eternity. Death may not be averted, but death may be disarmed. It may be stript of its terrors, and instead of a devouring enemy, it may be hailed as a messenger of triumph." p. 83.

We have been liberal in our quotations because many of our readers will not see the volume before us, widely diffused as it is; and because those who possess it, will be pleased to have some striking passages recommended, for the gratification of themselves and their families.

Dr. Chalmers is one of the great ornaments of the orthodox and evangelical cause; and it is a subject of devout thankfulness, that his distinguished powers should have been rescued from the chilling and seducing influence of that 'indolent and superficial theology,' which he has so well described. This change was wrought in his feelings and views, as is well known, in consequence of his thoroughly studying the New Testament.

The sermon on *Universal Peace* is from Isai. ii, 4: *Nation shall not lift up sword against nation, neither shall they learn war any more.*

After alluding to the numerous prophecies which declare, that there shall be a period in this world when hostilities shall cease, the preacher attacks a prevalent delusion, in a very forcible and dignified manner:

"But before I proceed, let me attempt to do away a delusion which exists on the subject of prophecy. Its fulfilments are all certain, say many, and we have therefore nothing to do, but to wait for them in passive and indolent expectation. The truth of God stands in no dependence on human aid to vindicate the immutability of all his announcements; and the power of God stands in no need of the feeble exertions of man to hasten the accomplishment of any of his purposes. Let us therefore sit down quietly in the attitude of spectators—let us leave the Divinity to do his own work in his own way, and mark, by the progress of a history over which we have no control, the evolution of his designs, and the march of his wise and beneficent administration.

"Now, it is very true, that the Divinity will do his own work in his own way, but if he choose to tell us that that way is not without the instrumentality of men, but by their instrumentality, might not this sitting down into the mere attitude of spectators, turn out to be a most perverse and disobedient conclusion? It is true, that his purpose will obtain its fulfilment, whether we shall offer or not to help it forward by our co-operation. But if the object is to be brought about, and if, in virtue of the same sovereignty by which he determined upon the object, he has also determined on the way which leads to it, and that that way shall be by the acting of human principle, and the putting forth of human exertion, then let us keep back our co-operation as we may; God will unite the hearts of others to

that which we abstain from; and they, admitted into the high honor of being fellow-workers with God, may do homage to the truth of his prophecy, while we, perhaps, may unconsciously do dreadful homage to the truth of another warning, and another prophecy. "I work a work in your days which you shall not believe, though a man declare it unto you. Behold, ye despisers, and wonder and perish." pp. 38, 39.

Dr. Chalmers proceeds to argue, that the prophecies have hitherto received their accomplishment by human exertion and activity; and that, in the same way, those prophecies, which relate to universal peace, will be fulfilled. This great reformation will be produced, he supposes, by the steady influence of Christian principles and the mild dissemination of Gospel doctrine, first in one country, and then in another; till at last, "by scriptural truth conveyed with power from one people to another, and taking its ample round among all the tribes and families of the earth, shall we arrive at the magnificent result of peace throughout all its provinces, and security in all its dwelling-places."

In the course of the sermon, the author expatiates on the evils of war;—the obstacles, which stand in the way of its extinction;—and some of the expedients by which these obstacles may be removed. On the evils of war, though the subject is so trite, the topics are selected with great judgment, and the painting is executed by a masterly hand. In the midst of this discussion, the solemn thought, that multitudes of immortal souls enter eternity while in the act of perpetrating enormous wickedness, is thus introduced.

"I am not saying that the burden of all this criminality rests upon the head of the immediate combatants. It lies somewhere, but who can deny that a soldier may be a Christian, and that from the bloody field on which his body is laid, his soul may wing its ascending way to the shores of a peaceful eternity. But when I think that the Christians, even of the great world, form but a very little flock, and that an army is not a propitious soil for the growth of Christian principle—when I think on the character of one such army, that had been led on for years by a ruffian ambition—and been inured to scenes of barbarity—and had gathered a most ferocious hardihood of soul, from the many enterprises of violence to which an unprincipled commander had carried them—when I follow them to the field of battle, and further think, that on both sides of an exasperated contest—the gentleness of Christianity can have no place in almost any bosom; but that nearly every heart is lighted up with fury, and breathes a vindictive purpose against a brother of the species, I cannot but reckon it among the most fearful of the calamities of war—that while the work of death is thickening along its ranks, so many disembodied spirits should pass into the presence of Him who sits upon the throne, in such a posture, and with such a preparation." pp. 45, 47.

The preacher remarks, what we ought not to omit, that the text itself is a forcible condemnation of war; and so, we may add, is every other prophecy of universal peace. "In the days of perfect righteousness, there will be no war;" and "so soon as the character of man has had the last finish of Christian principle thrown over it, from that moment all the instruments of war will be thrown aside, and all its lessons will be forgotten." The considerate and pious Scott, in his practical observations on Ezek. xxxix, has the following sentences, which deserve to be quoted, not on account of their peculiar brilliancy or force, but for the solid truths which they contain.

"Speedily the weapons of war, which are so much in use all over the world, will be rendered needless. Indeed they might now be all burned or buried in the depth of the sea, to the great benefit of mankind; and they would be thus disposed of, did not men more resemble Satan in pride, malice, and treachery, than the Lord in justice, truth, goodness, and mercy; and if they did not take more delight in robbing, murdering or domineering over others, than in love and good works. Yet it is the common lot of spoilers to be spoiled and slaughtered, by those whom they seek to injure. After all the disturbances that is made by men of vast ambition or insatiable avarice, and after all their mighty expectations and achievements, a place of graves is all that the Lord gives them on earth; and sometimes even this is denied, that the indignities exercised towards their dead bodies may be an emblem of the contempt and misery to which their guilty souls are doomed in the invisible world."

The obstacles to the extinction of war are neither more nor less than the obstacles to the universal spread of the Gospel. It is of importance that Christians should perpetually keep this in mind. War has been continued among men, not because they lacked a conviction of its miseries and its crimes; not because they have been too ignorant to compute its expense; or too stupid to feel the weight of its exactions; or too blind to see the wide extent of its desolations. Even Nestor, who had borne arms from his earliest youth, through the whole period of three generations, is made by Homer to denounce war, when carried on as a business or a trade, in a strain of forcible eloquence. The understandings of men may be convinced, but this is not sufficient; their hearts must be regulated by the requirements of the Gospel.

"The prophecy of my text will obtain its fulfilment—but not till the fulfilment of the verses which go before it;—not till the influence of the Gospel has found its way to the human bosom, and plucked out of it the elementary principles of war;—not till the law of love shall spread its melting and all subduing efficacy among the children of one common nature;—not till ambition be dethroned from its mastery over the affections of the inner man,—not till the guilty splendors of war shall cease to captivate its admirers, and spread the blaze of a deceitful heroism over the wholesale butchery of the species;—not till national pride be humbled, and man shall learn, that if it be individually the duty of each of us in honor to prefer one another; then let these individuals combine as they may, and form societies as numerous and extensive as they may, and each of these be swelled out to the dimensions of an empire, still, that mutual condescension and forbearance remain the unalterable Christian duties of these empires to each other;—not till man learn to revere his brother as man, whatever portion of the globe he occupies, and all the jealousies and preferences of a contracted patriotism be given to the wind; not till war shall cease to be prosecuted as a trade, and the charm of all that interest which is linked with its continuance, shall cease to beguile men in the peaceful walks of merchandise, into a barbarous luring after war;—not, in one word, till pride, and jealousy, and interest, and all that is opposite to the law of God and the charity of the Gospel, shall be forever eradicated from the character of those who possess an effectual control over the public and political movements of the species;—not till all this be brought about, and there is not another agent in the whole compass of nature that can bring it about but the Gospel of Christ, carried home by the all-subduing power of the Spirit to the consciences of men;—then, and not till then, my brethren, will peace come to take up its perennial abode with us, and its blessed advent on earth be hailed by one shout of joyful acclamation throughout all its families;—then, and not till then, will the sacred principle of good-will to men circulate as free as the air of heaven among all countries—and the sun looking out from the firmament, will behold one fine aspect of harmony throughout the wide extent of a regenerated world." pp. 54–56.

After this rapid sketch, the preacher particularizes two great obstacles to the renunciation of war; "the way in which the heart of man is carried off from its barbarities and its horrors, by the splendor of its deceitful accompaniments;" and the "sentiment, which seems to be universally gone into, that the rules and promises of the Gospel, which apply to a single individual, do not apply to a nation of individuals."

We have not seen a writer, with whose principles on the subject of war we more entirely coincide, than with those of Dr. Chalmers. It has been supposed, from some passages contained in our work, that we adopted the plan of entire non-resistance to every species of oppression, outrage, and cruelty; in other words, that we carried the doctrines of the Quakers on this subject, to their full extent. This is not the case. We do not believe these doctrines to be supported by reason, Scripture, or the history of Providence. We accept most fully, however, with the following declarations of the preacher.

"I wished also to explain to you, that however much I admired the general spirit of Quakerism on the subject of war, yet that I was not prepared to go all the length of its principles, when that war was strictly defensive. It strikes me, that war is to be abolished by the abolition of its aggressive spirit among the different nations of the world. The text seems to tell me, that this is also the order of prophecy upon the subject;—and that it is, when nation shall cease to lift up its sword against nation;—or, in other words, when one nation shall cease to move for the purpose of attacking another, that military science will be no longer in demand; and that the people of the earth will learn the art of war no more." pp. 60, 61.

So much time had been occupied by the other parts of the discourse, that Dr. C. could say but little on the subject of removing the obstacles of war. What little he does say, relates to the duty and utility of addressing the public on the various details, which relate to its enmities, and on the various fallacies by which the empire of Moloch is supported.

CXXI. *An Address delivered before the Hampshire, Franklin and Hampden Agricultural Society, at their annual meeting in Northampton, Oct. 14, 1818. By NOAH WEBSTER, Esq. Vice President of the Society. Northampton: Thomas W. Shepard, and Co. 1818. pp. 88.*

To the accurate observers of human actions, it would be superfluous to remark, that the moral character of men grows out of their employments. He must be a shallow politician, who does not know that the complexion of civil society receives some of its most permanent features from the occupations of the mass of the people, and that the duty of legislators demands their early attention to those institutions which essentially affect the happiness of the community. But few facts can be better known, than, that legislative bodies, instead of leading, follow the current of popular opinion, and pursue without opposition whatever course it may chance to direct. Indeed, within our present recollection no example is furnished by the annals of legislation of great improvements, suited to advance the happiness of a people, originating with the dictators of the laws. All inventions and im-

improvements must be expected from individuals, and from their combined exertions in small associations.

Were a judgment to be formed of the design of man's creation, and his appropriate employments, from the occupations and habits of those, who have engrossed the applause, and controlled the opinions of the world, the conclusion would be irresistible, that all the energies of our nature should be centered in *war or amusement*; that nothing else was worthy our admiration,—nothing else to be pursued with ardor.

Notwithstanding agriculture is confessedly the first and most important occupation in society, it is among the last which have engaged the attention of scientific men. Princes have been employed in extending their power and dominions; nobles, and men of distinction have been occupied in the pursuit of pleasure, or of military skill and glory; while the culture of the earth has been left to the care and toils of the humble peasant, to mercenaries and slaves. To this neglect are chiefly to be ascribed the frequent famines which afflicted the nations of Europe, anterior to the last century. But within the last seventy or eighty years, men of science and property have been engaged in agricultural improvements; particularly in Great Britain; and the effect of their exertions has been to increase the value of lands, and to furnish subsistence and augmented wealth to a more numerous population.

"In this country, improvements in agriculture are of still later origin; and I well remember the time when no farmer thought of restoring fertility to an impoverished soil, by the aid of the grasses. The revolution first disengaged the minds of our countrymen from the shackles of custom, and gave a spring to industry and enterprise. The first effect of the Independence of the United States, was visible in the extension of commerce—but it soon appeared in every branch of industry. The removal of the restrictions of the British laws of trade, opened a wide field for commercial enterprise, which, by finding new markets for the productions of the earth, presented to the farmer new inducements to supply the demand. The wars which arose out of the revolution in France, threw into the power of our merchants, an uncommonly lucrative commerce, that absorbed a large amount of capital. This capital, was, in a few years, greatly augmented. A large portion of this capital, has, by the event of general peace, been liberated from commercial employment, and may now be devoted to agriculture and manufactures. And fortunately there appears to be an increasing disposition in capitalists to turn their property into these channels. pp, 7, 8.

In a performance of this kind, it was not to be expected that the writer should descend to minute details of the operations of husbandry. Mr. W. has thrown together many judicious observations on the necessity and dignity of Agriculture, on its peculiar adaption to the preservation of health, the proper expansion and strength of the body, and lengthening of life, beyond any other employment. Subsequently he notices its happy effects in enlarging the faculties of the mind, and its tendency "to generate a spirit of independence favorable to civil and political liberty." He has remarked "the immense difference in the exertion and improvement of mental faculties between those who labor for themselves, and those who labor for others." Nor has he forgotten, among the many advantages of agriculture, its adaption to the security of morals, arising from the sequestered situation of the husbandman, and his constant diligence, which shelter him, in a great degree, from the contagion of evil example; The cultivator is every day taught, by the objects around him, his perfect dependence on the Supreme Being. So varied and so numerous are the lessons of hu-

mility which he receives, that insensibility and ingratitude to God would seem impossible, were they not found in every bosom, contrary to all obligations.

Several pages of this address are devoted to an illustration of the value, and enforcing the necessity of experiment. The farmer is pertinently reminded that he is to avail himself of the knowledge of others, as well as that derived from his own trials; that he is to examine various kinds of soil, and learn their fitness to produce particular crops; that diligent care is requisite, to discover what series of vegetable productions is best adapted to increase the fertility of his lands, and afford the clearest profit in each particular species. Of the latter subject, we think the agriculturalists of our country extremely deficient in their knowledge. The great advantages to be expected from what is termed, *the succession, or rotation of crops*, seem to be little understood; and no considerable district within our knowledge has yet afforded fair specimens in this department of rural economy. Notwithstanding this neglect, and with all the bad management every where visible, the general comforts of our citizens in the articles of food and clothing, are beyond those of any other country. This fact alone serves to show, that were agriculture pursued with as much zeal, as other sciences have been, and those engaged in it excited by as great rewards as are bestowed on military men, or a hundred times worse, on stage-players, the United States might support a population, surpassing the numbers of the best regulated states of Europe.

Few subjects open to the examination and constant reflection of all ranks of men, are so ill-understood as that of the circulating medium, of civilized nations. The common notion appears to be, that the wealth of a people increases in a direct proportion with the multiplication of the currency. In this vague opinion, there is a total disregard of the obvious facts which prove its falsehood. The mischiefs of this belief have indeed been well shewn by able financiers; its fallacy has been exhibited by many commercial men; but no arguments could place its naked absurdity in so strong a light as the experience of our own country. Without attempting an ample discussion of this subject, Mr. Webster has given a lucid exposition of the cause of the evil, in the number of our banking institutions, and the enormous quantities of paper which they issue, the credit of which depends on a small capital. In three or four pages of this address, there is more sound reasoning and good sense, on this subject, and that of American manufactures, than we recollect to have seen comprised in so small a compass.

The most favorable point for stationing an observer to view the operations of a complicated structure is not always at its centre. Many faults, even in a single piece of mechanism, escape the notice of the artist, whose attention has been exclusively directed to minute particulars of his trade, without observing the principles or the execution of other arts related to his own.

It is true, that most of the farmers of New England, being laborers themselves, have not the leisure, and many of them not the ability, to travel into various districts for information; nor is their general knowledge sufficiently extensive, to afford them

advantage which might be gained by comparing the soil, man, and produce of other countries with that of their own. A remedy for this defect would be found in reading, since considerable agricultural information is already before the public. Most of this class of men are slow to avail themselves of the archives of others, as presented in books. Not a few are averrill scientific investigation in husbandry, considering it as only theoretical and visionary, to attempt a better method, than that which their ancestors practised so many centuries. In such a state of things highly desirable, that measures be adopted to assemble the scattered materials of knowledge now diffused among thousands of our countrymen, to give them a form, and prescribe a definite application. Such a collection of facts would be alike honorable to the individuals who contribute to the general stock, useful to themselves, to their contemporaries, and to posterity. Of the means selected for this purpose, we regard the Agricultural Societies, which have lately appeared in the United States, as presenting the fairest promise of utility. Here the easy fortunes of the affluent, the science of the scholar and the professional man, together with the practical results of many experiments, conducted under every variety of circumstances, will lend their combined influence, to divert the attention of enlightened minds from the visions of political speculation, and the disputes of party, to the substantial good of lessening the miseries multiplying the comforts of human life.

The Society before whom this address was pronounced, has our sincere congratulations on its organization, our best wishes for its success. The institution of this and similar associations must be recorded among the milder features of the times, and indicative of our approaching a better era. Let us labor in the hope, that the day that day is not far distant, in which the thorn shall be succeeded by the fir-tree, when "nation shall not lift up sword against nation, neither shall they learn war any more."

As a retrospect of the common employments of the human family, their zeal in doing mischief, and their reluctance to do good, and the broad streams of guilty pleasures, in which the wealth of the world chiefly flowed, we give the following extract.

"In reviewing the history of the human race, it is melancholy to observe that a large portion of men have devoted their talents and their property to ill-literate purposes. My friends, what have been the principal objects of pursuit among men of wealth, and distinction, in every nation and in every period of the world? In the rude ages of society, tribes of men have almost always been men at war upon each other for dominion and plunder. Disdaining the cultivation of the earth, as an employment fit only for women and slaves, they have coveted that glory was to be acquired only in the field of battle, and property sought in depredations on their neighbors. And whatever modifications have been introduced into the modes of warfare, by refinement and the use of arms in kingdoms and empires, war still wears its savage character. It always springs from savage principles, the love of power or glory, and the love of plunder—And what a large proportion of the population of every kingdom and state, is constantly employed in manufacturing and using instruments of destruction! What an enormous amount of money is annually appropriated to the purchase of arms and provision, and to hire men to destroy lives and property, to slaughter, impoverish, subdue or enslave those who are brethren of the

family, of life, of pleasure, of rational beings, the objects of a common sense, of the same powers and rights, entitled to the same privileges and dignities, capable of the same enjoyment, and destined to the same end, of pursuing and exerting their utmost powers, and wasting their substance to inflict misery on their own species? Is this the business assigned to man by his Creator?

And what is the state of civil society, in peace, and during men not persecuted engaged in the work of havoc and destruction? Is not the pursuit of pleasure, power, and distinction the principal employment? And while mankind are thus engaged, wrung perhaps from the toils and oppression of their fellow men, and in a state of luxury and dissipation, will they not be engaged in the same business?

Go to the cock-pit, and behold whole counties collected to see which of two horses can run a few feet or a few inches further than the other, in a given time; and note the sums of money laid upon the issue of the mighty contest. Is this the business of man, and the proper use of money? Go to the race ground, and behold whole counties collected to see which of two horses can run a few feet or a few inches further than the other, in a given time; and note the sums of money laid upon the issue of the mighty contest. Is this the business of man, and the proper use of money? Go to the circus, and behold an immense concourse of rational beings, assembled, to see a man ride round in a circle, standing on two horses, or standing on one leg, or leaping upon a horse at full speed. Is this the business of man? Go to the gaming table; behold a circle of gentlemen, and of ladies, intensely employed, for hours together, to win money from each other, by dexterity or by fraud; or see the bold adventurer stake his fortune and the subsistence of his family on the cast of a die, or a stroke of the mace. Is this the proper employment of rational beings, and the legitimate use of money? Then go to the theatre, and witness the proud distinction of a player—the bursts of applause bestowed on the man who can most exactly dress, and speak, and act, and laugh and strut, like the person he represents—who can best mimic a prince, a seer, or a clown. Is this the proper employment of man? To complete a view of human folly, go to a bull-baiting—yes, a bull-baiting in a civilized, a christian country! And what is the entertainment, and who the spectators? Why princes and nobles, gentlemen and ladies, assembled by thousands, to see a rational being teased and fought a bull!

What sort of employments are these for intellectual beings? What is the loss of time, and the expense of money, in these diversions? Sufficient perhaps every year to convert a wilderness into a garden, or to christianize a whole empire of pagans? pp. 23—28.

RELIGIOUS COMMUNICATIONS.

ON THE DECEITFULNESS OF RICHES.

IN the parable of the sower, one of those divinely eloquent and forcible discourses, which fell from the lips of the incomparable Preacher, the deceitfulness of riches is declared to be one of the causes why the word is unfruitful. It is not my design, in the following observations, to expatiate on the truth of this declaration, as confirmed by many other

images of Scripture, or by multitudes of facts, which are continually lying in wait to take place in the world. My only aim is, to direct the reader's attention to the force and propriety of the epithet *deceitfulness*, which is applied to riches by Him, who knew with intuitive certainty the nature of its causes and their effects. It seems to me, that most readers of the Bible lose much of the improvement, which they might derive from its perusal, because they do not ponder upon the very words of Scripture, and they see the wonderful propriety with which the language of the inspired writers is selected. The more they come into this habit of certaining and weighing the exact meaning of scriptural language, it for the sake of sharpening the understanding that it may be employed in minute criticism, but of purifying the heart that it may bear a lively image of the Savior, the more will they be convinced that the exact phraseology of the inspired writings, and not their general import merely, was dictated by unerring wisdom. Among the many objects, which beguile mankind, and lead them astray from their duty and their happiness, from God and from salvation, perhaps none may so eminently deserve the appellation *deceitful*, as riches. They deceive men of all classes and all characters, and in all stages of society. The small number of individuals, who escape from the snare, owe their deliverance sometimes to a firm and resolute application of the lessons of human experience to their own case, but oftener to an extraordinary exertion of God's grace in their behalf.

Let it not be supposed, that I am about to utter an indiscriminate condemnation of rich men. Highly honored, as well as highly privileged, is the man of wealth, who, like the generous Thornton, transforms a moral desert into the garden of God by the fertilizing streams of his liberality. Those, who abuse the bounties of Providence, and convert to their own selfish purposes that property which was bestowed for the benefit of the world, are objects of commiseration, not of railing or of envy.

Riches deceive men by magnifying the means of enjoyment which they confer, and by concealing the evils which they bring in their train. At without studying perfect accuracy, as to those classes of delusions, would call the reader's notice to several instances of that *deceitfulness*, which our Savior attributes to wealth.

1. Men almost universally prove by their actions, that they suppose riches can procure for them all temporal good, and secure them from all temporal evil; in short, that money will infallibly make them happy while they possess it. Now this is one of the grossest delusions, that ever led infatuated mortals astray. It is a delusion that is most easily detected, and of which any man of common sense may be convinced by a moment's reflection; of which, indeed, most men are convinced. Yet, after the most entire conviction, nearly all immediately delude themselves to the same deceit, and remain under its power till long experience shows them their folly, or till death removes them from their schemes of gain. This surprising trait in the human character is justly seized by Dr. Chalmers, as a striking proof of the malignant agency, exerted upon the minds of men, by the arch-deceiver. The fact is, that wealth cannot secure any enjoyment whatever; nor can it defend from one tenth part of the temporal evils, to which our

frail nature is liable. The rich man, to be sure, does not often suffer from cold or hunger; nor is it common for the industrious poor man to endure much evil from these causes. But what shall be said of the immense catalogue of maladies, which afflict the body and mind of man? Has the possessor of wealth obtained an immunity from fever, consumption, palsy, or apoplexy? Is he never harassed by inquietude, anxiety, melancholy, or, even by that most awful of temporal evils, raving insanity? What is occasional exposure to hunger and cold, compared with any one of the preceding list of calamities; or to hundreds of others, which might be mentioned? And how manifest a delusion is it, that money should pretend to be the grand remedy of human misery. How utterly unable for instance, is all the property in the world to compensate for many domestic afflictions;—to cure the tergancy of a wife, or to make it tolerable; to restore a darling child languishing in a consumption, or to save a profligate from disgrace and ruin?

2. Riches are deceitful because they appear to be durable and permanent, while they are in fact subject to the same uncertainty and mutability, as other things in this fluctuating world. On some accounts, they are peculiarly exposed to be lost. They are an object of almost universal cupidity; and the money, which is supposed to make one man happy, offers the same boon to any of his neighbors who can get possession of it. Of course, there is a continual scrambling for the same identical possessions. It is far different with many other desirable things in this world. If I have health, or beauty, industry, or a capacity for business, none but a fiend could be tempted to destroy these sources of enjoyment; because no person could derive any benefit from their destruction. The man, who would preserve his wealth, has to contend not only with the numberless vicissitudes, to which earthly possessions are liable, but with all the frauds, which the human ingenuity can devise. Let it not be thought, that the vicissitudes, which no finite sagacity can foresee, and no precaution guard against, are either small or few. Every species of property is continually exposed to depreciation; and most kinds to very great and ruinous depreciation. This exposure can never be avoided. It is curious to observe, that those, who take great pains to render their property secure, are very often subject to the most mortifying and distressing losses; as if Providence were about teaching them and others the absolute futility of all human attempts to become independent of God, in regard to any single possession or enjoyment. The instances are surprisingly numerous, in every country, of persons who have once been rich, but are now poor.

3. Riches pretend to afford the means of competency, respectability, and even luxury, to the children of their possessors; but this pretence is altogether delusive. To this simple statement every rich man in the community will subjoin his emphatic assent; and yet ninety nine rich men out of every hundred will remain perfect slaves to the delusion. The late Dr. Dwight declared, in a sermon preached to a New Haven audience a few years ago, that of all the men of property in that town, at the time he made the declaration, not one was a descendant of a rich family resident in the place forty years before. A similar declaration

might be made respecting many towns, now containing great numbers of wealthy people. Take all the rich men in the United States, are advanced in life, and probably not one in twenty is the son of a man, or has any hereditary property. And so it will certainly be years hence. The rich merchant, the opulent landholder of the year 1870, is now drawing his first breath in some humble dwelling beginning to learn the alphabet, at some obscure village school, clad in the labors of an industrious mother's hands; and many sons of wealthy and pampered families will gladly receive bread at his door.

4. It is a delusion to suppose, that wealth is a real benefit to men, could it be safely preserved, and carefully delivered into their hands. Many parents are fully aware of the difficulty of keeping property for their children, but seem to imagine, that if this difficulty once be overcome, the objects of their fondest love will be rendered happy. No hope was ever more chimerical than this, or more plainly proved to be so by observation, as well as by Scripture. What he said on the subject, after our Savior has declared, in language impossible to be misunderstood unless by the wilfully blind, that riches are a great hindrance to religion, and render the salvation of the sinner more difficult, and less probable, than it would otherwise be. "Are you willing," said Dr. Dwight, in the sermon before alluded to, "that it should be more difficult; will you toil through life to make it more difficult, for your children to enter the kingdom of heaven, for a camel to pass through the eye of a needle?"

If, indeed, the possession of property were the supreme good, a judicious parent would not wish his children to inherit great wealth; they would be less likely to pass through life in the enjoyment when received by inheritance, than to become wealthy by their exertions; if, depending on these exertions, they entered upon the way of active labor with a good education, virtuous habits, and little property. But money is not the supreme good; and he, who inherits a large share of it, is in danger of being disheartened, depressed, ruined by losing his patrimony; or idle and dissolute by spending it; or mean and sordid by hoarding it; or careful, perplexed and anxious by struggling to preserve it. In all these ways, they are adverse to the spiritual good of their possessors. It will be found, after a thorough examination of our churches, that of the few wealthy men, who afford a hopeful evidence of piety, the greater part are so much engrossed with temporal things, that they make small advances in religion. Special exceptions there may be; but the truth of the general observation will not be questioned.

5. Riches expose to many temptations and sins, while they deceive each votary by the flattering suggestion that he shall escape. Were the world may think of it, the Christian knows, that the exposure of our frail and erring nature to temptation is no trifle; and that man, who covets a state of temptation, has very little acquaintance with his own heart, or very little perception of the malignity of it. The temptations of the rich are various and multiplied. Some of the principal tend to pride, idleness, luxury, dissipation, and intemperance. How sadly prevalent these temptations are, the history of man, in the state of society, but too plainly shows. Let it be remarked, that

comparison is not between a state of wealth and a state of abject poverty; but between wealth and that condition in which all reasonable wants are supplied by industry and economy. This, as we have seen, is rejected with disdain by multitudes who, made rich on a sudden, find that they may be rich and miserable.

6. Riches deceive men in a most deplorable manner, when they prompt to great and enormous crimes, by promising a compensation for the loss of character, for the disregard of conscience, and for the violation of the divine law. How numerous have been the instances of this delusion, from times of the earliest antiquity, to the murder of Fualdes the last year, and the piracies and murders now perpetrating under the cover of South American flags. How awful the perjuries, how atrocious the robberies, how complicated the frauds, how cruel the slaughter, how base and ungrateful the treasons, into which men have been drawn by the allurements of gold: and how woefully have they been disappointed in the result of all these enterprises. They have universally found, that money, in such cases, never fulfils its promises; but that it has cheated them out of their character, their peace of conscience, often their lives, and their salvation.

7. Riches are deceitful because they are actually obtained by few, while they hold forth a flattering prospect to all. Look through our country, and among the many thousands of declared bankrupts, what individual will you find, who did not expect to be rich? And among many thousands of others, who are in straitened circumstances, though not bankrupts, how few will deny, that they have pleased their imaginations with the dream of wealth; and that their desires, and their exertions, and their hopes, have been powerfully excited by the prospect of attaining it. Still nothing can be more evident, than that the vast majority of mankind can never be rich, and must assuredly be disappointed if they expect it.

Thus it appears, that riches delude the human race, by raising hopes, which cannot be realized; by promising happiness, which they cannot bestow; by pretending to a stability and permanency, which they do not possess; and by employing the mind about trifles, while the vast concerns of eternity are forgotten. It is with infinite propriety, then, that our Savior spoke of their deceitfulness.

Should the preceding observations attract the notice of readers, it is probable that some reflections on the manner in which property is to be sought and used, may be inserted in a future number. A. B.

ON ACKNOWLEDGING MYSTERIES.

OBJECTIONS are perpetually urged, against believing in mysteries. But if I believe, or say I believe, only what I fully understand, a very inaccurate expression is used; this is not belief, but absolute knowledge. He who will assent to nothing beyond the reach of his comprehension, must, by his own confession, have a very limited faith, or, in more correct language, none at all.

Of the inquirers on this subject, some have labored hard to account for the origin of evil, and finding it a difficult problem, have stumbled

upon numerous expedients for a solution, to satisfy themselves, if not their followers. No inconsiderable number have puzzled their minds so long with this thorny subject, that they finally settle down in the sullen despair of Atheism, or adopt the Manichean hypothesis of two gods, one the author of good, the other of evil.

Among the superficial inquirers, few seem to have sufficiently noticed the fact, that equally insurmountable obstacles arise in accounting for the existence of *natural*, as *moral*, evil. Assuming the position, that the physical disadvantages and sufferings in the natural world are fully balanced in the present state, and that no future retribution is necessary, or declaring that God takes no care of his works, — on one hand they contradict universal experience, on the other, they impeach the justice of God, and deny his wisdom.

A very little reflection might seem sufficient to convince a dispassionate man, that the divine administration is not regulated by the narrow rules which can be dictated or examined by human reason. It has been well remarked, that for men to determine what is reasonable in the divine administration, is nothing less than placing a criminal in the seat of justice, and giving him a dictatorial authority, superior to the acts of a legislature, and the decisions of a judiciary.

In the narrow limits of this paper I notice but a single instance of the inscrutable dispensations of Providence, not selected because involved in more complete darkness than many others; but as relating to facts universally known. Look at the present population of the world, in regard to the climates in which they are placed, the soil and its facility of cultivation, and the civil privileges they enjoy. With the exception of the southern parts of Asia, the chief population of the world has been placed in regions where the severity of the climate prevents any vegetation during a large portion of the year, and when cultivated, the sterile soil yields to the husbandman, but a scanty subsistence. This is true of a great part of Europe, more particularly of all its northern states, and of those in the same latitudes of Asia. The rigors of winter are still more severe, and the soil not much more productive, in the wide wastes which compose the northern regions of North America. It is to be remarked, however, these are not, like Europe, crowded with inhabitants. In most of the districts of all these countries, the peasant is forced to “dig a stubborn soil for scanty bread;” nevertheless, in such lands, and under such disadvantages, have the principal arts been discovered and cultivated, and the sciences been pursued and improved, which multiply the comforts of life, and unfold and exercise the energies of intelligent beings. Of a large portion of these countries, it may safely be said, that a small addition to the present degrees of cold would render them uninhabitable.

On the other hand, observe the overflowing luxuriance of wide territories, hitherto uninhabited by civilized men, and of others where the follies, cruelties, and oppression, of bad governments, have suffered the people to enjoy less happiness than savages. Over the broad territory called the vale of the Mississippi, including vast tracts on either side of that noble river, the Almighty seems to have poured a profusion of his gifts, scarcely found on any other portion of the globe. A soil of easy tillage, and sometimes almost without cultivation, re-

turns an hundred fold to the laborer, while numerous rivers afford an easy conveyance of all the thousand productions to a ready market. No man from any reasonings *a priori*, could have drawn a conclusion, that this exuberant soil would be permitted to lie dormant, through the long period since the deluge, with no other tenants than the wandering hunters, who roam over the soil, equally ignorant of its riches, and its capacity to support an abundant population.

Not less abundant in its resources is a great part of South America. Over the broad plains watered by the Amazon and La Plata, and their numerous tributary streams, scarce any deficiency can be imagined in the soil, or the quantity and variety of its productions. In a delightful climate, no country surpasses many of these regions, and those of Peru and Chili. In a word, should fancy and genius be permitted to rove through every clime, to select whatever has been hitherto found, or can be suggested, as most conducive to the ease, the convenience, and temporal enjoyment of men; were they allowed to assemble in one spot the whole mass of materials for human convenience, ornament, and delight, they would not produce, (to use one of their extravagant expressions,) an earthly paradise, superior to the one which would exist in these countries, if blessed with a perfect government. Instead of such a government, God has suffered these provinces to be under the control of laws and administrations of the worst kind, which ever scourged the human family. Were the ingenuity and patience of any number of men employed in selecting or framing a system of legislation fitted to discourage industry, to increase misery, and multiply crimes, they would not easily have better completed their design, than by adopting the policy of the European governments in South America. Yet, notwithstanding this immeasurable mass of wretchedness, it is not to be questioned, that the grand consummation of the divine purposes is advancing, through all the evolutions of the incomprehensible series, with as much regularity, as if every stage of the process were intelligible to our weak and fallible understanding.

Z. Y.

NEW PUBLICATIONS.

A Sermon, preached at New Haven, Conn. before the American Board of Commissioners for Foreign Missions, at their ninth annual meeting, Sept. 10, 1818. By Samuel Spring, D. D. Pastor of the North Congregational Church in Newburyport. Boston: Samuel T. Armstrong. 1818. pp. 19.

A Sermon, delivered Sept. 22, 1818, at the dedication of the new edifice erected for the use of the Theological Seminary in Andover. By Ebenezer Porter, D.D. Bartlett Professor of Sacred Rhetoric in the Seminary. Andover: Flagg and Gould. 1818. pp. 30.

Dwight's Theology. Vol. III. Middletown, Conn. Clark & Lyman. 1818. pp. 533.

A Gazetteer of the United States, abstracted from the Universal Gazetteer of the Author; with enlargement of the principal articles. By J. E. Worcester, A. M. Andover: Flagg & Gould. 1818. pp. 368.

Glorying in the Cross: a Sermon delivered before the Associated Congregational Ministers of Salem and vicinity, at Malden, Mass. on Tuesday, September 8, 1818. By the Rev. James Sabine, late Pastor of the Congregational Church at St. John's, Newfoundland. Boston: N. Willis. 1818. pp. 51.

A Sermon preached in the Tabernacle Church, Salem, Nov. 5, 1818, at the ordination of the Rev. Messrs. Pliny Fisk, Levi Spaulding, Miron Winslow, and Henry Woodward, as Missionaries to the unevangelized nations. By Moses Hart, Associate Professor of Sacred Literature in the Theological Seminary, Andover. Andover: Flagg & Gould. 1818. pp. 44.

Report of the American Board of Commissioners for Foreign Missions; compiled from documents laid before the Board, at the ninth annual meeting, which was held at New Haven, Conn. Sept. 10, and 11, 1818. Boston: S. T. Armstrong. 18. pp. 72.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

Our pages have been so pre-occupied, that we have not hitherto been able to insert the Second Report of the National Bible Society. We now present large extracts from it, with a connected view of the parts omitted.

"Encouraged by the increasing testimonies of public favor to the *American Bible Society*, and especially by indications of the Divine blessing upon its efforts: Managers entered with alacrity upon the labors of their second year, which they have been enabled to complete with unimpaired harmony.

"In the infancy of an institution so great in its object, so comprehensive in its plan, and so varied in its relations, difficulties are to be encountered and experiments made, which require much counsel, caution, and zeal, while yet they occupy but comparatively small space in its visible operations. Many of those which are most essential are least observed, because they are only preparatory, and therefore do not furnish, except to the skilful examiner, a satisfactory test of its real progress.

"Such has been the experience of the Managers hitherto. They have been employed in laying foundations on which a fabric, not unworthy, they trust, of a noble inscription, may rely for its future eminence and stability; and they have had no time to spare.

"One of the first measures which engaged their deliberations after the Anniversary Meeting of the Society, was the proper distribution of their stereotype plates. On this subject there existed an anxiety which demanded prompt attention, accompanied by circumstances involving questions of some delicacy. The Managers were fully convinced of the importance of affording every possible aid to the circulation of the Scriptures in distant parts of the country; of guarding against whatever might excite local embarrassments; and of preserving unimpaired the unity of the National Society, and the freedom of its agency through all its ramifications.

"They, therefore, adopted as the basis of their proceedings with regard to the cation of their stereotype plates, the principles contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel to be their duty to give at full length for the satisfaction of the members of the society.

[The committee recommended, that, in the distribution of the stereotype plates, a duodecimo and an octavo set should go together; that, as a duodecimo set had been promised to the Kentucky Bible Society, an octavo set should likewise be offered; that sets of plates, when presented to auxiliaries, should be received on condition, that they remain the property and subject to the disposal of the American Bible Society, and that the auxiliary, after supplying its own district, will print and distribute copies of the Scriptures under the direction and at the expense of the National Institution. The Committee also report, that it is not expedient, without greater knowledge of circumstances to fix the places of the remaining plates.]

"Conformably to the principles contained in the above report, an offer was made by the board to the Kentucky Bible Society of a set of the octavo, in connection with one of the *duodecimo*, stereotype plates of the Bible. The Managers

of that Institution have expressed their entire approbation and acquiescence in the conditions stipulated, and their grateful acceptance of the grant.

"While using these endeavors 'that the word of the Lord may have free course and be glorified' throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their *brethren of the woods*. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation, by every thing which distinguishes savages from civilized man, is often by the fraud and other injuries of profligate whites, adduced to us a mutinous pleading expostulation for that help which they can obtain only in very small portions from any other quarter.

"What their aggregate numbers are, it is impossible to calculate with precision; but small as their population is in proportion to the territory over which they are spread, yet surely it is not beneath the notice of Bible philanthropy; nor, should they escape the extermination which threatens them, will they fail to make, by their conversion and increase, a large accession to the Redeemer's glory, when he shall appear, 'having on his head many crowns.'

"The Managers have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the Society.

"Two modes present the only alternative; either to teach them English, as the medium of their access to the Bible, or to translate it for their use into the vernacular tongue. The former has its advantages. It would put into their hands the same translation from one end of the Continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the Bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites, of a better disposition than they are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their *roving* for a settled life. Having, moreover, no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters.

"But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity, by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an Herculean task; and the question will always recur, *why the worship of God is not as acceptable in Indian, as in English?* The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, as the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hindrance to their embracing christianity. Their repugnance also to the whites, which, in this situation, must every day grow more inveterate from feeling themselves continually pushed off their grounds, will keep alive their prejudices, will kindle their resentments, and render them not very friendly to *the white man's talk*. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the Gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their country. And why should we imagine that God, with whom "there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free," may not in his mercy "open the hearts" of the red men of the woods, as well as of a "seller of

* It is satisfactorily proved, that where the Gospel has been introduced among the Indians, accompanied, as it regularly is, with improvement in civilization, the population increases; while that of the heathen tribes diminishes.

purple," to receive the things of his word, and purify their lips to proclaim among their fellows "the unsearchable riches of Christ."

"The principle difficulty in the way of the Indian translations of the Scriptures, arises from the multiplicity of the Indian dialects. It is long since the researches of philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

"The branches to which the Managers would more immediately bend their attention are the *Mohawk* and the *Delaware*. The former would serve for the *Five Nations*, the *Tuscaroras*, and for the *Wyandots* or *Hurons*. The latter, or Delaware, is of higher importance, as it has extended itself further than that of any other Northern tribe. It can convey the Scriptures to many kindred tribes that are strewn along the frontier of the United States from Canada to Georgia. These are the *Monaccs*, the *Shawnees*, the *Kickapoos*, the *Kaskaskias*, the *Twightwees* or *Miamis*, and the *Chippewas*, *Hurons* or *Algonquins*. This last is said to be the most numerous tribe on the northern borders of the United States.

"Among the Delawares the United Brethren have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practise some of the mechanic arts; and are increasing both by natural population and by accessions from the neighboring tribes.

"In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the Delawares, stationed at New-Fairfield in Upper Canada, has completed and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him pronounced to be correct.

"In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of *one thousand copies*, with the English on one page, and the Indian on the other. Of these, *three hundred* are to be sent to the Rev. Mr. Dencke at New Fairfield, and *one hundred* to Mr. Leuchtenbach, missionary in the State of Ohio, to be by them distributed among the Aborigines. The residue is lodged in the Society's depository, to be transmitted, as opportunity offers, to missionaries, in other quarters; except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

"The Board has also voted a donation of *one hundred dollars* to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

"With regard to the *Mohawk* language, the Managers find that the *Gospel of Mark* has been translated by the celebrated Indian chief, *Brandt*; and the *Gospel of John* by *Captain Norton*, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the *Ojeldas*; and perhaps from *Cornplanter* himself, who is represented as very favorable to such an undertaking.

"In the mean time, the managers have ordered an edition of *one thousand copies* of *Brandt's* translation of *Mark*, and *Norton's* of *John*, to be struck off and distributed among the tribes usually denominated the Six Nations.

"The managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

"The Board have also ordered to be cast a set of stereotype plates for the New Testament, in *Spanish*; which will be executed as soon as a suitable copy can be procured for the purpose.

[The Report then states, that the managers had felt it necessary to hire a suitable depository, and to appoint an agent, with a reasonable compensation, for the transaction of the Society's business.]

"A serious article of expense arises from duties imposed, on the importation of Bibles in foreign languages, and of paper for the purpose of printing Bibles, also on the postage of letters.

"Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor.

In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language; which, it will be recollected by the Society, the managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.

"Impelled by the above considerations, and by the desire of turning their means to the best possible account, the managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, *Samuel Bayard, Esq.* to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honorable body, who agreed to report favorably on the several objects therein specified; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petitioning, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of the sacred Scriptures in foreign languages that have been or may be imported by them, and for stereotype plates for printing the Scriptures. No final decision has yet taken place; but the managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent districts and classes, the principles of knowledge and virtue so valuable to a republican government, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction or pre-eminence of sect, blesses their constituents with the word of life.

"The Managers having become acquainted with the labors of the *Rev. Frederic Leo* at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the *Rev. Mr. Osterwald*, and the other according to the translation of *Le Maître de Sacy* from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of *five hundred dollars*, which they transmitted to Mr. Leo through their excellent countryman *S. V. S. Wilder, Esq.* They have had the satisfaction to receive the most grateful acknowledgments of Mr. Leo, and to learn from Mr. Wilder, that nothing could have been more opportune or encouraging.

"During the past year the Board have received from England 700 Gaelic, 200 German, and 500 Welsh Bibles, bought of the British and Foreign Bible Society for the purpose of supplying the wants of foreigners in this country who speak those languages. 399 copies of the Gaelic Bible have been sent to Fayetteville. In North-Carolina, agreeably to a request made to that effect by the Fayetteville Bible Society. One German Bible has been sold. The remaining copies of the importation are still on hand.

"During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the *brevier type*, 12mo. making the total number printed to be 29,600.

"Of the 1,050 copies of the *French Bible* in sheets, presented last year to the Board by the New-York Bible Society, six hundred have been sent to the Louisiana Bible Society, for *gratuitous* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratuitous* distribution in that place.

"Of the *stereotype plates for the French Bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

[The Report then mentions the gratuitous distribution of English Bibles, as follows: 100 copies to the Steuben County Bible Society; 100 to the Essex County Bible Society; 100 to St. Louis; 100 to the Saratoga Bible Society; 50 to Bible Society of Adams, (Mass.) 65 to U. S. ship John Adams; 100 to the Female Bible Society of Wilkesbarre; 250 to the Marine Bible Society of New-York; and 50 to the African Bible Society that is, 606 French Bibles, and 914 English distributed gratuitously during the year.

The managers have resolved to make auxiliary societies the only medium of distributing the Scriptures gratuitously.]

"The number of *Bibles issued from the Depository* in the course of the past year is 17,594; which added to those mentioned in the year preceding, (6,410, make the total number issued by the Society since its organization to be *twenty-four thousand and four Bibles*.

"The above have been distributed in nearly every state and territory of the Union.

"Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the *octavo* size, has been completed. The first set of the *minion type*, *duodecimo*, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

"In addition to the very respectable list of *AUXILIARIES* to the Society mentioned in the first Annual Report, the Board have the satisfaction to state, that during the past year *seventy-three Societies* have officially announced their accession; *twenty-four of which existed before the establishment of the National Society, and forty-nine were formed since*. The above, together with those mentioned in the last Report, make the total number of Auxiliaries to the American Bible Society, as now known, to be *one hundred and fifty-seven*.

[The managers acknowledge the receipt of \$865 47, from Congregational collections. The managers resolved, that all the members of the Convention, who formed the Society, shall be Directors for life. In addition to these, 11 persons during the year, have become directors for life by a subscription of 150 dollars each; and 174 persons have become members for life by a subscription of 30 dollars each. Most of these are clergymen, and the subscription has been made by friends in their respective parishes.]

"The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

"From the *RUSSIAN BIBLE SOCIETY* they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture, published by that Society in various languages of the Russian empire, together with sundry other documents.

"From these Reports and documents it appears, that this Society is treading close in the steps of the British and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronised by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has *thirty-two* Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, *two hundred and seventy thousand Bibles*, and two hundred

and eighty-two thousand New Testaments, in the following languages and dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Slavonian, Dorpatian-Esthonian, Reval-Esthonian, Letonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the BIBLE SOCIETY OF THE NETHERLANDS their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The BRITISH AND FOREIGN BIBLE SOCIETY has transmitted a complete set of its versions; a detailed view of which is hereunto annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigor in diffusing its blessings; and the managers of the AMERICAN BIBLE SOCIETY can only subjoin their hearty GOD SPEED. A selection from its printed correspondence, they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

PECUNIARY ACCOUNTS OF THE SOCIETY.

From the Report of the Auditors it appears, (comparing it with the former report,) that the Society received, during the last year, from collections, donations, and sale of Bibles,

\$33,332 40

Gain on U. S. stock sold, - - - - - 479 40

\$33,811 80

As no mention was made of interest, or dividends, we presume the receipts from this source to be included with the donations.

The expenditures of the Society were - - - - - \$23,891 16

The productive property of the Society is as follows:

100 shares in the Bank of America, at par, - - - \$10,000 00

10 shares Fire and Marine, &c. at par, - - - 250 00

10,500 dolls. N. Y. 6 per cents, at cost, - - - 10,517 81

4,500 U. S. 6 per cents, at cost, - - - 4,624 04

25,391 85

To this amount add cash on hand, - - - 1,188 22

\$26,580 07

The society had also a great amount of property in Bibles, paper, plates, &c.

NATIVE SCHOOLS AT BOMBAY.

The following account was received from the American Missionaries somewhat more than a year ago, and is dated in July, 1817. The publication has been delayed, partly by the absence of the Treasurer, and partly by other circumstances. The preservation of it, in our pages, seems useful, however, not only as it is an interesting document in itself, but as it relates to an important branch of the exertions now making to evangelize the world.

Account of the native schools established by the American Mission in Bombay.

BEFORE we left our native land, the Board directed our attention particularly to the rising generation among the heathen. Accordingly, as soon as our mission

was settled in this place, we began to form plans for the establishment of native schools. But as we had not at first the means of supporting native teachers, we commenced our system by opening a school for teaching the English language to such native youths, as might be desirous of qualifying themselves for business, and who would be willing to pay something for their instruction. This school was opened in Sept. 1814, and has been taught principally by ourselves. It has not, however, as yet answered our expectations in respect either to numbers, or the pecuniary advantages which we hoped to derive from it. We found it so difficult to collect any thing from the pupils, that we have wholly relinquished the intention, and made the school free to all, who wish to enjoy its advantages.

Our time is so occupied with the various other concerns of the mission, that we cannot pay so much attention to this branch of our school system, as we could wish; and this evil is greatly increased by the irregularity of the boys. They cannot be made to be punctual in their attendance. They come dropping in at all times of the day, as may suit their own convenience; and, while some are coming, others are wishing for leave to go home. Thus, either the master must spend the principal part of the day in the school, or many of the boys must go without instruction. From these causes, the school has suffered very considerably; and we think it doubtful whether we shall ever be able to render it flourishing and efficient, unless one of our number devotes his principal attention to it; or a suitable assistant can be obtained. We are, however, so sensible of the important advantages that may result from having a number of heathen youths about us, and of imparting daily instruction to them ourselves, that we are unwilling to abandon this our first native school. Should we ever be able to realize the prospect, which we had at first, of bringing this school into a different form to embrace half cast and European children, so as to contribute in any considerable degree to the support of the mission, we should think it advisable to devote much more time and attention to it. We have not altogether abandoned this hope.

The average number, that may be considered as members of this school, is twenty. About one hundred native half cast Portuguese youths have received instruction in it since it was opened, two years and nine months ago. They have been taught reading, spelling and writing, in the English language. The principal reading book is the Bible, which we explain to the boys daily as they read it. We also teach them some of the most common things in astronomy, geography, and history, and inculcate moral and religious duties. The Christian system is not *professedly* taught; but its principal facts and precepts are learnt indirectly. The great object, which the heathen boys have in view, in coming to us, is to learn the English language, in order to qualify themselves for mercantile business. Had their parents any thought, that they were in danger of being converted to Christianity, they would not be willing to send them to us. Indeed, we have reason to suppose, that the fear of such a consequence deters many from sending their children.

Having given this brief history of our *native English school*, we now proceed to the other schools belonging to the mission, which are under the immediate instruction of native teachers.

It is doubtful, whether the imperfect knowledge of English, which many of the natives of this country acquire, is of any service to them, further than to enable them the better to manage their worldly business. We can communicate instruction to them in their own language, better than in English. As a general thing, the English language can never be made the medium of communicating knowledge to the natives of India. In order to impart useful knowledge to the people at large, it is absolutely necessary that schools should be established, in which the rising generation may be instructed in their mother tongue.

Being fully convinced of the necessity and importance of this measure, we proceeded, at as early a period as possible, to establish schools of this description. Our first native Mahratta school was opened, at our own house, in Dec. 1815; where it has been instructed ever since by a Brahmin. We were told at first, that we should have to give twenty-five rupees a month for a school master. We succeeded, however, in engaging the man just mentioned, at fifteen.

rupees a month, to instruct 30 boys. He was to have in addition one rupee for every 8 boys above thirty.

Not long afterwards, other brahmins voluntarily offered to teach, under our directions, schools of any extent, for fifteen rupees a month, and they would be responsible for the attendance of 80 or 100 boys. We accordingly engaged another brahmin, on these terms, to open a school in a different part of the town, as soon as he should collect 100 boys. In April, 1816, he informed us that he had collected the names of 100 boys, who were desirous of attending him, and the school was accordingly opened.

In July following, we engaged a third school-master of a lower cast, who was to be responsible for the attendance of 50 or 60 boys; and, in May last, we engaged a respectable Jew, at 15 rupees a month, to teach a school among the black Jews in this place, who had expressed a desire to have a school among them. The master is responsible for the attendance of 40 boys, of the Jew cast, as they are called. All these schools are entirely free. The master's wages and the rent of the rooms are paid by us.

From the late examinations in April, May, and June, it appeared that, since the close of 1815, 800 boys have been admitted into the four schools last mentioned. Two hundred and fifty are now on the lists. One hundred and thirty is the average number of attendants. In some of the schools hardly any now remain, who entered at the commencement. There is a constant succession of comers and goers. Those, also, who remain on our lists, are very irregular in their attendance, owing to the general irregularity of their habits, and the little value which they and their parents set on learning. [The number of scholars is greatly increased since the above was written. *Ed.*]

We will now speak of the manner in which our schools are taught and superintended; and of the kind of instruction that is imparted to the children. Before doing this, however, it will be proper to make a few brief remarks on the system of school education, as it exists at present among the natives of this country.

A system of instruction, in its general features, very similar to the celebrated systems of Bell and Lancaster, prevails and has been handed down from time immemorial among the Hindoos. The following is the general description of a Hindoo school. The boys are assembled and seated on the ground, under a shed, or (as is frequently the case,) by the way-side, without any covering whatever. Each boy has a piece of board, about a foot and a half long, and a foot wide, which he covers with dust or sand; he has also a pointed stick to write with. Those, who have as yet learnt nothing, are directed by the master to trace with a pointed stick on the sand-board, several of the first letters of the alphabet; and a boy, who has learned to write, is placed beside them, to see that it is properly done. They then repeat over and over, the letters they have written, in order to fix the sound and ideas of the letters in their minds. In this way they proceed through the whole of the alphabet.

Some time every day, before school is dismissed, all the boys, at the master's direction, rise and stand in a row, each having his hands joined and raised to his breast, exhibiting the appearance of reverence and attention. The monitors then take their position in front of the other boys, and commence, in a loud voice, the repetition of the alphabet, making a pause between every two letters, during which pause the whole school simultaneously repeat what the monitors have just dictated. In this way, they proceed through the alphabet, and various combinations of the vowels and consonants, till the whole is fixed in the memory. Thus the monitors and sand-boards supply the place of books, and the writing and repetition of a whole class at once, from dictation, supersede the necessity of the master's attending separately to each individual.

When, in this manner, the boys have learned the alphabet, and the various combination of the letters, (which amount to about eleven hundred,) they then proceed to the arithmetical tables, which are much more extensive and minute than ours. These also are learned in the manner above described; viz. by first writing them from dictation on the sand-board, and then repeating them after the monitor. While they are committing these tables to memory, they perform a few examples in the simple rules of arithmetic, and also in some instances, practice the copying of letters, stories, &c. on paper, which they occasionally read to the mas-

ter. These exercises, together with repeating daily after the monitors some miserable and indecent rhymes in praise of their gods, and committing to memory some Sungskrit *shlokes*, or verses, of which they know not the meaning, comprise the whole system of school education, as it exists at present among the Hindoos. We speak with more particular reference to that part of the country, which has fallen under our immediate notice; but from credible information from different parts of India, we have little hesitation in saying, that the above remarks admit of a general application to the Hindoo schools throughout the country.

From these facts it is obvious, that while the Hindoo system of communicating instruction is admirably adapted to the condition of the people, (poor as they are and destitute of printed books,) yet the degree of knowledge, which a Hindoo youth acquires at school is extremely small. It is in fact but little more than a knowledge of the alphabet, and of the mere rudiments of arithmetic. Reading is quite neglected; and of orthography, grammar, geography, astronomy, and history, they learn nothing at all. No wonder, therefore, that we seldom find, even among those who consider themselves as well educated, a man who can read with any tolerable degree of propriety.

Nor is it difficult to account for the ridiculous notions, which even the better sort of people, in this country entertain with respect to things that children among you can comprehend, and explain. In their poetical romances, called *poorans*, the people learn every thing that is absurd and monstrous, with respect to history, geography, and astronomy; as for instance, that the world has existed millions of ages; that the earth is supported on the head of an immense snake; and is encompassed with seven seas, one of which is a sea of milk; that the river Ganges comes down from heaven, and runs through a cow's mouth; that *Rahoo* and *Catoo*, two huge demons, rise up at regular periods, before the sun and moon, to contend with them, and thus occasion eclipses. These and a tituband other things equally ridiculous, are firmly believed even by many of the Bramins themselves, and much more so by the common people.

The avidity with which these monstrous notions, respecting the objects and phenomena of nature, are embraced, shews that the human mind cannot and will not remain vacant; if it is not illuminated with truth, it will be filled with darkness and error.

With respect to moral and religious instruction, all that is learned in a Hindoo school is altogether worse than nothing. *Gunputtee*, *Hunamunt*, *Suruswater*, *Brama*, *Vishnu*, *Mahadave*; these, and the names of a hundred other heathen gods, are familiar as household words, in the mouth of the little Hindoo school-boy; but of the One God, who made, upholds, and governs all things; who is holy, just, and merciful: the boy hears nothing, and knows nothing. Nor is he taught to love and reverence truth, integrity, and purity, nor to abhor and shun falsehood, dishonesty, and vicious pleasure. The art of getting rupees is all in all with a Hindoo. If his son does but learn at school what pertains to this art, he is satisfied.

Enough has been said to shew the great want of even common instruction among the natives of this country, and the necessity of greatly improving their school system, in order to give them any tolerable degree of useful knowledge. We have accordingly endeavored, as fast as was consistent with prudence, to introduce a better system into the schools which we have established. To reform them all at once was impracticable; besides, if it could have been done, a sudden change would probably have excited so much prejudice, as to defeat our object. Considerable progress, however, has been made in the introduction of improvements, and in the removal of objectionable practices. The daily practice of celebrating the praises of heathen gods, which we found in the schools at first, has been discountenanced by us; and, though we sometimes detect the masters in this practice, yet they do not do it openly in our presence, as they did at first, and we have reason to hope, that we shall be able shortly to eradicate this evil wholly from all the schools under our care. In the mean time, we are endeavoring to lead the children and their masters to the knowledge and worship of the true God. The ten commandments, a Christian hymn, some select sentences of Scripture, and other moral lessons, are daily repeated in all our schools in the Mahratta language. The Gospel of Matthew now in the press, will

to die for our sins. This Jesus descended from his seat of bliss, to this sinful and guilty world, and took upon him the form of a man; and went about doing good; teaching heavenly and divine wisdom, undergoing the miseries of this life, the wrath of his heavenly Father, suffered the ignominious death of the cross, and all for our everlasting salvation. This proves more clearly the kindness of God. It shows that his love to us is very great, notwithstanding our wickedness and ingratitude towards him. And shall we not, dear father, love and serve such a God? We must, or he will forever banish us from his presence, and doom us to a miserable eternity. O! then, may we be led to renounce all idol gods, which deluded mortals have formed, and worship the only living and true God. May we ever feel ourselves under the guidance and protection of the just, almighty Being, and depend on him altogether, and he will bless us in this world, and in the world to come. Let us give praise to none but Jehovah; for to him is due all praise, and honor, and glory forever.

I hope when I return, I shall be able to explain to you farther the wonderful mysteries of God, and hope you will obtain the same knowledge with respect to the true God that I have. And when, dear father, your mind is enlightened, I have reason to think you will feel disposed to send something for the support of a school, where I am receiving knowledge with regard to this and the future world. In this school I have an American gentleman, who loves the true God, to teach me heavenly and divine things. He is as a kind father to me in this country, and wishes me to be qualified to return, and to be a great blessing to you and to my poor country men.

With this letter I send you a Bible, that blessed book, which the great God has given to mankind for their salvation. As I can now read it and understand it, I hope to be permitted, at some future time, to explain it to you; and hope you will be able to read it yourself; and that you will embrace that pure and holy religion which it contains, that your soul may be saved.

I have now nothing to support me but the kindness of the good Christian people, who are instructing me at their own expense, and preparing me, as fast as they can, to return home and make you happy. And they are constantly praying to God for me, and for you. And may their prayers be crowned with success, that we may land on Canaan's happy shore.

Farewell, dear father, and may God forever bless you.

From your affectionate and distant son,

G. P. TAMOREE.

Letter of Poo-fo-hee.

The following lines were lately dictated by Poo-fo-hee, one of the Ojibwa youths, and addressed to the Rev. Mr. Merwin, of New Haven, by whom this youth and his companion had been kindly received and sent to Cornwall.

"My Dear Friend,

I want to write you. I love you Mr. Merwin, very much. You very good man. You keep me, you bring me to the school. Me no understand English when I come here. Me no like board ship. Me no understand Jesus Christ board ship. Me come here learn Jesus Christ very good. My heart no good. Me very bad man. Jesus Christ very good. Me love Jesus Christ. Jesus Christ love me. Me very great sinner. Me love missionaries. Me love to pray to God every day, one, two, three. Me want Mr. Merwin pray for me, and all the school.

I am your friend,

STEPHEN POOPHSEE."

The following is a letter from Huxadore to one of his countrymen, who has resided at Boston for several years, and who has made a profession of Christianity which he adorns by an exemplary conduct. Our readers will call to mind the character and history of this youth and the others, as given annually in the account of the Foreign Mission School.

Cornwall, Oct. 15, 1818.

My Dear Benjamin Carhooa,

I improve this opportunity to write to you a letter. It is a long time since I saw you, when you were living in Boston. The first time I came to Boston on the passage, I was very glad to see you my own countryman, and George, and Mr.

Ropes. He took care of me, and sent me to New Haven. I lived with Mr. Goodrich three weeks. I then went to school to Guilford. I found there a Savior in Christ Jesus our Lord. I heard that Jesus Christ was the Son of God; that he came into the world to save lost sinners. I thought, O how good is Jesus Christ, to call sinners to repentance, and to lead us into the way of holiness. He has promised his word must be among the heathen, and in all places. I thought the word of God in my mind often, and in my heart. I am willing to go among the heathen, and tell them what Christ has done for our souls, and our salvation; and I will do his will, and not my own will.

"O my dear Benjamin, do not forget the members of the Foreign Mission School in your prayers to our Father in heaven, when you are alone. Pray for me and our poor countrymen, who are now living in darkness, and know not the way of life and truth.

"I will now tell you about these scholars in this school. There are now eleven scholars who we hope love the Lord Jesus, and eight more who we hope will submit to him.

"I wish you to give my love to Mr. Ropes, and let me know how he does. I hope you will write me a letter as soon as you can. I should be very glad to hear from you and Mr. Ropes.

I am your friend and countryman,

JOHN HONORABLE."

The following letter is from a youth, who reached our shores two years ago, and joined the school in Feb. 1817. At that time he did not know the alphabet, and could not speak English. It is addressed to a sister of Capt. Edes, who brought him to this country. The hand writing is decent; the orthography perfect.

Cornwall; Oct. 14, 1818.

Dear Madam,

I am very glad to hear from you. I hope I learn some to read in the Bible. I love to read in the New Testament. I learn very little. I hope to learn more. I hope I love to study. I hope I shall learn to write a better letter. I want to come and see you very much. I want to have you give my love to all my friends.

And now I love the dear Savior, because he shows me the way of life by his word. I would thank you and all my Christian friends to pray for me. I am very glad I am in the hands of God. I hope I love him. I hope I may love him more and more.

Please, dear Madam, to give my love to Capt. Edes, and to your mother, and Dr. Morse, and Mrs. Morse, and all my Christian friends. I hope you will write to me a letter soon, and let me know where Capt. Edes is, and how he does. I want Capt. Edes to write a letter to me.

I am affectionately, your young friend,
Miss M. E.

WILLIAM KUMMOOLAH.

JOURNAL OF THE MISSION AT BRAINERD.

Continued from p. 519.

July 14, 1818. The Rev. John Joyce, on his way to the westward, left us this morning. We have been edified and comforted by the agreeable visit of this worthy brother, who staid with us three days. He expressed great satisfaction in the school, and in the appearance of our congregation; and thought the Cherokee nation opened as fine a field for the justice, or the charity, of the people of the United States, as was ever presented to the eye of benevolence. He felt no small degree of assurance, that, if the directors of our national affairs could view the scene, as it appears to an eye-witness, government would immediately afford a very liberal support; not only for this school, but for others to be established on the same plan. He said his mind was so impressed with the importance of this subject, that he felt it an imperious duty to write to the Secretary of War, before he left this place, and he delayed his journey half a day for that purpose.

Brothers Hoyt and Buttrick went out for the purpose of visiting Mr. Hicks, to confer with him on the concerns of the school. Brother Buttrick expects to go

as far as father Gambold's, and perhaps spend a few days with a Cherokee in that neighborhood to get some instruction in the language.

15. Brother Hoyt returned. He found Mr. Hicks deeply engaged for the welfare of his people, and had much interesting conversation with him on the subject of missions and schools, and their national concerns as connected with them. Mr. Hicks says, many of the people are very anxious to receive instruction, and this anxiety is increased from the conviction, that their very existence as a people depends upon it. The experience of the last twenty years, in which they have turned their attention more to agriculture, and less to hunting, he says, has convinced them, that they can live much more comfortably by tilling their land, and raising stock, than they can in their old way. They find, also, that their new way of living tends to increase their population. While they led a hunting life, removing from place to place in quest of game, through the whole winter, thus exposing their women and children to many privations and hardships, their numbers were constantly diminishing; but since they have provided houses for their women and children, where they can be warm, and have enough to eat, the whole year they are increasing like the white people. This remark respecting their increase, was intended to apply simply to those families, that have for several years pursued agriculture. Mr. Hicks mentioned by name, several families of this class, each consisting of a large number of young and healthy children. He thinks their increase, since Col. Meigs found by a census their population to be 12,000, has been equal to the whole Arkansas emigration; and if those now wishing to remain in the land of their fathers, may be permitted to do so in quietness and peace, and may also be favored with general instruction on the plan of the Board, there is reason to expect that their population will, at no very distant period, be sufficient to fill their whole country with farmers, mechanics, &c. He says, our school gives universal satisfaction. They only wish it were in our power to take more children. If school-masters could be sent by the Board to teach children where they could live at home, they would be well received. He also says, if this establishment can be so enlarged as to take more children, there will be no difficulty in bringing them from every part of the nation.

A full blooded Cherokee girl, was this day brought by her mother for the purpose of entering the school. We told the mother, by an interpreter, that the school was full, and we could take no more at present. She said one could make but little difference, and urged that we would receive her daughter, alleging, that she had brought her a great way, and very much wanted to have her instructed. We told her we had sent away some children, and it would give offence, if we should now take hers, as we had told the people we could admit no more at present, except a few that we had previously promised. With great quickness she caught at this, and said one of the missionaries had told her some time ago, that we would take her daughter whenever she would bring her. This was possibly an artifice; but whether true or false, as we could not contradict her assertion, it afforded us the means of obviating any change of partiality, which might be brought against us for admitting this child, after others had been refused; and we consented to receive her. The mother having got over this difficulty, was immediately tried with another; the child was unwilling to be left, and with the most bitter cries entreated her mother to take her back. The mother finding that words did not avail to quiet the child, brought her to submission by the rod, and then committing her to our care, departed.

18. Rev. Richard P. Cam, of the Methodist connexion, called to spend the Sabbath with us.

Sabbath 19. Congregation small; in the afternoon Mr. Cam preached from Rom. i, 15, 16.

22. According to previous appointment, this day was set apart by the church, as a day for fasting, humiliation, and prayer. Found it very profitable to meet on the Lord in this ordinance.

Sabbath 26. A black man, servant of one of our Cherokee sisters, was baptized and received as a member and communicant in this church. Mr. Cam was present, preached, and united with us in the holy ordinance of the supper. 148 members which have been added from among this people, consisting of five Cherokees, three Africans, one white man, were all present. The blessed Saviour made one in the midst of us, and we had a good day.

and
1810.

Journal of the Mission at Brainerd.

This evening our hearts were refreshed by the relation of one of our la-
Cherokee girls. She had for some time past been very seriously impressed,
now ventured to state to us, that something more than a week ago, she ex-
perienced a great change in her views and feelings; and since that time had ob-
tained a hope that the Lord had begun a good work in her soul. From a va-
of circumstances, we think there is reason to hope that it was so. Time may
able us to judge with more certainty. This girl has ever been amiable in
deportment, and her talents are good. O that our gratitude may increase,
the mercies of our God! But in this we are greatly deficient.

Several Cherokees came from a distance on Saturday and kept Sabbath
us. We had much conversation with them by an interpreter. A discove-
the thick darkness that shrouded their minds was enough to make the her-
lent heart bleed. With apparent seriousness and sincerity, they expressed
notions as follows, viz:

That they had no expectations of any thing after death;—that they seldom
never bestowed any thoughts on these things;—that they were not conscio-
having ever done, said, or thought any thing that was wrong or sinful; in s
they appeared as stupid, ignorant, and unconcerned as the beasts that pe-
even destitute of that conscience which St. Paul speaks of, as "accusing or ex-
ing." Nor did all we could say, though they gave us a patient hearing, an-
swered whenever a question was asked, appear to awaken any anxious inqui-
on these momentous subjects. In respect to these persons, and some others
whom we have conversed, we might say in the language of the prophet, "D-
ness hath covered the earth, and gross darkness the people." But it is not
with all the natives around us. Some of them are considerably enlightened,
feel the importance of receiving farther instruction. Darkness itself cannot
perceived without some light.

July 29. Father and mother Hoyt* set out for the settlements; he on busi-
she for her health.

August 8. They returned. Her health has been improved by the jou-
They were affectionately received and hospitably entertained by the way, a
the settlements. Father Hoyt preached on Saturday, and on the Sabbath in
places, both within the bounds of a Presbyterian congregation. The Lord
good success in all the business contemplated, except in hiring laborers to
plete our buildings, and dig a well. These could not be obtained.

Sabbath 9. We feel ourselves under renewed and increasing obligation
gratitude to the Giver of all good, for the hopeful appearances among our
dren. Several of them appear seriously and solemnly impressed with d
truth, and we have hope that two or three of them have been recently born c
Spirit. It is no uncommon thing to hear these dear immortals, fervently pu-
out their supplications to God, when they suppose no person to be in hea-
and often in their little circles prayer and praise are heard. This evening,
of the brethren passing by the house where the girls lodge, about 9 o'clock, h
them engaged in social prayer. Struck with the animated voice, and appr-
ate language of the speaker, he stopped; and on hearing further, supposed
be one of the missionary sisters; and thought she had an unusual spirit of pr-
and fervent wrestlings with God. On entering the dwelling house, he wa-
tonished to find all the sisters there, and immediately related what he had h
It was from the mouth, or shall we say from the heart, of a Cherokee girl, a
fourteen. She is one of the hopeful converts, and has lately returned w
younger sister, from a visit at their father's. They say, they do not like to
home, because they have no prayers there. Being detained by rain a day or
at their father's house, after they expected to return, the youngest became
impatient, and told her sister, the day before they returned, that she intend
set out the next day if it did rain; and the next morning persuaded her fath-
suffer them to return, although the rain continued, and the distance is about
miles.

How would it rejoice the hearts of the good patrons of this institution,
those dear children, who sit for their benefactions might never have been

On account of the advanced age of Mr. and Mrs. Hoyt, connected with the mission-
aries, they are called father and mother. Their age is about 40 and 45.

Gospel, now rejoicing in Christ Jesus, and esteeming it a privilege to leave father and mother to be with Christians.

Sabbath 16. A mulatto girl servant of a half breed Cherokee, was received to the church.

17. A full blooded Cherokee, applying for admission to the school, was found able to spell correctly in words of 4 and 5 letters. He had been taught solely by black people, who had received instruction in our Sunday school.

19. Col. Mc Kinne of Augusta, travelling westward, called and spent an hour in the school. He expressed great satisfaction in the appearance of the children; thought those who believe Indian reform impracticable, would change their opinion were they to witness the change already wrought in these pupils, and manifested his good will by a donation of fifty dollars.

20. Brother and sister Hall returned from an agreeable visit to our dear friends at Spring place; and, on their way home, had an interesting interview with a number of the chiefs and warriors. They paid great respect to brother Hall as a missionary; spoke highly of the school as beneficial to their nation; and expressed many thanks to the good people, who were thus providing for the instruction of their people. One of them, who had been to Washington, and seen the President, said the President told him, the missionaries were good people, and they must treat them kindly. The Cherokee added with emphasis, "and we shall." Sister Hall has received little or no benefit from this ride, which was taken solely for her health.

25. One of our female scholars, a late hopeful convert, who had been home with her sister on a visit, returned. The joy she manifested on getting back, evinced that she felt the Lord's people to be her people, and considered that she had returned to her kindred and her friends. She left her sister to stay out the time assigned for her visit; but she could not be contented to stay any longer where they had no prayers. She had seen a great many kind relatives and friends, but could find no happiness there. She wanted to get back where she could attend prayer-meetings, and hear and talk about good things. "Is not this a brand plucked out of the burning?"

28. Brother Chamberlain went out for the purpose of visiting some families in Mr. Hicks's neighborhood, and trying to collect the people in that quarter for meeting on the Sabbath. The place thought of for preaching is about 20 miles from Brainerd. Sister C. also went with him.

Sept. 4. Brother and sister Chamberlain returned. They were affectionately received in all the families they visited. Between 40 and 50 chiefly half breeds, who understand English, attended preaching on the Sabbath. All were attentive, and by request an appointment was made, for one of us to preach there again in two weeks. After sermon, Mr. Hicks repeated the substance of the discourse in Cherokee.

We have had some trouble from one parent bringing a child, and the other taking it away, where the father and mother do not now live together. We have now three children, who were brought here by their father, (a half-breed of some education,) who have two mothers, and neither of them has for some time lived with the father. He has another wife, and they have other husbands. The mother of two of them came for the purpose of taking them from the school, and told us the mother of the other was coming for her's soon. The children were much grieved at the prospect of being taken from us; and we also were grieved on their account; for the mothers among this people, are considered as having a right to the children, in preference to the father. One of the two, a girl about 13, we hope, has found the Savior. As she wept, and asked what she should do, we told her to ask God to make her mother willing to let her and her brother stay. As soon as the idea was suggested, she appeared to receive comfort; went out, and no doubt complied with our advice. The next morning their mother said they might stay, she would only take the boy, who is about 9, for a few days on a visit.

12. Brother Butrick went out for the purpose of fulfilling an appointment, of preaching to-morrow at the place where brother Chamberlain preached two weeks ago. Brother Hall went with him, expecting to return on Monday. It is expected, that brother Butrick would go on to preach a funeral sermon on account of the late death of a daughter of a chief, called the Ridge. This is about 60 miles south by east from Brainerd.

Sabbath, 13. Several persons manifested their delight in the public worship of God, by coming from two to seven miles in a very heavy storm of rain. Some, who formerly attended in almost all weather, now seldom attend.

14th. Brother Hall returned. Notwithstanding the heavy rain, about 20 persons attended to hear brother B. and expressed a desire that preaching might be continued in that place. He therefore gave them encouragement, that one of the missionaries would attend every two weeks.

We were this day refreshed by a letter from brother Kingsbury. He and brother and sister Williams have been preserved in good health, though many around them are sick. On the 12th of August the first tree was cut on the place designed for their establishment.

28th. This afternoon word was sent, that the little Osage captive was at a neighbor's, 4 miles distant, and would be sent to us the first opportunity. Father Hoyt immediately went after her.

On seeing the dear orphan, who appears to be four or five years old, he directed her to be told in Cherokee, (for she does not understand English,) that he would be her father. She fixed her eyes with great earnestness upon him, about half a minute; and then, with a smile, reached him her bosom, as a token that she accepted the offer, and would go with him. As he took her on the horse before him, she gave him some nuts, which she had in her hand, and leaned her head on his bosom, as if she had already found a father. She was very playful and talkative for a while, and then fell asleep, and slept most of the way to the mission house. When first introduced to the family, she seemed a little surprised on seeing so many gather around her; but the children beginning to talk to her in a language she understood, her cheerfulness immediately returned, and she appeared to be quite at home. It is said she speaks the Cherokee language well, for one of her age, though it is but little more than a year since her captivity.

It was understood, when brother Cornelius was here, that if obtained, she should be called **LYDIA CARTER**, the name of the benevolent lady of Natchez, who contributed so liberally for her redemption. We call her by this name. Our feelings on the reception of this exiled orphan, may be more easily conceived than described. We feel ourselves bound, not only in duty, but by the feelings of our hearts, to train her as an own child.

ARD HOYT,
D. S. BUTRICK,
WM. CHAMBERLAIN.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS RECEIVED DURING THE MONTH OF NOVEMBER, 1818.

Our readers will see, that we now enter upon a new plan of publishing donations. Though we have always given a complete list, down to within a short time of the publication of each number of the *Panoplist*, complaints have been made by donors, in some instances, that they had not seen their remittances noticed in our pages. These complaints have commonly originated from the fact, that the donors did not look for their remittances under the proper date. Some embarrassment arose also from the fact, that remittances were often divided, according to the directions of donors, and a part put into the general fund and a part into the school fund. Sometimes donations have been delayed in the hands of persons to whom they were committed for conveyance to the Treasury. This has arisen from the want of a proper opportunity to transmit money. We wish it to be distinctly understood, that all donations have been published at least as soon as in the *Panoplist* of the month after they were received. We are not aware of a single donation having been received, from the first organization of the Board till the period of the following list, which has not been acknowledged in our pages. The very few errors, which the utmost care will never exclude from periodical works, have always been corrected as soon as discovered.

Our present plan is, to arrange donations, so far as practicable, in an alphabetical list of the names of places, from which the donations are received. Each number of the *Panoplist* will contain the list for the preceding month. When the places, from which donations are received, are not communicated, such donations will be classed together, at the close of the list, under the dates when they were received.

It is respectfully requested, that a memorandum may accompany every donation, specifying the sum, the place from which the donation is sent, and the name of the person by whom

remitted. When remittances are acknowledged from females, as we cannot know, in all instances, whether they are married or unmarried, we shall invariably publish their names without prefixing either Mrs. or Miss; unless in cases, where the Christian name of the person remitting, is not communicated.

<i>Abington</i> , Ms. Fem. Benev. Soc. by Mary Howe,	25 30
<i>Alstead</i> , N. H. Fem. Cent. Soc. by Eunice Lankton, Treas.	15 27
<i>Bath</i> , N. H. Fem. Cent. Soc. by the Rev. David Sutherland,	210 00
Three little girls, for ed. hea. children,	5 00
<i>Bennington</i> , Ver. Fem. Mite Soc. by Susan Strong,	30 25
<i>Beverly</i> , Ms. Monthly Concert for prayer, by the Rev. D. Oliphant,	10 86
<i>Billerica</i> , Ms. Religious Reading Circle of females, by a member,	15 35
<i>Bluehill</i> , Me. Rev. J. Fisher, for the Cherokee school,	5 00
<i>Boston</i> , Ms. Monthly Concert of the Old South and Park Street churches, for the mission to Jerusalem,	31 84
<i>Boylston</i> , Ms. Fem. For. Mission Soc. by Polly Hastings, Treas.	39 73
<i>Braintree</i> , Ms. Evang. Soc.	2 30
Monthly Concert for prayer,	7 17
<i>Bridgeport</i> , Con. Mary Jones, for hea. children,	2 50
Mrs. Hawley, \$1; Miss Lockwood, \$1; Mrs. Beach, 50cts.	2 50
Several female members of the Rev. Mr. Waterman's church,	05 45
<i>Brattleborough</i> , Ver. Fem. Char. Soc. in the east parish, collected at the monthly concert, for the Cherokee mission, by Electa W. Green,	17 00
<i>Brookfield</i> , Ver. Gentlemen's Society for ed. hea. children, by the Rev. Ephraim Lyman, Secretary,	25 00
The Juven. Fem. Soc. in do.	11 00
Thirty dollars of this sum are for educating a heathen child named ELIJAH LYMAN,	36 00
<i>Buckland</i> , Ms. Fem. Cent. Soc. by Mrs. Jones,	20 00
<i>Butternut</i> , Otsego county, N. Y. Soc. of young females, by Messrs. Dodge & Sayre,	2 12
<i>Carthage</i> , N. Y. Female Missionary Society, by the Rev. Cornelius Marshall,	25 00
Donation from Mr. Marshall,	2 00
<i>Chelmsford</i> , Ms. Heath. School Soc. by Lucy Bysm, Treas.	12 00
Young man in do. by Mr. W. P. Kendrick,	29
<i>Concord</i> , Ms. a friend of missions,	3 00
<i>Conway</i> , Ms. Young Men's Char. Soc. for the Cherokees,	3 00
<i>Cornish</i> , N. H. Collection in the Rev. J. Rowell's congregation,	16 86
Judith Chase's school,	1 00
<i>Cornwall</i> , Con. Lady, for For. Mission School, by Mr. L. Dwight,	50
Gentleman, for do. 50 cts.; Young lady, obtained by folding tracts, 50cts.	1 00
<i>Cutchoque</i> , L. I. Rev. Lathrop Thomson, of which \$1 is for the Cherokees,	5 34
Friend of missions, anticipated new year's gift,	1 55
<i>Dracut</i> , Ms. Monthly concert for prayer,	5 17
<i>Danvers</i> , Ms. Jordan Lodge, for a child in Ceylon, named JONAS LONOX, 2d paymt.	30 00
<i>Fairhaven</i> , Ms. Mite box of Mr. Ansel Jennie,	1 10
<i>Falmouth</i> , Ms. The For. Mission Soc. by Mr. Thacher Lewis, Treas.	34 00
<i>Fitchburg</i> , Ms. Mrs. Farwell,	45
<i>Franklin</i> , N. Y. Collection in a catechetical school, for the education of heathen children in India,	2 45
Contribution in the church and society,	10 73
<i>Greenfield</i> , Ms. Little girl, by the Rev. P. Fisk,	32
<i>Hadley Farms</i> , Ms. Charitable Soc. by N. Coolidge, jun. Treas.	12 64
Female in do. for translating the Scriptures,	2 30
<i>Halifax</i> , Ver. Fem. Char. Soc. by Meliscent S. Wood, Treas.	30 00
<i>Hardwick</i> , Greensboro', Craftsbury, and Walden, Ver. monthly concert for prayer,	10 27
Elisathan Strong, Esq.	5 00
<i>Hartford</i> , Con. Reading Circle of young ladies, the avails of their industry, for the school at Brainerd, by Miss Huntley,	28 00
Young ladies in Miss Huntley's school in Hartford, for the same object,	12 00
<i>Herkimer</i> , N. Y. Fem. Missionary Soc. by the Rev. Dr. Nott,	10 00
<i>Hopkinton</i> , Ms. From a school,	1 50
<i>Ipswich</i> , Ms. Fem. Mite Soc. in the second parish, by the Rev. Mr. Crowell,	30 00
<i>Kingston</i> , N. Y. From people of color, who attend a Sabbath school,	2 00
<i>Leitchfield</i> , Con. Part of the avails of a chaise presented by Sarah Pierce, for ed. hea. children at Bombay,	20 00
A charity box kept by a gentleman,	4 00
<i>Littleton</i> , Ms. Monthly concert for prayer,	5 81
Young ladies in one family,	1 88
Three other ladies, by Mr. W. P. Kendrick,	1 55
<i>Lecke</i> , N. Y. Rev. Joshua Dean,	1 75

<i>Longmeadow, Ms.</i> Fem. Cent. Soc. for the Cherokee mission, by Hannah Ely, Secretary,	50 00	
A charity box kept by Lucy B. Storrs, in do.	2 00	52 00
<i>Marblehead, Ms.</i> Monthly concert in the Rev. Mr. Dana's society,	3 00	
Rev. John Bartlett, an annual payment,	2 00	54 00
<i>Marlborough, Ver.</i> From a revolutionary pensioner, by the Rev. E.H. Newton,	3 00	
Mrs. Smith's school, District No. 7, for the For. Mis. School,	1 00	55 00
<i>Middlebury, Ver.</i> Two little boys, for the ed. of hea. child, by Mr. R. B. Patch,	2 00	
<i>Mosson, Ms.</i> (and neighboring towns,) Union Char. Soc. by George Bliss, jun.		
Eqq. Treas.	64 30	
<i>Montague, Ms.</i> A contribution, by the Rev. Pliny Fisk,		5 00
<i>Verburyport, Ms.</i> An unknown person, for missions to the American Indians, by Mr. S. Tenney,	50 00	
Three ladies in do. for the chapel at Bombay,	6 00	
A young female in indigent circumstances, a ten-dollar bill, half of which is for the Mass. Miss. Society, by Capt. John Pearson,	5 00	61 30
<i>Newport, N. H.</i> Three individuals, by Judith Chase,		3 14
<i>Norwich, Conn.</i> A little girl, saved from presents, &c. by the Rev. Miron Winslow,	1 00	
Susan Sophia Cleveland, of do. for hea. children,	50	1 50
<i>Orleans, Ms.</i> Fem. Mis. Soc. by Maria Johnson, Treas.		48 38
<i>Pittsfield, Ms.</i> Mercy Partridge, for school fund, by J. Brewer,		2 00
<i>Pomfret, Ver.</i> An aged female friend of missions, by Mr. Tenney,		5 00
<i>Potsdam, St. Lawrence county, N. Y.</i> Fem. For. Mis. Soc.		10 00
<i>Richmond, Ms.</i> A lady,		50
<i>Rochester, Ms.</i> Monthly concert in the Rev. Oliver Cobb's society, by Denson Haskell,	8 90	
The Heathen's Friend Soc. by Hope Haskell, Treas.	7 00	15 90
<i>Rockingham, (Co.) N. H.</i> Char. Soc. by J. Barley Hill, Treas. for a child to be named ISRAEL W. PUTNAM, the second semi-annual payment,	15 00	
For Foreign Missions,	35 00	50 00
<i>Saco, Me.</i> From Matilda Sewall and Olive Sewall,		2 00
<i>Salem, Ms.</i> Collection in the Tabernacle church at the ordination of the missionaries,	172 47	
Mr. John B. Lawrence, for the education of a child in Ceylon,	11 00	
The Juvenile Benevolent Society, for ed. a child in Ceylon, to be named JOHN B. LAWRENCE, by N. Adams, Treas.	12 00	
<i>Salisbury, Conn.</i> Ladies' Association for educating heathen children, by Betsey Beville, Treas.	37 20	
The Gentlemen's Ass. for ed. hea. youth in India, by Dea. Milo Lee,	25 39	63 79
<i>South Reading, Ms.</i> for Amer. Ind. by the Rev. Pliny Fisk,		14 06
<i>St. Johnsbury, Ver.</i> Monthly concert of prayer,	14 42	
An individual,	1 58	16 00
<i>Stoddard, N. H.</i> Subscribers, for ed. hea. children, by the Rev. J. Robinson,		14 25
<i>Stonham, Ms.</i> A friend of missions, by the Rev. H. Stevens,		1 00
<i>Stratford, Conn.</i> Several individuals, by the Rev. Miron Winslow,		4 50
<i>Tyringham, Ms.</i> Fem. For. Miss. Soc. by Emily Dew, Treas.		10 00
<i>Ware, Ms.</i> (and neighboring towns) For. Miss. Soc. by Dea. Eli Snow,		70 00
<i>Williamsburg, Ms.</i> Female Assoc. for ed. a hea. child named HENRY LOUD, 3d annual payment, by Lydia Graves, Treas.		30 00
<i>Windham, Ver.</i> Fem. Cent. Soc. by Mrs. Kelly, Treas.		13 00
<i>Windsor, Vt.</i> Fem. Cent. Soc. by the Rev. J. Robinson,		8 19
Nov. 4. An unknown person, the avails of a ring,		1 00
12. From Dea. Rich, for Foreign Missions, \$2; For American Indians, \$4,		4 00
14. From Mrs. Houston, for ed. heath. children on this continent,	5 00	
From a Female Industrious Society, for the same object,	14 30	19 30
23. From a female friend of missions, for the mission to Judea,		3 00
30. From Mr. ———,		1 00

Amount of donations in November, \$1,436 61

A box, containing clothing and articles of domestic use, has been forwarded by ladies in Otisco, Hartwick, Middlefield, New-Berlin, Columbus, and Burlington, Otisco County, N. Y., for the mission among the Cherokees. The value of these articles was estimated at more than \$90.

ORDINATION OF MISSIONARIES.

ON the 4th of November last, the Rev. Messrs. PLINY FISK, LEVI SPAULDING, MIRON WINSLOW, and HENRY WOODWARD, were ordained to the sacred office of missionaries to the heathen. The services were performed at the Tabernacle.

cle Church, in Salem, in the presence of a crowded audience. The sermon was preached by the Rev. Professor Stuart, of Andover; the consecrating prayer was made by the Rev. Professor Porter; the address to the missionaries was delivered by the Rev. Dr. Worcester, and the right hand of fellowship by the Rev. Mr. Huntington of Boston. The introductory prayer was made by the Rev. Mr. Oliphant, of Beverly, and the concluding prayer by the Rev. Mr. Emerson, of Salem. At the close of the exercises, the Lord's supper was administered to a great number of communicants, who had convened on the occasion from many churches. The whole scene was deeply impressive, and solemn; nor were there wanting considerations to make it joyful also. The sermon, address, and right hand of fellowship, were heard with great and unmingled pleasure; and will be read with profit, as they have been published. The three first named missionaries finished their theological course at Andover in September last. Mr. Woodward studied theology in the Seminary at Princeton. They had all previously received a collegiate education. The Rev. ALFRED FINNEY, having been previously ordained, was set apart as a missionary, and participated in the address and the right hand of fellowship.

HAMPSHIRE MISSIONARY SOCIETY.

THE 17th annual meeting of the Hampshire Missionary Society, was held at Northampton, Aug. 20, 1818. On this occasion a sermon was preached by the Rev. James Taylor, of Sunderland, from Jude 6, and a collection was taken in aid of the funds of the Society.

From the Report of the Trustees made at this anniversary, it appears, that the active exertions of this excellent institution, have not diminished; nor has their success been less encouraging than in former years. We give one or two brief extracts from the report, and must content ourselves with a short compendium of the facts it contains.

"The missionary year, now brought to a close, is a renewed witness to God's mercy and faithfulness to his waiting servants. With an eye of paternal regard, he has looked upon our labors of love to the souls of men. He has heard our prayers; directed our operations; owned and accepted the liberalities of his people; and sent an answer of peace. He has given fresh assurances that we shall never seek his face in vain; that our faith in his promises shall be confirmed and not return empty.

"By the unwearied liberalities of the members and patrons of the Society, the Trustees have been enabled to continue and extend their missionary operations, and to furnish the rich blessing of a preached Gospel to their destitute brethren of the new settlements. Through the munificent aids of pious females, the Holy Scriptures, and other Christian writings have been copiously furnished to our needy and destitute fellow-sinners, through the various fields of our missionary labor. How consoling the reflection to the daughters of Zion, that they have had the blessed opportunity of imparting moral instruction and saving knowledge to those who were enveloped in spiritual darkness and delusion."

The Society, since the last Annual Report, has furnished *one hundred and eighty-eight weeks* of missionary labor. *One hundred and twenty-eight weeks* of additional service have been appointed, some of which have been already rendered; and the remainder is soon to be performed. Its missionaries have preached *seven hundred and eighty one sermons*; baptised *twenty two adults*, and *one hundred and six children*; have admitted *sixty one* to a public profession of religion, administered the holy sacrament of the Lord's supper, *twenty-six times*, and instituted *twenty libraries*. In addition to these labors, they have attended funerals, visited the sick, instructed and catechised the children in schools, attended many conferences, church-meetings, and meetings for prayer, taught from house to house, and have with care and attention distributed the many valuable books committed to their trust."

These labors have been performed in the District of Maine, in the counties of Virginia, which are situated west of the Alleghany mountains, in the counties of Trumbull, Warren, and others in Ohio; in the northern settlements of Pennsylvania; in the destitute parts of New York, particularly St. Lawrence, and Warren counties; and in various part of Vermont.

PECUNIARY ACCOUNTS.

Expenditures.

Paid to 12 Missionaries for services,	\$1,716 81
For books,	835 25
For contingent expenses, loss by counterfeit bills, postage, &c.,	147 14
	<hr/> \$2,699 00

Receipts.

From collections, in congregations, and Female Associations, within the limits of the Society,	8616 93
From individuals in do.	60 00
Received from the new settlements,	374 61
From interest and dividends,	388 94
From books sold, and donations in books,	253 33
Received after the preceding annual audit, but published in the preceding report,	393 62

\$2,096 63

The number of books, tracts, and other pamphlets, distributed since the preceding annual report, is 4,094; of which 617 were bound volumes.

MISSION AT BOMBAY.

By the ship *Cicero*, Capt. Edes, letters have been received from the missionaries at Bombay, down to about the middle of July last. The various plans of the establishment were advancing, in a regular manner, and nothing of particular interest had transpired since our last intelligence. Mr. Newell's health had suffered from an attack of the liver-complaint, the common disease of hot climates; but was in a state of improvement. The missionaries were generally well; and there was nothing particularly alarming in the case of Mr. Newell.

Mr. Nichols states, in a letter to the Corresponding Secretary, that he had done considerable at the book-binding business, since his arrival; and that, with the assistance of workmen, a sufficient number of copies of Matthew's Gospel, and of Scripture tracts, had been done up for distribution.

Extracts of a Letter from the Rev. Allen Graves, to the Treasurer of the A. B. C. F. M.

"KIND SIR,

Mahim, July 10, 1818.*

To the present date our circumstances have borne testimony to the abundant goodness of God in our behalf. We have both lately experienced a temporary illness; such as has been almost universal among the natives around us, since the commencement of the rains. But we are mercifully restored; and, on the whole, have enjoyed a much greater share of health, than we had anticipated.

"I cannot gladden your heart by recounting conversions to Christ, or describing one case of conviction, or careful inquiry after the truth. It is still cheering, however, to consider, that no faithful labors or prayers can be lost;—that God has the residue of the spirit, and all things will be ordered in infinite wisdom. As to myself, it will not be expected that I have begun regularly to preach the Gospel. I am able, however, as occasion offers, to present some truths to the minds of the heathen, and sometimes to confute some shadowy arguments in favor of idolatry. I make such attempts with the Brahmis, who instruct us; with the young men and boys, who are so friendly as to call upon us, and bring us little presents; with those to whom I give copies of the tracts, and portions of Scripture which are printed; with those whom I see gathering their flowery offerings, &c. But at present, it is by no means expedient to devote time purposely from the study of the language. Mrs. G. has closed her school for the present, because

*It will be recollected, that *Mahim* is about six miles from the residence of the other missionaries, and on the northern part of the island of Bombay.

it seemed to interfere too much with her health, and the attainment of the language; both of which are indispensable in order to enjoy a prospect of much usefulness.

"The Portuguese Catholics here are surprisingly ignorant and vicious; many of them are violently opposed to reading the Scriptures, and to having them at all diffused among the Hindoos. The priests expressly prohibit the Catholics from reading the Scriptures, especially the only Portuguese translation which can be had. Yet some will receive and read them; and some will ask for copies of their own accord; so that I have distributed about twenty, having received them from the Bombay Bible Society, and they from the British and Foreign Bible Society.

"Servants are so plenty here, that English people seem willing that everything should be done by the hardest. Hence mortars are used for coffee mills, and a bunch of wreathed leaves, a foot and a half in length, for brooms. Water is drawn from deep wells and *tanks*, (if not by the Persian wheel, a valuable, though ancient invention,) by hand, with a simple bucket and rope, which doubtless constitute the *Antilema* of the New Testament. Grinding is performed by one or two women at a hand-mill. Numerous and heavy articles are often transported to a considerable distance on the heads or shoulders of even female *coolies*. Grain is cleaned by means of little fans eighteen inches square. Ground is often wrought with the mattock, or, if plowed, with a piece of plated wood, amounting to a simple tooth. Many carpenters are yet without the use of a handsaw or an auger; and most artizans, notwithstanding what has been said of hereditary perfection, are mere bunglers. But probably you know more of these things than I could tell you. As to the questions you proposed in Charlestown, I must still request a further delay, till I am better prepared to answer them. I hope you will ever pray, that I may be more attentive and concerned for the souls of the heathen than anything else; and far more than I ever yet have been."

Extract of a letter from Mrs. Newell to a female friend.

After regretting, that she had so little time for writing letters, Mrs. N. thus alludes to a topic, on which she would gladly have expatiated at length.

"I would say much on the subject of active exertion for perishing immortals; I would speak the sentiments of my heart, and say all in my power to encourage it. Yes, most earnestly do I say, go on, go on. You have every possible facility for doing much; every thing weighty and important to urge you forward; and the sure promise of Jehovah to give you confidence. You may do much for poor dying heathens; many may rise up at the judgment, and call you blessed, though you never see their faces in the flesh. And could you witness those idolatrous scenes, which have caused my spirit almost to faint within me, I am sure you would return to the chamber of social devotion, with the wrestling spirit of Jacob; you would plead with God; you would plead with those who profess to love the Lord; you would plead with the unthinking multitude; you would indeed, the grace of God enabling you, do with your might. No excuse for neglecting these immortals would be thought of, and no exertion considered as too great.

"We are here with these moving scenes before our eyes; but alas! we want more of the spirit of the Gospel. Though we daily witness that which is calculated to arouse every Christian sensibility, this barren land is a most unfriendly to the progress of vital piety. It is impossible to describe how much I feel the loss of Gospel privileges. There is, I know, an holy Sabbath; but we see no traces of it without the limits of our own dwelling. Instead of the sound of "the church-going bell," and instead of the devout assembly, the horrid din of idol music, pains the ear, and a crowd of ignorant deluded beings, going their daily rounds of servile drudgery, and degraded worship, is all that meets the eye. These are depressing scenes. We can only look to God for strength to endure; and to heaven as our home. Sure it will be joyful indeed to go from this dark corner of the world to the bright abodes of bliss. Think not from these observations, that I am now unhappy; far from it. Pray much for us, my friend. You may greatly comfort and assist us by your prayers and communications. Pray much for these poor heathens. We may be fellow-laborers in this great cause, though separated by the wide ocean."

MISSION IN CEYLON.

By the Cicero from Bombay letters have been received from the missionaries in Ceylon, as late as June 21. The official letter to the Corresponding Secretary has not come to hand, though sent in duplicate, by different ports of India. It appears, however, from other letters that Messrs. Warren and Richards had sailed for the Cape of Good Hope, with a view to the restoration of their health.

Recently a letter has been received from these brethren, by the Corresponding Secretary, dated at the Cape on the 17th of July. In the former part of the voyage, the symptoms of both had very materially improved; but after they came in sight of land, they were repeatedly driven out to sea, by cold and severe winds, and kept out of port 14 days, from the time they were about to enter its mouth. The season and climate probably very much resembled that of the capes of Virginia about the first of January. They wrote with the utmost calmness and composure; but declined saying any thing as to the probability of their recovery; leaving that subject to the discretion of the Rev. Mr. Thorn, with whose character, as a missionary in South Africa, our readers are acquainted. This excellent friend of missions and of good men, wrote an accompanying letter, in which he speaks in high terms of the piety and resignation of Messrs. W. and R.; states that every thing would be done to render them comfortable; but gives us no reason to hope for their recovery. Three physicians had met to consult on their case, the day after their arrival. They appeared to think the recovery of Mr. Richards barely possible; but of Mr. Warren's restoration they gave not the slightest encouragement. Though this intelligence is melancholy, it is attended with precious consolations. The character which these missionaries sustained at Andover, while pursuing their theological course; at Philadelphia while attending medical lectures; on their voyage to the east; and while resident at Columbo and in Jaffnapatam, is such as to give unmingled delight to the friends of missions. "They were lovely in their lives;" and, it will probably be added, "in their deaths they were not divided."

Extracts of a Letter from the Rev. B. C. Meigs to the Treasurer.

"As we have so lately written to Dr. Worcester, I have not much to add that is new, respecting the state of the mission. I am very happy to inform you, that the letters sent out for us by the Cicero, arrived here last Monday evening the 15th. We were highly gratified with the perusal of Dr. Worcester's letter; but distressed by the news, that he cannot inform us how soon any more missionaries will be sent out to our assistance. Surely we are dependant on the Lord of the harvest to send forth laborers. I trust that this news causes me to feel my dependence more than ever, and the great need of fervent persevering prayer on this subject. Truly the harvest here is great, and the laborers few. Are there not pious young men who will listen to our call, and to the call of the destitute around us, and come over immediately to help us?

"I have been much encouraged of late by the prosperous condition of the schools under my superintendence. In these schools, two of which have been lately established, there are now 165 boys, most of whom are making very good progress in their studies, both in Tamil and English. Mrs. Meigs has the principal care of the school at our house, as it respects their English studies. Sister Richards also visits the new school, which we have established in another part of Batticotta, and instructs them in English, and hears them repeat Dr. Watts's catechism in Tamil. I should establish two more schools immediately, but I do not know how to superintend so many. I very much need a brother to assist me.

"I have just received a letter from the venerable Arch-deacon of Columbo,* who, among other things, writes: "I have received a letter from the bishop of Calcutta, who states that he cannot come here during the present year. I have an official letter announcing the approach of four missionaries from the Church Missionary Society. One is for Jaffna, another for Trincomale, a third for Galle, and the fourth for Columbo, to have the mastership of the native college. Their names are Lambrick, Mayon, Ward, and Knight." I sincerely rejoice in the approach of these men. If one comes to Jaffna, he will undoubtedly be stationed in Jaffnapatam, and not in the country.

"The unhappy war still rages in the interior. The nature of the warfare is very much like that with the Indians in America. There are no regular battles

* The Rev. Mr. Twissleton.

no forts to be taken; an enemy that runs into almost impenetrable forests when an army approaches.

"Sabbath evening, June 21st. In the morning of this day, most of the boys belonging to the two schools in Batticotta were present at family prayers. Soon after this the third school at Changane came, some of the boys from a distance of three miles. The time between our morning prayer, and public worship in the forenoon, was spent in catechising the boys and hearing them read in the New Testament. When they were called into our large room for public worship, I had the curiosity to count them, as there were more than had ever attended at one time before. There were one hundred and thirty-five boys present. Many of the little boys could not walk so great a distance. It was to me a very pleasing sight to see so many youths from among the heathen assembled for Christian instruction, and to unite in Christian worship. The thought occurred to me, that perhaps some of them would yet be employed in preaching Christ to their ignorant countrymen. I endeavored to preach to them in the most simple manner, explaining to them some of the first principles of religion. I often put questions to the most intelligent boys, and from their answers would take occasion still further to impress the truth upon their minds. In this way I gain and secure their attention; whereas, they will not listen to a regular sermon; and if they do, they cannot understand it. In preaching to them, one of my greatest difficulties is to bring my language to a level with their capacities. We can, however, already see a visible improvement in many of them in understanding divine things. In the audience, besides our own family and the school, I had about thirty of our neighbors.

"In the afternoon, I preached as usual, in another part of Batticotta, to a much smaller audience than I had in the morning. This evening, after family worship, I spent an hour in religious conversation and prayer with my interpreter, schoolmaster, and a few large boys, who belong to the school. From this statement you will have a tolerably correct idea of my duties on every Sabbath.

"Yesterday I visited the school at Changane, and in the course of my remarks, I asked one of the boys 'if he knew where people would go, when they died?' He said, 'to heaven.' 'Will all men go to heaven?' 'No; bad men will go to hell, and good men to heaven.' 'Are all men sinners?' 'No.' 'Have all these boys, your schoolmates, committed sin?' 'No.' 'Well, which boy never committed any sin? show him to me, I should like to see him.' He looked round upon them all but did not attempt to select any. He then confessed, upon being asked, that they had all been angry, had disobeyed their parents, and done many other wicked things, which I enumerated. I then endeavored to discover if he had any idea of a way in which God could forgive sin, and found that he had not. I then endeavored to preach to them Jesus Christ as the way, the truth, and the life. You will recollect, dear Sir, that these schools are yet in their infancy. I hope to be able to give you a better account of them before long."

MISSIONARY NOTICE.

THE Directors of the Domestic Missionary Society of Massachusetts Proper met at Northampton, Oct. 21, 1818. An appropriate sermon was preached, and a generous sum contributed for the benefit of the Society. The Directors generally attended, and acted with great harmony of feeling and sentiment, and discovered a deep and lively interest in the business on which they were convened. They were animated by the auspicious circumstances under which they met, and were excited to action with enlarged expectations of the benefits, which will probably arise from this benevolent institution.

They appointed an Executive Committee to whom they entrusted the immediate management of their concerns. The Committee have taken some measures to carry into effect the designs of their appointment, and they hope soon to be able to favor feeble churches and destitute parishes with the labors of a Missionary. They will be thankful to any gentlemen, who will communicate to them information, which may direct and assist them in the discharge of the duties incumbent on them. The Committee would invite the earnest attention of the friends of religion and of man to the objects which are contemplated and pursued by the Society.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The people of God will be sensible of the importance of fervent and persevering prayer, &c. He will accompany the efforts of the Society with His special blessing.



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taken from the Building**

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